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Editorial Notes

A NEW year lies in front of us ; to some it will be another year of monotonous misery and exaggerated struggle, to others it will be another year of vain superficial happiness and worldly success, to others it will be another year of groping for the light, for the lasting reality, and for the eternal happiness. The past year lies behind us like a great shadow, fading day by day, and with it vanish the fond memories and the bitter trials, and we dare not look back lest we remember ; but tribulations and happiness have both left their mark, pleasant and unpleasant. Being the beautiful dawn of an expectant year, and our dying enthusiasm stirred anew, we make "good" resolutions. Why a new year should be heralded by many resolutions we do not know, but it is the pleasant habit of a tired mind. However that may be, we resolve to shed some of our old customs, generally bad, and follow, as long as we can, the path of easy righteousness ; but we take care that this path does not demand too much, confident that we can step off when we so desire. So the path yields, and we yield. Our conscience has been lulled during the year by vain and futile promises, and as the new and pleasant year stretches before us we make, hoping to keep them, some more promises to the poor dissatisfied conscience. With a buoyant cheer, we begin to tread the path of adaptable righteousness ; it is so easy, that we wonder why we ever walked anywhere else. Here the sun is warm, there is a delicate fragrance that fills the air, the waters sparkle in the brilliant sun, we are happy, and desire to shake hands affectionately with the passer-by. Life is gay and joyous, and we walk with a light step, gazing into the very stars. Everywhere there is peace, and conscience has given us

a respite from the continual struggle. We have forgotten the past ; and the unknown future, with its enticing smile, looms in front of us, making us dizzy with its intoxication. Then slowly creep over us the old customs and habits, past emotions and unsatisfied desires ; we resolutely set them aside and march on, determined never to give way. Unexpectedly, when we are least aware, they come again triumphantly, and there is a vain struggle, and we yield. We step off that path and follow in the ancient and well-worn groove which is so familiar. We look back on those resolutions with a regret, envying the man that can keep them. Again, when a fresh New Year opens before us, our will is slightly strengthened, and we again make the same resolutions, to be again forgotten.

That is the condition of the majority of us, little successes and little failures—never a great success and a great failure. The grindstone of mediocrity is hung around our feeble necks. Small in our thought and equally small in our action ; afraid of failure and equally afraid of success ; the ambition that spurs us on to great activity and to stupendous heights of glory, is dead in us. "Kill out ambition, but work as though you are ambitious," and yet the very desire to work is dormant in us. The will that drives us on to achieve is lying idle, and the divine spark that should light our dreary lives is circumscribed and held in, and the free spirit is crushed by our petty desires. Our dreams are futile and small, our vision narrow and insipid, and our longings are the outcome of a puerile and superficial mind. The great heights of happiness and joy are unknown to us, and the lowest depths of misery have not touched us. We walk, afraid to look up into the heavens, in the path of inglorious mediocrity, and

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our companion is the spirit of bourgeoisie. On this timid path we walk life after life, taking little steps if Fortune favours us with her encouraging smile, but more often we are merely stationary, contented with the little we have, ignorant, and too proud to accept or render help. Our will is feeble, and satisfying contentment envelops us in her mantle of stupefaction. We are here in this world of smallness, like some phantom, irresponsible and futile, neither advancing nor retreating ourselves, but acting as a hindrance to those whose one purpose is to march forward along the path. They have seen the Vision, they have beheld the glory, they are consumed with the burning desire of realising that Vision and that glory, but we, with our petty thoughts, hurl after them our ignorance and our scorn. Jealous and tyrannical, we despise them; without understanding, we calumniate them in our narrow righteousness. Thus we block and hinder, neither advancing ourselves nor letting others pass us, to that magnificent glory of enlightenment. It is pitiable to see how distorted we are in our attitude; but, nevertheless, we must make progress, even in spite of ourselves.

A question naturally arises to my mind: Are we going to step out of mediocrity, out of the strong current of the ordinary human being, or be content to remain where we are and slowly evolve through millenia, through suffering and misery? Are we going to eagerly and willingly co-operate with the plan of God or are we going to be dragged along? Are we going to assist enthusiastically Evolution, for that is God's plan, or are we going to merely mark time? Let us clearly understand that, even though we may fight and struggle against evolution in all ways, during many lives, with resentment in our hearts, we must, eventually, if not in this life then in some future life, consciously and intelligently participate and co-operate with the great plan which God has laid down for humanity. Most of us are aware, indefinitely and vaguely, that such a plan does exist; but it does not play a definite part in our daily lives.

We are the helpless victims of evolution rather than the masters of evolution, and like a log we are tossed about on the stormy sea of life, aimless and desperate. The intelligent and the thoughtful, the civilised and the cultivated, must admit that evolution is the purpose of Man in this world; but, nevertheless, knowing this to be an undeniable fact, we drift through many lives, accumulating karma, and hence sorrow. It is not sufficient merely to know of the existence of God's plan; knowledge, however great, is futile without action, but action with the intelligent comprehension of the laws of evolution is now essential. "In all the world there are only two kinds of people—those who know and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for Man. For God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful. So, because he knows, he is on God's side, standing for good and resisting evil, working for evolution and not for selfishness." Thus spake the Master.

To those who listen, to those who knock, there is but one course—to co-operate unhesitatingly with the great plan, with utter devotion, setting aside our personal likes and dislikes. To do this we must step out of mediocrity, battling against the rest of the world. Our effort must be conscious and deliberate in all the details of life, yielding in things that do not matter but adamant in things that do matter: discriminating between the real and the unreal, between the true and the false. Now, most of us are conversant with the laws of karma and know that all these things are absolutely true, and that to deviate from the straight path is to court sorrow, spending many lives in coming back to the same point, where we were foolish enough to leave off. We also know, without any doubt whatsoever,

that we can quicken or retard our own evolution, that it depends entirely upon us, that we are the masters of our destiny and that the God within us is our real guide. Yet it is a great wonder to me that the members of various spiritual movements, including the Theosophical Society and the Order of the Star in the East, have such a small conception of the great practical side of their theories. In my opinion, the great fundamental theories of spirituality of all religions are extremely practical, and consequently can be carried out in this matter-of-fact world. Spirituality and evolution must be considered like any business proposition; they are of greater importance and of greater value to the whole of humanity than banking or any other business. Inasmuch as most of us agree to this truth, in theory as yet, as I wrote in the Editorial Notes of last month, we are more lenient and less exacting in the matter of spirituality and evolution. Spirituality depends entirely on evolution, and evolution can be hastened or retarded by the attitude which we adopt towards it. As I said, evolution demands, if we are going to obey its laws completely, not surrender, but understanding and whole-hearted co-operation. Naturally, all of us cannot and are not in a position to gratify its demands, any more than we are to become great financial magnates or the captains of great industries. The complete attainment of spirituality is not intended for all except in some future lives, but we can, like in any other business proposition, train ourselves in the present life to obey the laws of evolution, and thus bring our goal nearer by many lives. Evolution or spirituality does not exact blind, and consequently stupid, following; it requires that we should study it and comprehend its complicated and intricate ways, and finally that, once we have grasped its ideals, we should immediately set about to achieve them.

Millions all over the world have, through experience and suffering, vaguely understood the rudimentary principles of evolution, but they are bound to the wheel of woe. Knowing, they walk blindly along

the precipice of sorrow, having gained almost nothing from the arduous lessons of evolution, ignorant of their past experiences, they walk in the mire of misfortune; forgetting their many small and great sufferings, they court again that deadly poison of pettiness and non-essentials. The ego has gathered all these experiences, good and evil, thus piling up karma, but the unfortunate ego cannot interfere, because the personality is too strong and its desires are overwhelming. Thus, until the lower self or the personality has learnt the laws of evolution, the accumulation of karma must naturally increase, and hence the real Man on all planes is unable to respond to the call of spirituality. Through many lives his progress must be limited, for karma ever blocks his path, and his personality is too weak to resist the cause of karma. Hence he gets more and more entangled in the wheel of birth and rebirth; no one is spared—the mightiest and the most humble, the rich and the poor, the learned and the ignorant. But the great blessing that evolution bestows on us is that, as we created karma by our own volition, we can, also by our own volition, whenever we choose, stop the gathering of karma. From the meanest to the greatest, without any partiality, the same opportunity is offered by evolution, and it depends entirely on us whether we accept it or reject it. Hence spirituality can be attained by all, and evolution points the way. The opportunity of accepting the outstretched hand of evolution is within reach of every inhabitant of this world, but we must be partially evolved before we can grasp that welcome hand.

Now, how are we going to stop the accumulation of karma? This question has been asked and answered through the ages by the wise men and by the Great Teachers. Yet the same question confronts us to-day as of yore. The answer has been ever the same. Know the laws of karma, and beware of your thought and of your action. Conform with the law, and obey the simple rules of life. Curb your desires, and lead a pure life. Desire is the root of all evil. You are the

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maker of your destiny. This is the law, and obey. How infinitely simple, and yet how very difficult! We are in this world to carry out the laws of evolution, and we shall be a part of this world until we have learnt and obeyed. Till then we are on the wheel, sorrow-laden and gathering karma. The desire of most of us who mean business, who are consumed with the longing to free ourselves from this wheel of birth and rebirth, is to stop the piling up of karma and to begin life afresh by fulfilling the karma of the past without creating new karma in the future. This should be easy—though it may be difficult for some of the readers. The most essential thing that we should develop is the will. For without will, even though we may possess the knowledge, we should be like a cloud that hangs over a vale, chased by the wind from all quarters, not knowing whither its destination will be. Will is essential when we are dealing with the question of spirituality; it is as important here as in the business world. It gives decision and the strength to abide by that decision. It helps the hesitating mind and curbs the vain and useless desires. Will is absolutely necessary when it concerns the desires of the personality and the desires of the ego. The desires and wishes of the personality bring karma, for its desires are passing, and hence must be unreal, whereas the ego, which has accumulated experience through many lives of sorrow and happiness, knows what is right and what is wrong. If the will is strongly developed and is well under control, which is bound to be with a strong will, the personality and the unreal desires can be calmly set aside, and it will be able to dictate to the lower self the exact path which it shall follow. Thus there can be no compromise whatsoever between the ego and the personality, between the essential and the non-essential, between the right and the wrong. Then the creator of karma, the lower self, can have no sway whatever, which unfortunately at the present time is not the case with most of us, as it predominates, and we are its utter slaves. Then the personal desires will not be able to play

tricks upon us and convince us that they are the wishes of our ego and that we are doing the right thing. "Between the right and wrong it should not be difficult to choose, for those who will follow the Master have already decided to take the right at all costs. But the body and the man are two, and the man's will is not always what the body wishes." But even though we are able to distinguish between the man's will and the wishes of the body, we are too weak to carry out the will of the man, for the personality, in most cases, is too strong.

As we have listened to its voice for so long, we find that it is infinitely more difficult to obey the will of the man. "The body and the man are two, and the man's will is not always what the body wishes. When your body wishes something, stop and think whether *you* really wish it. For *you* are God, and you will only what God wills; but you must dig deep down into yourself to find the God within you, and listen to his voice, which is *your* voice. Do not mistake your bodies for yourself—neither the physical body, nor the astral nor the mental. Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and know yourself as their master." Here again will be seen the absolute necessity of developing the will in each one of us, for we must master the desires and the wishes of the lower self. The body must become merely the instrument of the will of the man and not a separate entity which acts according to its own desires. Specially in the West, the personality is over developed and the wishes of the body are immediately gratified; here, unlike in the East, there is but one world, and that is physical. Consequently it is more difficult for the Westerner, who has been brought up to pander to the wishes of the body, to exert that will power which will awaken in him the will of man. If we look around in the Western world we shall see that the will of the ego has been greatly neglected, and thus the West has become the physical centre, whereas in the East we have neglected the physical world and concentrated more on the spiritual world. We

must be evenly developed, neither neglecting the body nor paying too much attention to it, neither being so centred on the world of spirituality that we ignore the bodily wants, nor should we be the centre of the physical. It is the perfect blend of the extremes that should be aimed at by those who wish to tread the path of spirituality.

"For your will must be like tempered steel, if you would tread the Path."

Thus, it will be seen, the absolute necessity of will, if we are going to undertake the arduous task of training ourselves to become the disciples of the Master. But we must bear in mind that will, if it is not trained along the right channels, is apt to become narrow and one-sided, and hence obstinate. Effort is a great help and a mighty foe. "Consider the lilies of the field: they toil not, neither do they spin." We must grow like the wild lily, strong and delicate. It is beautiful because it is the will of God; it is inspiring because it comes into its glorious existence without struggle, and it is pure because it is born in the light. The pupil, who

desires to tread the Path, must avoid the extremes; but, however, he must have tasted their delicious fascination, their mighty power, their burning enthusiasm, their pitiless exactitude, their harshness and their anguish, and enjoyed to the full their fanatical inspiration. Yet he must not be a part of them.

Right Determination and an implacable will are the first steps that lead the learner to the mountain top of enlightenment.

* * *

Friends, a new year opens before us. Let us not waste the precious year or the passing precious moment. Magnificent opportunities are within our grasp; on each one of us depends the progress of the world; none of us are so small that we cannot help the crying world; the mighty Path awaits us. Shall we enter the Path or shall we pass by? Shall we be the worthy pupils of the World-Teacher, or merely be the vain spectators? Let us open our hearts and answer the call of the Great.

J. KRISHNAMURTI.

♦ ♦

A Message

Brothers of the Star,

As the coming of the World-Teacher approaches, the unrest and the turmoil of the nations of the earth increases in volume and intensity. That is but natural, for He comes to lay the foundations of a new civilization which will gradually replace the old. Be not then fearful, for the swift changes of the time are but part of the preparation for His coming. Rather rejoice and lift up your heads, and see, through the whirling clouds, the steady shining of the Star.

ANNIE BESANT.

Wisdom to Discern

By the RT. REV. C. W. LEADBEATER

THE principal object of the Order of the Star in the East is the preparation for the near Return of a Great Teacher, Whom some of us believe to be the Christ. He Himself in Palestine told us that He would come again, and ever since His departure the world has been expecting His return. But that expectation has crystallised recently and has become much more definite, and is now very widely spread. There are a large number of people outside the membership of the Order of the Star in the East who are expecting the near coming of our Lord. I have heard of it in various branches of the Christian Church, and in other bodies outside Christianity altogether. A large section of the Buddhists, for example, are expecting the return of the Lord Christ. They call Him Maitreya Buddha; they speak of Him under quite a different name, but the meaning is exactly the same. There is a very wide expectation, and some of us have reason to know that that expectation has reason at the back of it, that the Lord will come, and will come soon. We do not know the exact time. Certain years and dates have been mentioned, but there is no certainty yet as to that; but that He will come soon we all believe. We do not expect Him, as do some branches of the Church, to destroy the world on His return. Much has been said about the end of the world in connection with His coming. The Greek word does not mean "world" at all, but "age," "dispensation." It is the word *aion*, which is Anglicised into *aeon*. There will be a change when He comes; but not in the nature of some tremendous meteorological convulsion, for He will come not to destroy the world, but to teach it, as He came before.

Now, if we hold that to be so, a very great deal follows from that belief—at any rate for those of us who believe that the World Teacher will come soon. That is of itself truly a sufficiently stupendous fact, but those of us who believe that there is a World Teacher Who comes periodically to instruct the world, to found religions—not one alone, but all religions—believe also that that idea implies the government of the world by a great Hierarchy of Adepts Who send the World Teacher, as it were, when the world is ready for Him.

Now, the idea that there is a Hierarchy directing the world implies that there is an Intelligence at the back of all that happens—implies distinctly a difference from the ordinary view that the world just goes on vaguely without any particular object. Most men, I think, hardly envisage that problem at all; but, if they do, they think, many of them, that there is a good deal of blind chance about what happens. There may be a slow improvement, they would concede, but the indications of it are perhaps not very clear to them.

One who understands the existence of the great Hierarchy which directs affairs is of course also aware that everything which happens must be under that Direction to a certain extent, and therefore that all is moving onward towards a definite consummation. Naturally people who hold that belief wish to know much more about it. "Is it possible," they say "to study this matter, to get to know more than we know now, to obtain, in fact, further information?" Yes, quite certainly it is. There is a great deal of information available. But how are we to arrive at it? Partly by reading, partly by study, and partly by observation. "How do you know that all this is so?" people

sometimes say to us. Well, we know by an accumulation of evidence. There are other methods of obtaining information than those belonging purely to the physical plane; in point of fact, the soul has its faculties, its senses, as it were, as well as the body, and any man who will develop the faculties of the soul is thereby enabled to reach a level unknown to the senses of the body, and can there learn much about the present, the past and the future of the world.

We must try to understand that there is about such a development nothing in the least magical or supernatural. The soul is the real man which inhabits the body. He touches the lower levels through his body—he feels, he sees, he hears, he tastes, he smells—and in that way through his body he obtains information on the physical plane. But as St. Paul said long ago, “There is a natural body” (this one which we all see), “and there is a spiritual body”—and that is the true body of the soul. Through that information may be gained as well as through the physical, and a very great deal of additional knowledge may be acquired in that way.

Now, quite a number of people have learnt how to use those vehicles, the higher vehicles of the soul. They are continuous with those which we know, because, after all, the soul is that which dwells within the faculties, and if down here it works in the physical body, in the next stage it works in the astral body, and beyond that again in the mental body, and so on. It is always working through vehicles, but they are vehicles of finer matter than that of the physical plane. Still, they are material vehicles, and the senses which can work through them are merely an extension at a higher level of the senses which we all know. Everything which reaches us from without by observation comes to us by means of vibration—vibrations of ether which impinge upon the eye, vibrations of air which impinge on the ear, and so on. This also is a question of vibration, but vibration touching the spiritual body, and not the natural or physical body. That is

all there is about it—nothing supernatural, nothing unscientific or unusual. The man who develops himself learns to sense those higher, finer vibrations in addition to the characteristic vibrations of the physical brain. It is nothing more than that. The process is quite natural, only it means a great deal of hard work in order that those vehicles may be developed. A large number of people have developed these faculties, and of course there were those in the past who developed them. Many of the great saints, many of the wise men of old, knew these things, just as some of us know them now; but we and they alike would agree in saying: “You must not accept the results of that higher investigation before you yourselves have carefully considered it, tried to understand it and to make it your own.” There has been “a very great deal of harm done by what is called blind faith. People in the past have believed strange and even absolutely incredible statements because they were written in the Bible. In the old days people held that the Bible was, word for word, directly inspired by God Himself. Now, of course if they believed that they did not question what was written in that Book, however bizarre and strange it may have seemed. But people have gradually developed their intellects, and they have girded up their loins to doubt statements of that kind. And they have learnt eventually by means of the Higher Criticism that the Bible, the ancient Scripture of the Jews, just like many other ancient Scriptures, is made up of a number of books put together, written by different authors, and in many cases the books were not written by those whose names are attached to them. Let us take, for instance, the book of the Prophet Isaiah; in that alone they trace eight successive layers. There were eight Isaiahs, and one of those at least was a revising committee of people who worked together. They trace a number of different layers in that way, so that the old idea of verbal inspiration has to be put aside, and we have to take the Bible as a collection of ancient books of very great interest, but certainly not of equal

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value, not in any way to be taken as infallible in any way at all, but as representing the beliefs and the opinions and the hopes of people at various periods of Jewish history.

As the world gradually advances, the attitude that we take changes somewhat ; but we ought to have learnt from that facts established without any doubt by the work of Higher Critics : we ought from that to learn that we must not blindly accept any other revelation. And so if I say, for example, as I have done, that I know certain things to be so, that is no proof to anyone else, because I may be hallucinated, I may be mistaken. Thousands upon thousands of people have made mistakes. All human beings are liable to error ; they are all swayed, more or less, by their own personalities, and they take their own individual view of things. Wherefore, we should not take anything whatever that is taught to you, as though it were gospel—that is to say, as necessarily literally true. Our brothers will do well to take into account what we tell them, because I may say that those of us who do see into these higher matters regard ourselves as acting as eyes for our brethren, and we do take every precaution in our power to check, to verify, to test, over and over again, everything which we see, or suppose that we see, before we put it before them. We do our very best to be faithful messengers. We do our best to teach only that which we know, and that which is told to us by others who know very much more than we—others who have progressed very much further. But, as I say, it would be doing wrong to accept all that as a gospel which must be believed. Our people will, I think, if they are wise, take it as an inspiration put before them, which they have to weigh and consider for themselves. They should see whether they find in what we teach a better explanation of the facts of Nature and of Life than they get elsewhere. I think that they will find the explanation more coherent and more satisfactory ; but let them always remember that our knowledge is very limited ; that we are only at the beginning

of a mighty science ; that we, in regard to all these occult things, are in the position which Sir Isaac Newton so well described as his attitude towards science. He said : “ We are only just picking up a few pebbles on the shore of a mighty ocean.” That is what we are doing, but even already we see the tremendous advantage gained by this study ; even already we seem to have a better grasp than ever before of the realities of life.

That is the way in which information is obtained ; but please remember that we are not originating all this teaching at all : that it is contained in all the old Scriptures, although more or less overlaid by tradition in many cases, confused perhaps sometimes—confused, and perhaps intentionally confused, in order that the great secrets of life might not be given to people before they were ready for them. But at any rate the same truths are to be found in all ancient teaching. The Hierarchy of Adepts is a body of men Who know, and because They know, They have a power to direct evolution, to help the fulfilment of the divine Plan. There have always been Those Who knew, and These are only the descendants, as it were, of the men of old who also knew. They have always tried to help the world as much as They could. They have given out to it whatever it seemed capable of grasping ; and They are still helping it, still ready to meet and to teach those who really wish to learn, when they have satisfied Them that they wish to learn not for their own personal aggrandisement, but for the helping of their fellow-men.

Well, what facts emerge then from this new study ? What can these Great Ones tell us ? Always They tell us not to believe because They say so, but to take hold of the thing and study it and to verify for ourselves. Those of us who do know something have learnt it in precisely that way. We have been taught by these Great Ones, and we have verified for ourselves enormous masses of the teaching given in the beginning. Well, then, what facts emerge ? Prominent is this one of order, direction : that the world is not drifting carelessly on to the

shoals and the rocks, but is being definitely guided onward and upward. Evolution is a fact, a mighty fact, a fact which overpowers all others. Now, truly that alone implies the existence of the great Architect of the Universe. He Who builds it and directs it is guiding it towards the end which He means it to reach, and inevitably and infallibly it will reach that consummation for which He designs it. Of Him we can say but little except that there is evidence in the currents of force sent out from Him that He is threefold, that the idea of the Trinity which underlies so many of the great religions is a belief founded in fact. Deeper penetration shows the meaning of all those differing creeds, and at a very early stage we learn that there is no special revelation granted to the Christian. That all the differing creeds in the world have been equally revelations in the sense that they were all of them attempts made to put the truth before the people of their time, in such a way as was best suited to them. There were very many quite different people in the world. It is impossible to find any one presentation which will be equally suitable to all. Consequently there are many religions. Some comparatively primitive and suited for the savage, for the children among men who are only just growing up into knowledge, others full of the deepest philosophical and metaphysical thought suitable for the highest intellects. In each of the religions there is something at least of both those qualities. Yes, in Christianity itself, though the philosophy of Christianity has largely been allowed to slip into the background, and, as one might almost say, has degenerated into a rather meaningless theology.

Now, the fact that all religions alike are statements of the truth is already a very controversial statement, as it were. Many people would doubt that altogether. They would say, "These religions contradict one another wildly." But if we take the trouble to study them, we shall find that they do not, that there are little superficial differences certainly, and that they call things by different names,

but that all important points are the same. A very large number of people in the present day have been misled by the statement that the only salvation can be attained through believing in our Lord Jesus Christ. Now, again, there is a beautiful mystical meaning to that. It is through the Christ alone that man can attain, but that Christ is the Christ within each one of us, the Christ principle in man. For we, too, are divine. Christ told us so, but no one understands. He said: "Ye are Gods, ye are all the children of the Most High." Do you suppose He did not mean it? He meant exactly what He said. There is divinity in all of us. There is the Christ principle in every man, and through the development of that Christ principle within ourselves, and through that alone, can we attain to that consummation which God destines for us all.

And so it is very true that through Christ alone can Man be saved in that sense, but it does not mean that only those who follow this particular form of religion can be saved. For the Christ is the World Teacher, and He founded these other religions as well as this. So through all of them the highest can be attained. I do not mean by such a faith as the fetish worship of Central Africa. That is a very low form, but perhaps even that has its use in developing its followers—I do not know; but at any rate that is not a religion which will carry anyone far or high. But all the great religions of the world, Buddhism, Hinduism, Zoroastrianism, Judaism, all these are the great faiths of the world. Many great faiths existed which now have passed away—the Egyptian religion, the Chaldean religion, the wonderful religions of Mexico and Central America in those ancient days—all those have passed, but they have left their traces, and the traces are quite sufficient to enable us to see that in them also the same wisdom was enshrined. It is clear that they came forth from the same band of teachers, and that the truths which exist in Christianity now, existed in them also.

And so we learn to adopt quite a different perspective in life, to apply

quite a new set of values to things, because we learn that, behind all outward diversity—there is always an inner reality, a resemblance: that the diversity is just the outside form, as it were, the very dress that we put on, but inside is the reality and the truth. And so we realise that outer appearance may often be deceptive, but that within truth is always one, however many different phases she may present to us who are unable as yet to grasp her in her entirety. We learn that everything that is is for some good. It may often seem to us to be evil, and yet it is a part of a mighty Plan which is working onwards towards the eventual good of all, and all circumstances, however unfortunate or hindering, in reality are exactly what is needed. Everything that happens to us is meant to help us if we only understand it.

Now, clearly if all this be so—and remember that some of us know that it is—we must learn to understand as much as we can of this divine scheme and to co-operate with it. It becomes our interest, as well as clearly our duty, to do so. I have said that man is divine in essence, and therefore immortal, and his final consummation is glorious; and it may be thought "How can you possibly know that to be so?" Well, in so short a sketch as this I cannot go into detail, but at least let me put it this way. We can see men at all stages of evolution. These great Adepts of whom we speak, these are men as we are—only They are perfect men, and we are very imperfect. But They Themselves assure us that no long time ago They stood exactly where we stand to-day, and that if we will work steadily onward, trying to see everything from the standpoint of the soul and trying to identify ourselves always with the higher when we find a conflict going on within ourselves, we shall soon attain to the level where They stand. They teach us also the doctrine of reincarnation—that is to say, that we as souls are immortal, that this body which we have put on is merely a temporary thing, just a vesture which we are wearing in order that we may learn through it, and that

we have had many other such suits of clothing in the past. We have been born many other times in the world, and shall wear many other suits in the future, because we shall be born again and again until we have learnt all the lessons that this wonderful and beautiful earth has to teach. Then we may pass on into higher stages.

Therefore we see that death is merely a transition. It is, as it were, the night's sleep between two days of life, for the analogy of night and day, the analogy of the long life which contains many days is perfectly true and holds good in this spiritual world also. The soul dips down into this physical matter and lives its day of life. Then it passes away into another world for the time, and in that it has experiences of its own into which I do not want to enter now, though these also are within our reach and can be studied and understood. And then it comes back again and goes to school, as it were, to learn another lesson; and so on day after day until its lessons are learnt, until it reaches final attainment. But remember that involves the absolute certainty of that final attainment. Man cannot overcome the divine will; he cannot throw himself out of the current of evolution. He can, if he is what we call the wicked man or the careless man, the man who disobeys the divine laws, he can cause himself and his friends and his relations a vast amount of unnecessary trouble, but in the end the evolutionary force will press him steadily on, and the consummation will be reached, however long it may take, however far adrift the man may go.

Obviously, that being so, it is best for us to learn all we can about the divine law, and to try as far as we can to co-operate with it, because thereby we shall save ourselves much trouble, as well as being of use to others. We shall therefore study evolution, the past, the present, and the future. We shall see how men have advanced and how they will advance, and then we shall see what qualities are needed. As I have said, we can see men on all stages of this ladder of life—some

far ahead of us, and others who are yet but savages in development. We watch this ladder of evolution; we see men on every step of it. We realise that at one time we were child souls living in savage bodies far away in the past; that in future we shall be fully grown-up souls inhabiting the bodies of Adepts. We must study Nature, we must see what powers are valuable for us. And we shall find that Nature is most responsive—responsive to every thought and word and act. We shall find that we live in a strictly scientific world of cause and effect. It is better to put it that way. In religion we often speak of it as the justice of God. "Whatsoever a man soweth that shall he also reap, and every man shall receive according to that which he has done, be it good or bad." It is all in the Bible, if we would but understand it. But if we import the idea of justice, almost inevitably we think of human justice, which may fail, which may be swayed by passion or by prejudice. This is far beyond all that. The Divine Justice is a law of Nature, a law of cause and effect. The fact of Divine Justice is true, though perhaps the word is hardly applicable. Decompose water by means of an electric current and you always, inevitably, get a certain proportion of oxygen and a certain proportion of hydrogen. We should not call that just; we should say that that is the effect of what we do. That is the inevitable effect, because that is the natural law under which it happens. It is the same in the spiritual world. If in the physical world you put a light to gunpowder, you will get an explosion. If you seize a red-hot bar, you will be burnt; but you would not say that is because of the justice of God. You would say that is the natural effect of the cause. Even so, good always results in good, and evil always brings an evil result, to the doer of the good or evil. And we need not think of it as a reward or a punishment. Just think of it as the result of what we ourselves have done. There is no such thing as reward or punishment. There is a mighty divine law under which every man receives according to what he has done, whether

it be good or bad. Clearly we must try to know that law, because when we know it we can use it. Gain perfect control over yourself so that you can guide your life intelligently in accordance with that law, then you can change yourself in all sorts of ways and you can make yourself that which you would be. We have our aspirations towards a nobler life than we are able to lead at present. Sometimes people quite earnestly think of that nobler life as unattainable. They say, "I am born under unfortunate circumstances; I have a bad temper; I have a jealous disposition; I have an indolent disposition." All that is nonsense. You can do what you will when you understand the divine laws and live in accordance with them. When you are sure of that fact it changes all life for you, and you see life as a whole, and you see its object. You see how you ought to live and why. You learn how to control yourself, and you will learn how to evolve yourself. So you see how you can best co-operate in the divine scheme and how you can make yourself more useful to your fellow-men. You take the wider philosophical standpoint and never the petty personal one. That alone changes the whole of life; that makes things coherent and reasonable. It saves a vast amount of trouble and worry; for all our sorrow comes from our desire, our clinging to things which perhaps are taken from us, our desiring things which we have not. Learn to control desire and passion, learn how to develop the mind as well as the emotions, and you may live a divine life here on earth, and when you once know all this your troubles look smaller, because you see how very small they really are in comparison with the greater life. There is no longer any sense of injustice, because you know you are receiving exactly what you have deserved. There is no longer any fear of death—no, not even for those whom we love,—because we learn to comprehend the life after death, and to see how it has a place in evolution, and how those who pass apparently away from us are not lost at all, but have lost only their physical bodies, and still remain alive and vividly

conscious in higher vehicles, so that we are not afraid about death for anybody, even for those whom we love. There is no uncertainty about our future—nothing but perfect certainty and perfect fearlessness.

Now, that is the wisdom which we have to acquire in order that we may be ready for the coming of our Lord. And remember that is not a Man-made distortion of a creed: it represents the actual facts as far as we are able to reach them by study and by enquiry. The World Teacher when He comes may well tell us much more about this than He said publicly in that last coming of His two thousand years ago in Palestine. Yet there is much in His words which is but partially understood as yet; much of the truth is enshrined there. This time more, perhaps, will be given. It will be no new teaching, but it may very well be an expansion of the old. Think how much more we know now than men knew two thousand years ago in science of all kinds. We cannot mention, I suppose, any line in which we have not enormously developed. Why should we

not, then, have developed in religious thought? We talk about the truth having been once for all delivered to the saints, but are we sure that it was once for all understood by the saints? There is a good deal of evidence to show that it was not, and that it is possible to learn now to see much more of light. By our discoveries we can see much more in the old teaching than we ever saw before; we can open our eyes to understand more fully, and so we shall gain a far greater reverence, because we have a greater understanding of the Divine Father of all.

Remember, before our present World Teacher held that office there have been many other World Teachers. His Predecessor once said, very beautifully, "Do not complain and cry, but open your eyes and see, for there is a world of wondrous beauty all around you if you will but take the bandages from your eyes and look. And it is so wonderful, so beautiful, so far beyond anything that Man has ever dreamt of or prayed for, and it is for ever and ever and ever."

The Message of the Coming Religion

By C. JINARAJADASA

IT is surely an axiom to-day that we live in a state of unrest. There is scarcely a newspaper in any part of the world which does not point to a spirit of unrest in practically every department of life. We all are complaining.

So serious is the state of things to-day that the rich complain against the poor's wastefulness, whereas the poor complain against the luxury of the rich. On all sides there is mutual destructive criticism. I

know that many of these complaints are nothing new. The world always did complain, and there is a type of individual who sees always more of the discouraging elements in life than of the hopeful. But that which does characterise our age is the universality of these complaints. It is because of this universal unrest that the world in some ways is more significant to-day than one or two generations ago, for it looks as if now we had all entered into a morass, and we hardly know in

what way we shall be led out of it all. We believe on general principles that human nature has something good at the back of it. We believe that we shall come out of the morass once again on to firm ground, but how long will the process take? That is where not even the most able statesmen can in any way tell us how we shall find some sure basis for the future.

On the whole we are face to face with a very big situation in the world. We have had war; and some of us said, believing it, that it was a war to end war. On the whole, as matters are now, we see as many possibilities of war in the future as any situation before 1914 could show us. We thought that after the War was over there would be a greater co-operation between the various elements of the body politic, but as things are to-day an unbrotherly and unco-operative spirit is as rife as it ever was.

On the whole, then, things do not seem very encouraging or hopeful to those few who care to look into the problem of life.

To most of us who so visualize, on the whole the elements of discouragement predominate over anything encouraging. But the picture is not altogether one of despair, because in this texture of gloom which is being woven round us there is a golden thread—I might say that there are two golden threads which are swiftly to be found weaving themselves into the texture of the future. Now, these two are respectively the increasing spirit of fellowship which is spreading in the world, and the spirit of beauty which is becoming more clearly realised by people as inseparable from the activities of life.

To-day in any given community you will find a larger number of people ready to examine the question of internationalism than you would have found twenty years ago. You can find larger audiences now to listen to the gospel of the beautiful in life than you were able to find a few generations ago.

Now, since there are these two forces of fellowship and of beauty growing and inspiring mankind, naturally one turns

to such religions as exist to encourage them. After all, for many centuries religion has been the great inspirer and purifier of human activities. We should therefore expect the great religions of the world to take up this increasing power in humanity, inspire it, and to guide its forces so that the golden age of which all are dreaming might cease soon to be a mere dream. But unfortunately, the most calamitous of all calamities to-day is the failure of religion in face of the great world crisis. I need not labour the point very much. Go into almost any church and see how far what you feel, what you hear there, is going to change the world's affairs. Go into any one of our Indian temples and shrines, and you will certainly see there a power of mysticism, of the in-dwelling spirit in Man; but it is not the power there that is swaying the affairs of the East to-day. That which is fashioning, shaping the world are the forces of economics and of politics. These are the things, however, which are utterly outside the control of modern religion. No one in any Parliament will turn for his inspiration to the Sermon on the Mount. We take for granted that religion is something now which deals with the inner spirit of Man, and that men who are not leaders in religion are better fitted to organise the material and the political affairs of the world.

Now, when you have such a partition between religion and the outer activities of men represented by politics and economics, you have the element and the qualities of the decay of religion, because religion is essentially reconstruction. The moment you are truly religious you must reconstruct yourself: you must reconstruct your home, your city, your nation. Religion, when you feel it, absolutely makes you a missionary. You are one who has God's teaching to give. You are a gospel-ler, and you cannot be satisfied till the reconstruction is continuous. The truly religious man must reconstruct himself from day to day, and therefore it is that wherever religion is a real force in a people, that people is steadily reconstructing itself in politics, in art, in

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literature, in economics. Religion influences, guides, and in every way controls the life of the people.

That is why I hold that this is an age when religion is decaying, for wherever any religion becomes conservative, there the spirit, the force of decay has begun. But while a religion decays another religion is being born; and you can see this phenomenon if you study history. If you think a religion is merely the pronouncement of some individual teacher, then obviously you have to wait for the coming of a person to show you the beginning of religion. But if, far more truly, you hold that religion is an expression of the inner life of the individual, then you can see the birth of religion long before any one particular person proclaims it as a religion. To-day you can see in men's lives the spirit of fellowship, the craving for beauty, and it is because these things can be observed that I point out to you that already a religion is being born slowly in the hearts of men.

We have the general axiom that when a religion dies a religion is being born, and if such religions as exist in the world to-day are unable to control the political and the economic conditions in the world, then there is a new religion coming of fellowship and beauty which somehow will control them as that religion grows.

I have said that the two principal characteristics will be fellowship and beauty. But how are we to realise fellowship and beauty as such powerful forces that they will be felt in our Parliaments? That is the problem. Until religion is able to reconstruct the whole world, it is not a world religion. Until a religion is able to reconstruct a nation, it is not a national religion. Until it is able to reconstruct a man, it is not his religion—it is merely a creed which he professes.

Now, we can never have in the great coming religion a reality merely by theory. By no amount of reading great Utopias instructing us in great ideals can we ever bring as a force into the world of affairs and of economics the religion of fellowship and beauty. Theories are necessary and

excellent to guide a certain number; but they must put the theory into practice, and be the living theory itself.

Now, how are we to have the living theory of fellowship? Internationalism is a wonderful ideal, but you cannot prove it as a success until you begin to give that necessary factor in internationalism which is that in all nations is a common life, not a life that decays and goes into the grave, but a life which purifies and offers itself up to the great stream of life from God. Until in each individual there is seen a hidden divinity, you cannot have any gospel of fellowship as a living reality. Hence, therefore, if we are to have true internationalism, it must only be on the basis of a common recognition of a divine nature in all men, of all nations, of all civilisations—even the lowest.

Now, there is a preparation for this realisation already in the world. If you look into the history of the world's thought, especially the religious thought, you will note how slowly the idea of the divinity of man has spread. We have to-day large numbers of people who have added on to whatever they believe about God such doctrines as are proclaimed in Christian Science, in New Thought, in Theosophy, all tending to bring man to the front of the stage, not as the creature of God but as divinity revealed more and more. People are guided to a higher ethical code by the trust in their own divinity rather than by the fear of the punishment which religious sanctions impose. So, then, we see in advance of the realisation the ideas, and a few trying to live the ideas—but only a few.

Similarly is it with regard to beauty. You can judge to-day the value of nations in the great human family largely by their love for the cultural things of life.

The quality of permanence comes into a nation where the inner soul of the nation, its spirit, is continually creating in all those ways of the higher mind and emotions which we call Art. Now, slowly, thoughtful men and women are beginning to realise that beauty is not an excrescence, a luxury in life, but rather an inseparable essence.

Now, all these ideas about internationalism, about the gospel of art, are for the most part outside the Churches; throughout all the countries the dreamers are not to be found in the Churches. These dreamers have organised societies, associations, conferences—they are doing all kinds of things; but for the most part there is a gap between their activities and the activities of the organised established Churches. Now, that very fact itself is the sign of the coming religion.

Let me take you back to ancient days of Greece and Rome before Christ appeared. When Christianity was preached it was only professed by scarcely a thousand or two perhaps in Palestine, and none would have forecasted that the religion in that small land was going to be the gospel of a great continent. But while in Greece and Rome there were established religions, those faiths were honeycombed on their outer fringes by all kinds of associations and cults. The religion of Greece and Rome had nothing for the foreigner, for the slave; but since there were thousands of those, we find coming into the Roman religion, into the Greek religion, cult after cult. On the fringe of the orthodox religion, men were grouping themselves into new formations. You could not have forecasted then that all these new formations, these small communities, would coalesce within a few generations and come under the domination of a religion which sprang from Palestine. You certainly would not have forecasted the decay of the mighty religion of Rome with all its established priests and the power of the State behind it. But that did happen, and we find these small bodies becoming more amenable to the influence of the young religion, the old religion slowly receding into the background, and the new religion influencing these unorthodox communities, and gradually coalescing them into the believers of the new faith.

In exactly the same way we have, outside the fringes of the great religions, groups of idealists joining this association and that association, fretful of the chains imposed upon them by the orthodox faiths. And then we see slowly dawning

something akin to a world cult, that of fellowship and of beauty. Surely, then, it is not such an extreme conclusion that presently this new force of religion will slowly displace the old religions?

I ought here to make myself clear because that statement may give rise to a false aspect. I do not myself see the disappearance actually of the great religions, but rather the bringing of all of them under the fold of the new religion. What will happen is that the spirit of fellowship and of beauty will so predominate that every religion will become influenced by them, and necessarily in each country the religion will begin to emphasise the ideals of fellowship and of beauty, and will begin slowly to let go of all the credal elements; and presently we may see the Buddhist with his dagoba, or the Christian with his church, or the Muhammadan with his mosque and the Hindu with his temple, yet throughout all of them we shall have the recognition of a greater religion than Christianity or Hinduism or Buddhism—and that is this universal religion of fellowship and of beauty itself.

Now, if all these things are to happen, if this religion of the future is to become a reality, one thing is necessary, a Personality. I have pointed out that there is an age coming, but the age does not come to its fruition, as it were, or rather to the beginning of its fruition until some Personality appears, and crystallises and illumines it, stamping Himself upon the age. That is the way that humanity progresses; that is the way that you can see in history mankind has gone on. Take, for instance, that which we have to-day accepted in thinking, and that is the right of each man to think according to his own judgment.

More or less that which we call free thought is accepted in every democracy, but that spirit of free thinking which to us is inseparable from democratic institutions was stamped on Europe by one person, Giordano Bruno. It was Bruno who dared to oppose his individual thinking against the thought dictated to the world by a Hierarchy; and he was burnt at the stake for the great stand he took for the right of

Man to think according to his own inborn divinity. But he crystallised the age, he inspired all the thinkers of Europe after him, and from that day free thought is the birthright of Man, and is believed in by all of us.

It is exactly the same with regard to the great age of science to which we owe so much to-day. But it was one man who stood, as it were, as the baptiser at the cradle of the new-born infant of science, and that was Francis Bacon. With his personality, with his writings, he created an enthusiasm in the mind of his age for this gospel of the future. For then science was hardly to be separated from superstition; yet Francis Bacon with his intellect, with his personality, inspired his scientific comrades throughout Europe, and gave an impetus which made possible the scientific era.

Go back to India six centuries before Christ. The great spirit of compassion which modified all kinds of harsh institutions at the time, the great spirit of which men were dreaming, was embodied for them in the personality of the Buddha. Come to Palestine and you will find there a certain number of Jews dreaming of a future when the message which they had could be taken outside the boundaries of their own little nation, when once more the God of Righteousness could be worshipped not only by a handful but by millions. That spirit of being tired of all the old religions oligarchies became crystallised in the personality of Christ, and He ushers in the new age which has been prepared for Him by the dreamers. The dreamers precede the Personality, but the Personality impresses Himself upon the age, and by his dramatic life he seems, as it were, to live in symbol something of the future of the age which he comes to proclaim.

If there is to be a new religion, and if there is also to be a personality to crystallise, to illumine the coming age, and if the religion, as I hold, will have the two elements of fellowship and beauty as its characteristics, who is the Person that must come?—of what nature will this Person be? He must have within Him all that we can think of as the supreme

elements of fellowship. I mentioned that fellowship can only be a living fact because the divinity within oneself and others is realised. Our great Personality must then be Himself as the great Eternal Light. He must be One Who stands enfolding within Himself in some glorious fashion all the possibilities of divine realisation in all men. He must see all men as equal to Him, because in them is that which He has realised for himself.

And also if He is to be the Supreme Teacher of the new religion, in some way He must satisfy our craving for the beautiful. In some way He must make more real to ourselves this instinct which is now being born in us, that henceforth in our lives and institutions beauty should be an essence. That can only be by the power which He has in us to awaken the intuition in us.

It must be by the directness of the intuition of the supreme Personality that we shall be inspired to feel the power of beauty in life. Hence, therefore, He must be One who has an indescribable quality of grace in His intellect and in His emotions. He need not be an artist, a painter, a musician, so long as He is the essence of them all in that divine synthetic faculty of the intuition which reflects divine ideas by His feeling, by His intellect.

Now, does such a Person exist? That is the question to which there is an answer in every religion. In your own religion you are taught that the Christ exists and will come again. In Hinduism the teaching is perfectly clear also. There the Teacher is called Shri Krishna, Who proclaimed when last He was on earth that "when righteousness decays and evil prevails in the world, then I come but to give righteousness."

In Buddhism the idea is perfectly clear. He Who is to come is called the Bodhisattva, the Lord of Compassion. In Muhammadanism He is called the Imam Mahdi—Imam, the mysterious link between Man and God. In Zoroastrianism He Who is to come is called Saoshyant the Saviour. Here are, then, statements in the great religions as to Someone Who is to

come some day. Now, is it so extraordinary to imagine that that some day is drawing near?—that since we have the dawn already in fellowship and in beauty of a new religion, since already we have on the outer fringes of the great religions these heterodox organisations, is it so much of a presumption that this great Teacher is to come soon?

Those of us who have pledged ourselves to the inner light and to the inner life believe that all these Personalities referred to in the great religions as Christ, as the Bodhisattva, as Shri Krishna, as the Imam Mahdi, are really one Person; and we hold, then, that He will come. The question is often asked: "But why does not He come at once? You say that the world is needing His coming? Why should He not come immediately?" Because before His coming He desires to have a large body of helpers. He is not coming by miracles to convince humanity that God dwells in them; He is going to make men realise it by organising life for them in a new way, and He is not going to organise a little country like Palestine, but He is going to organise all the nations of the Earth. In Palestine according to tradition at least there was only one John the Baptist, who strove to make straight the pathway of the Lord. But the pathway of the Lord then was Palestine; the pathway of the Lord now is all the countries of the world. And so thousands of John the Baptists are required to prepare His way, and it is until those thousands are ready that He waits to come.

The world longs for a Teacher; the Teacher, according to at least this theory is preparing to come—somewhere He is preparing. What then is the logical conclusion from all this? The conclusions are two. First when He comes to accept Him. But you would say surely we shall accept Him. I do not think there is anything sure about it. It is the immemorial fate of great Teachers that, when They come, it is not Their generation which accepts Them but other generations which come after Them. There is such excessive light in that which they say and do, and the phenomenon which is seen when the light

shines forth in its fullness is that the darkness comprehends it not. Such is the nature of many people that they behave as does the pupil of the human eye. The more light you throw on it, the more it contracts, and you need only to look at the public Press of the world to see how any great Teacher Who proclaimed internationalism in its fullness or the gospel of beauty in its splendour would be looked at to-day. Jeers and calumny and the comic cartoon, these are the stones with which we will stone Him in these days. And so if we are to accept Him, it is only by our preparing ourselves to accept Him. And the preparation can only be by training ourselves first and foremost in fellowship, in eliminating from our minds that warp which nationality gives, which religion gives, which sex gives, which class interest gives; and when all these things are eliminated one by one and we can see a man, and a woman, not as man or woman but as the embodiment of a divine nature, then we shall know what real fellowship is. And though to live that ideal is far off, at any rate we can try to live it. And in so far only as we try to live it now before the great Teacher comes shall we recognise the great Teacher. He may come in the East, the West, the North, the South, and who shall tell us who He is? Someone getting upon some platform and telling us this is He will not prove that fact to us. Each one of us must prove that He is the Great Teacher for Himself. No kind of second-hand evidence, even of someone in whom you have full trust, will give you that utter certainty that He is the Great Teacher Who is to usher in the great age. On this matter you tread the Path one by one, and not two by two; and so if you are to recognise Him it can only be by your reflecting in your nature now something of His nature through fellowship.

That is one way. Another way by which, too, you can prepare yourselves is by developing that other element in your nature which I have called beauty. If Man will train himself in simplicity, in living the things of grace and of beauty—which need not be complex—if right through his life he will eliminate all those

non-essentials which complicate thinking and feeling and try to live, finding the simple things of life as having more of a message of God to him than the complicated things which civilization has created, then his nature will be prepared to accept the great Teacher when He comes.

There is a splendid dream in the world to-day, one full not only of beauty and splendour, but full of a mighty power to transform for each one of us his life, and to give us the power to shape the lives of others also. And this dream is behind

the chaos of earth. There is a mighty Reconstructor who, behind all the follies of men, is shaping out of their disasters a magnificent heritage which they shall enjoy. It is to share in such a dream that the Order of the Star in the East exists, and I can only say, try to find what the dream is about, contemplate it and perchance try to live the dream, and then prove for yourselves that He in whom we believe is, after all, not only a dream but the mightiest of realities which the world contains.

Recollections and Anticipations

By GEORGE S. ARUNDALE

I AM asked to contribute to the January HERALD OF THE STAR a reminiscence and an anticipation. Lady Emily writes: "You might say something of its beginnings but still more of its future possibilities"; but I am doubtful as to my qualifications for either of the rôles assigned to me. As for the beginnings, I look back upon those memorable days—three of them there were—at Benares in 1911, January 9th 10th, 11th, and I now feel as if I had in fact raised the curtain somewhat prematurely, before the actors were ready. It was as if an actor with an insignificant part, but with a tremendous sense of the beauty of the play about to be acted before an audience with but the slightest idea of the treat in store for it, found himself so overwhelmed by its beauty and by the desire that the audience should share with him his ecstasy without a moment's delay, that, without considering whether everything was ready behind the scenes, pressed the button and raised the curtain to disclose a scene of wondrous beauty indeed, but leaving the audience unsettled because those alone who could give the

necessary interpretation and display the drama in all its significance were not yet due to appear upon the stage, which remained cold and bare.

The message which I had heard at Adyar was to me overwhelming. The knowledge of the near coming of a Great World-Teacher—it was knowledge to me because communicated by those whose words to me were, and are, facts—was, I suppose too much for me: in one sense I could not keep it back. I could not wait until the word went forth from those in authority to organise for His Coming. I felt so intensely its stupendous import for the young, especially and dominantly for the young among whom I had been working for so many years, that I had to share it with them. I felt that the truth was their truth, belonged to them, was needed by them, was owing to them, must not be kept back from them for a single instant. My own life, as I knew, had been revolutionised. I wanted their lives to be revolutionised too. The sooner the better. I did not stop to consider the consequences. What, indeed, did consequences matter in face of such a truth? I knew a marvellous

opportunity was coming to the world after many centuries. The opportunity must at least be seized by the young, to whom the opportunity in very special measure belonged. The older generations might disapprove, might thwart. But that must be part of the price inevitable for such a truth. We cannot serve both God and Mammon. We must stand fast by the truth let come what may. And, above all the opportunity must on no account be missed. To hear it, as I knew from personal experience, was to accept it; and knowing my young pupils as I did I was sure that with them too, as indeed proved to be the case, to hear it would be to accept it with enthusiasm.

I suppose we were all carried off our feet, and good intentions inspired by a fact but directed by ignorance obscured wisdom with the result that reconstruction had to take place in the May following, if I remember the month accurately, and the Order of the Rising Sun was transmuted, so as to lose as little as possible of the good it had generated, into the Order of the Star in the East.

Good was done and harm was done. I hope the good has outweighed the harm. This is for our elders to tell us if they choose. Whether I should again ring up the curtain if similarly situated, I do not know. I hope I am learning wisdom little by little, and I hope I should be wiser. But an overwhelming truth is a nature-stirring force, and while I may look back upon those days, and all that followed after them, with some regret and even perhaps with a little remorse—for harm did result—still the memories are dear to me in many ways. It was a wonderful time. I feel thrilled even now as I write the words. Should I commit the mistake again? I cannot say "Yes," but I dare not say "No."

Is this enough of reminiscence to satisfy Lady Emily? I think it is enough to dispel the illusion, under which some members of the Order are suffering, to the effect that in some reverence-worthy way I may be regarded as the founder of the Order of the Star of the East. I am afraid that many lives must pass before

so great an honour can with wisdom be bestowed upon me. All I can "claim" is that the knowledge struck me with overwhelming force, that I was not strong enough to judge as to ways and means of communicating it, that I prematurely established a movement for the organisation of its distribution, that the establishment of this movement did harm as well as good, and that if I were to begin all over again I am not even now certain whether I should not repeat myself. I think this is sufficient to cast me down from a pedestal I would be only too thankful to occupy if I could bring myself to think that I deserve it.

And now to the future. I cannot help thinking that it really does not so much matter what we do so long as we are efficient and brotherly in the doing of it. We should not have joined the Order of the Star in the East were we not capable of being inspired, at least periodically, by ideals, and did we not desire, again at least periodically, to be among the servers rather than among those who are content to be at their ease, living in comfort without thought as to the lives others live or as to the extent to which their own ease means harder lives for their fellow-men. I think there are very few members of the Order who joined exclusively for the sake of personal advantage. Most of us were primarily attracted perhaps by the compelling power and beauty of the truth, by the change its realisation made in our own individual lives. But we soon began to look upon it from the point of view of its application to the world, from the point of view of all it must mean to others, to social, to religious, to political, to educational, conditions, to international relationships. We have thousands of members. Each joined for the probably common reason of the attraction of the truth to himself or to herself as an individual. But each will work out the application of the truth according to individual temperament, according to individual understanding and wisdom and power, according to individual circumstances and surroundings. I do not think the Order as such is concerned with the

way in which I apply the truth for which the Order stands. In my ignorance I may apply it fanatically, narrowly, intolerantly, exclusively. The Order may not say, so it seems to me, that the truth means this that or the other. The truth means, within the limitations of the Objects, what each one of us interprets it to mean.

A Great World-Teacher . . . *soon* to appear . . . right living the basis of worthiness to know Him . . . daily remembrance of Him in our ordinary work . . . special occupation each day towards preparation for His coming . . . outstanding qualities to be Devotion, Steadfastness, Gentleness . . . beginning and ending of each day with prayer or meditation . . . recognition of, reverence for greatness, and co-operation with the great to the best of our power.

These are the principles we have accepted, and our business is to apply them as best we can to ourselves, to our ordinary daily lives, to our work and duties, to our relations with others. Each item in the Declaration of Principles we must ceaselessly strive to work out, according to our understanding, to its highest possible value and meaning. That is "all" we have to do, and the inverted commas are intended to convey what I think as to the magnitude of the task. But while we are working out these Principles according to our understanding, and within the various limitations imposed upon us by the particular stage of evolution we have reached and Karmic liabilities, we must never lose sight of the eternal need for constructive and happy discontent. We must not be satisfied with ourselves, or think that our ideas and convictions need no modification or perhaps drastic correction, that our beliefs are sounder than those of others. We must constantly be on the watch to broaden ourselves out, ever to be substituting the wider view for the narrower, the more brotherly attitude for the less brotherly, the more appreciative understanding for an all too common sense of superiority. We believe in the coming of a great *World-Teacher*. He comes to teach us all. We may be in different classes, but we are

all in His School, and it is on the whole more helpful to believe that different lessons to the same end are being learned in the different class-rooms than that one class is superior to, more advanced than another. It is the sense of superiority which causes at least two-thirds of the misunderstanding and consequent conflict in the world.

Let us be efficient both as the world regards efficiency and as we believe we should be efficient from the standpoint of the World-Teacher. Let us try to combine material efficiency with spiritual efficiency in the knowledge that the one is really impossible without the other. If we are shorthand typists, let us, because we are members of the Order, be first-class shorthand-typists. If we are teachers, let us be up-to-date teachers, smart, efficient from the worldly standpoint. If we are clerks, let us be out-of-the-way clerks, not out-of-the-world clerks with our minds fixed on the Eternal when they should be fixed on time (not on the clock, however). Let us be particularly smart clerks. And so on throughout the whole gamut of daily avocations. "Good worker that," says one super-business-man to another super-business-man. "Member of the Order of the Star of the East," is the reply. "Ah. That explains it. I don't know anything about the Order myself, but I do know that you get first-class work out of those who belong to it." This is the reputation I should like us all to have. It would be the very best form of propaganda, propaganda by example; for those who come into contact with that kind of propaganda will soon begin to want to know something about principles which make for efficiency in the ordinary every-day world. The principles would be speaking for themselves through the arresting and compelling medium of life.

And then let us see to it that the efficiency is not competitive but co-operative efficiency, that is to say brotherly efficiency—efficiency which helps others, not the so-called efficiency which treads others under foot. In other words, efficiency for service and sacrifice. It seems to me that if our membership of the Order

has the preliminary effect of helping us to set our own house in order, taking us where we are and improving us both from the standpoint of our individual lives as well as from the standpoint of citizenship, then we shall have a solid foundation on which to extend our work in such directions as may be congenial to us. Preparation for the Coming of the Great World-Teacher begins at home, even though it by no means ends there. The spirit of our membership must find preliminary expression in making us "mean business" just where we are. Of course the virtues must be tuned up, too; but I include them in all that efficiency implies. Efficiency means increased honour, greater purity of life, more one-pointed devotion, and so forth.

To take the matter a little further, I expect that we can all agree upon certain extensions of the basic principles as enunciated in the Declaration. Certain generally-accepted principles and ideals are abroad, at any rate among the more thoughtful, which we can work into our own scheme of things. A certain spirit of Internationalism is abroad—vital to the working out of the idea underlying the statement as to the coming of a *World-Teacher*. A certain spirit of Youth-comradeship is abroad—vital to the obvious necessity for a welcome to the World-Teacher, irrespective of differences of race or of faith, of custom or of creed. Differences, valuable as they are, must for the time at least be made to converge upon a fundamental unity. We must emphasise comradeship in all possible ways. I think we can usefully and profitably work out plans on these lines, one of which is the community-idea, already in process of adoption.

Individually, we can apply such illumination as we have received from touch with the great truth of the Coming of a World-Teacher to our own special field of activity. For example, applying the illumination I myself have received to my own field of activity—education, I find a wealth of possibilities opened up before me which I must explore as opportunity affords. But the Order must not be

committed by my activities. The Order tells me to put certain principles into practice in my own way as best I can. My way may be a way in opposition to ways of many of my brother-members. No matter, provided that there is this much in common—that there is a spirit of brotherliness dominating all the ways all the way, and that there is a common goal recognised by us all; and provided also that I scrupulously distinguish between what the Principles actually say and what their meaning is to me. Given these, the very differences are unifying and strengthening, and in the long run will even make for unity in action. I must respect my brother's way and try to understand it, all the time that I am pursuing my own with intense one-pointedness. There is need for an almost infinite variety of ways when we consider the infinite numbers of souls in and out of incarnation on this globe, and when we think of the length of the ladder of evolution and of the innumerable souls clinging to each rung.

With all this valuable diversity we must ourselves rigidly avoid any narrow interpretation of the Principles, and guard them against this danger from others. Their prime nature probably enabled us to join, it must enable others to join too. We are not at liberty to forget for a single moment either the Principles themselves or that which they obviously imply with general acceptance, or, for ourselves, that which we ourselves from time to time individually understand by them—which interpretation may not, of course, be the subject of common agreement. When we are talking to others about the Order we must be very careful not to put an obstacle in the way of their joining by interpreting the Principles as their meaning is to us, but as their meaning may not be to everybody else. "I believe this," is a justifiable observation, but if the belief is our own specific deduction from the Principles, and not obviously implied by them, we must take care to say so, possibly adding: "Probably there are other fellow-members who would not agree with me, and who indeed might hold a diametrically opposed view."

Unity as far as regards general principles, diversity as regards their application and interpretation—always in the spirit of tolerance and brotherhood. But the spirit both of the Age as well as of the Coming is to tend in the direction of doing things together, of going forward together—even if the doing and the going thus seem slower than if we went forward by ourselves alone. So, while we must express our individual souls to the uttermost we must always be seeking for ways and

means of working together with others seeking to find the Greatest Common Measure and associating ourselves with others on that G.C.M. The Group-spirit, the Community-spirit, the Comradeship-spirit—these are vital to the generation of that Welcome-Spirit upon which, I venture to believe, all great World-Teachers largely depend for the success of Their work. If we can learn to co-operate with the lesser we shall be able to perform the far more difficult task of co-operating with the Greater.

Hymn of the Initiate Triumphant

I have stood in Thy holy presence.
I have seen the splendour of Thy face.
I prostrate at Thy sacred feet.
I kiss the hem of Thy garment.
I have felt the glory of Thy beauty.
I have seen Thy serene look.

Thy wisdom has opened my closed eyes.
Thine eternal peace has transfigured me.
Thy tenderness, the tenderness of a mother to her child, the teacher to his pupil, I have felt.
Thy compassion for all things, living and non-living, the animate and inanimate, I have felt.

Thy joy, indescribable, has thrilled me.
Thy voice has opened in me many voices,
Thy touch has awakened my heart.
Thine eyes have opened mine eyes.
Thy glory has kindled the glory in me.

O Master of Masters, I have longed, yea, yearned for this happy hour, when I should stand in Thy holy presence.
At last it has been granted unto me.

I am happy.
I am peaceful, peaceful as the bottom of a deep, blue lake.
I am calm, calm as the snow-clad mountain-top above the storm clouds.
I have longed for this hour : it has come.
I shall follow humbly in Thy footsteps along that path which Thy holy feet have trodden.

I shall humbly serve the world, the world for which Thou hast suffered, sacrificed and toiled.
I shall bring that peace into the world.
I have longed for this happy hour : it has come.

Thine image is in mine heart.
Thine compassion is burning in me.
Thy wisdom guides me.
Thy peace enlightens me.
Thy tenderness has given me the power to sacrifice.
Thy love has given me energy.
Thy glory pervades my entire being.

I have yearned for this hour : it has come, in all the splendour of a glorious spring.
I am young as the youngest.
I am old as the oldest.
I am happy as a blind lover, for I have found my love.
I have seen.
I can never be blind, though a thousand years pass.
I have seen Thy divine face everywhere, in the stone, in the blade of grass, in the giant pines of the forest, in the reptile, in the lion, in the criminal, in the saint.
I have longed for this magnificent moment : it came and I have grasped it.

I have stood in Thy presence.
I have seen the splendour of Thy face.
I prostrate at Thy sacred feet.
I kiss the hem of Thy garment.

Signs of the New Age

By JOHN CORDES

IT is possible to discern to-day already the sheen of the Star in the East if one realises It to be in fact Reality, Truth, and therefore Unity. Having been busy with, and finally all but submerged by analysis, separation and divergence for about 700 years, those in the foremost ranks of human advance have now turned towards synthesis, co-operation, and harmony as being the fulfilment of their highest endeavours in spite of greater expert knowledge of specialists than ever. With that, the day is drawing nigh when human-kind is anxious to sit again at the Feet of Those Who Know, Those Who are not confounded by details, but Who have a grasp of the Whole. It is becoming more and more evident to those who are in the right frame of mind, and who are at the same time sufficiently versed in the attainments of present-day science that the teachings of the Vedas, Upanishads and of other Sacred Lore, far from being the "babbling of babes," foreshadow just the latest and most startling of inventions and discoveries of modern times.

These were expressed by the Ancients much more graphically and artistically withal, yet they called forth, until recently nothing but resentment in Europe. Who would have dreamt that "Maya" and "The Dancing Shiva" were the best possible descriptions of the state of matter of our Universe! If a thing whirls round itself it is correctly described as a dance, especially if applied to God; furthermore Science has now proved beyond the shadow of a doubt that Matter is Illusion, Maya, in that it consists of a frolicsome dance of negatively charged electrons round their positive nuclei, so that an atom is like a universe with its

planets turning round its sun, the proportions being similar. Who does not think in this connection of the Hermetic device: As above so below, and of the Greek Sage Heraclitos, who evidently knew what he taught, when propounding his thesis that all the world is in flux.

Everybody knows of the wonders of electricity, and that the same kind of force at different rates of vibration produces widely divergent phenomena; telephone, telegraph, radiogram; light, heat, power, etc., being the result of the same kind of force at different stages. Certain vibrations we perceive as sound, others as light, and our senses are like antennæ of different height and key, which respectively receive and register only waves of certain length, i.e., rapidity. Although such underlying similarity of impulse of different manifestations is fully recognised, one cannot be blind to the startling fact that latent and hidden powers reveal themselves at different tensions, and especially when the aggregations of living tissue are observed. A cell does not foreshadow the powers inherent in tissues, and these again not those of a colony of them making up an organ, and several systems of these constituting an organism, say of man, the higher stage of "integration," showing forth powers never suspected in any of the lower ones.

This fact which is so palpable to all, accounts for two new scientific theories, both making eventually for the recognition of Truth, Unity, which is the One Reality. As it is admitted that a mere addition of parts will never give the powers inherent in the whole, one school of German scientists postulates "Integration," the character of which is transformation of qualities, resulting in unimaginable

possibilities accruing to a system, whose members render mutual assistance, and the separate powers of whom experience a resurrection in the higher entity resulting from such union, with undreamt of capabilities. Another school of thought believes in Guiding Intelligences to explain such higher powers, foresight, miraculous instinct, etc. To the writer, less sophisticated, both these theories were facts long ago. A ropemaker would have missed his vocation if the pieces of string composing a rope were singly as strong as the twisted whole. Tugging at a bell rope would be useless, if it were not for the law of rhythm and the law of its accumulated powers. And that the preservation of energy holds true as regards experiences gained by plant or beast, is self-evident, in that they manage jointly many things so much better than man. An ant-hill, a bee-hive, a forest or even our own body is better managed than any modern community. Five billions of cells build up our body, every one of them again composed of about as many honey-combs or granulae; and yet—the whole a powerful unit!

Decomposing algæ gradually bring about the extirpation of their own offspring by drying up the hospitable lagoons, the homestead of theirs. Likewise moss, fern and bracken do the same by depriving the land of its moisture, but when all these unite with the more evolved trees into forest glades, rendering each other mutual aid, life everlasting is theirs, as even for the future provision is being made by mould, humus, etc., only man setting the forest bounds, and if done unwisely by him, a desert is his harvest.

Modern scientists of the standing of a Raoul Francé, of Munich, or a Professor Dr. Jellinek, of Dantzig, have not overlooked this fact, the former trying to explain it by drawing on a law of integration as he baptized it, and the latter by asserting the help of higher intelligences, both postulating thus the law that mutual assistance sets free higher powers. They maintain that Truth cannot be known, and they may be right as far as the Path of the Unmanifest which they are treading is

concerned, but when once they "arise, awake and hear The Great Ones and attend" to Them, they will find that there evidently must exist a short cut, as it were, to Knowledge, and with it to powers undreamt of by scientists, but foretold by Shakespeare, Goethe, etc., not to mention The World-Teachers Themselves. It is recognised in every other branch of activity that it is best to study theoretically first, as for instance architects do, or officers, who do not spend years either as masons in the one case or as sailors in the other. When once the great thinkers among the scientists can bring themselves to believe what they teach, to trust the conclusions to which their own discoveries have driven them, *ergo* to accept of the possibility of a higher kind of personage an organism made up of a whole series of persons (Francé, Bios: 1921, Munich) or non-physical Intelligences (Jellinek, Weltengeheimnis: 1921, Stuttgart), they will surely be taught Reality, Truth, having discovered Its secret: "Union." They can then set about to prove scientifically and yet correctly such parts as fall in with their various expert lines of research without blundering in their surmises, and thus failing to observe all that their experiments reveal or imply. And this happy event will be brought about by their change of attitude, as with that the right Call, that of Unity, Harmony and Love is being made to the Lord, a Call which is never in vain. Once upon a time mankind was being taught by "Knowers of the Field" because men accepted of such Teaching, following blindly, instinctively without reasoning much, perhaps, but in the course of ages, naturally, the time came when they wanted to assert their personalities (quite rightly), and to try and find out things for themselves, and of course, the Great Ones withdrew and with Them, Their Helpers and Messengers, the Devas, of different ranks or grade. Now that the New Era is about to dawn when God again shall walk the earth turned paradise, a *sine quâ non* for that is the acceptance of Truth tendered by the Wise, the wish to study theoretically at

the Feet of Masters before plunging into the labyrinths of laboratories to be lost among the hundreds of different lines of investigations, all of which require a life-long study each. And as science recognises that the Entity called, e.g., virgin-forest (made up of a hundred different varieties of plants) is more powerful and wiser than any one of its many kinds making up the whole, the science of Plant-geography can declare it to be a lasting mutual-aid Society, "ein Urwald ist ein Schlussverein," in that it is able to support everyone of its members and more than that, as it is even able to affect and make its own surroundings. Science is propounding therefore the laws of Unity, bridging race, sex, creed, caste or colour, and with that it has become a Herald of the Golden Age, making ready the Ways of the Lord; Science thus taking up its rightful position again as twin-sister of true Religion.

The next step should not be difficult, viz., to recognise that the experience of all mankind is being stored and available. Professor Chandra Bose of Calcutta took up the dicta of the Vedas as a guide in his monumental laboratory research work; he has shown the way! Possibly the great English Scientists indicate by using our Protector's nomenclature for the newly discovered elements Meta-Neon and Occultum that they are not blind to the help given to them by theoretical, i.e., occult teaching. Is "The Coming of the Fairies" (Sir Arthur Conan Doyle: Hodder & Stoughton, Ltd. London, 1922) a sign that the great Kingdoms below, alongside and above the human will get a hearing again? That modern science and philosophy begin to get a nodding acquaintance with Invisible Intelligences by postulating their existence is shown above by following Jellinek, who follows on his part the Neovitalism of Hans Driesch, the philosophy of Henri Bergson, etc.

Now that on all sides we are being taught that a mass composed of particles or of human beings, or of celestial bodies behave differently from what their parts do when unconnected, giving rise to theory of integration implying thereby

that the new and greater individuality or personage partakes of powers unknown to its components, or taking this fact to mean that extraneous invisible helpers aid plant and animal, man included, why not then be bold and accept both theories, and thus come into line with occult knowledge, which proclaims the existence of both, Hierarchies wielding God-like Powers, and Kingdoms of Angels and Nature spirits, Who guide and help evolution.

But this change of attitude from separation towards Union has been long preparing, noticeable even in the gradual discovery of the true configuration of the earth. Atlas antiquus of the time of the early Christian Revelation mapped out a world only up to the Columns of Hercules, whilst the modern globe pictures a cosmos, a true Unity. The Jews lived 2,000 years ago in Dispersion, diaspora, around the basin of the Mediterranean, the then known world, to which fact expressions like Northern latitude and Eastern longitude testify, thus nailing for all times the limitations of mediaeval world conceptions based on such narrow outlook, against which we have to-day the fact of Theosophists and Members of the Order of the Star in the East living dispersed all over the world. Surely when a new Dispensation is placed from on High in the cradle of a New World then, history will repeat itself to-day and not disappoint the modern John the Baptists, now that the whole of the visible realm is mapped out, and the "new" world of the Invisible knocks at the portals, valiant little uranium atoms, for instance, doing so at the rate of 20,000 kilometres per second, not to speak of spiritualistic raps, etc.

The fresh "New World" is about to burst on our astonished eyes, and this one coming as it does from a fourth dimension, we are sure to be more dumbfounded than even our ancestors were at the opening of the doors of their new worlds.

Columbus tried hard to break the limitations his confrères were under, and laboured to prove a connection with the East, thinking he could reach India by sailing West, the islands discovered by

him still bearing the name *West Indies*. Descartes found out the connection between Geometry and Algebra ; Newton the law of gravity, the mysterious force linking all matter, and thus science worked its way laboriously through the centuries up to the recognition of the preservation of Energy by Helmholtz, showing the Universe to be really One.

It would be absurd to think that such a new cycle as is dawning now should not call forth its Christ, when it is considered that the Lord Buddha also thought it worth His while to fortify the East against coming tribulations by giving it His baskets of Wisdom to uphold and sustain the Orientals in their humiliation which they were about to suffer by being overrun by Mongols and Europeans alike from Alexander down the ages. Those days of 2,500 years ago birthed many a Great soul, capable of imbibing Divine Wisdom, but surely the World is chastened again and even in a more concentrated form, people rising against people simultaneously this time, so that when signs of greatness like those alluded to appear among scientists, especially if enhanced by deeds of all embracing Love the world over, the Coming must be nigh. Naturally enough, not only geographically and scientifically such Advent foreshadows Its events, viz., the Coming of the One to all who grasp the solidarity of man, so that scanning the world picture of to-day we see abundant proofs of a Kosmos, slowly emerging out of Chaos ; Man for one realizing himself again as that which he always should have been according to Manu, viz., man plus wife plus child ; forming thus a larger unit with strength all its own. The Voices of Women, yea of Children are not only allowed to be heard but are actually being listened and attended to. The Scout movement is world-wide, and brought about an amalgamation of Europeans, Anglo Indians (Eurasians), and Indians in its rank and file, a desideratum never realized before along any other lines of religious, educational, political or social effort.

The Peace movement is bound to succeed now that women come to the fore,

especially as European statesmen should begin to sense the danger of a coalition between all the numerically over-powerful non-Christian and coloured races, such danger becoming more imminent in proportion to the growing diversity of aim among the League of Nations, which danger is lessened by Unity which will spell Peace and Goodwill on Earth as in Heaven. Another powerful factor making for ultimate Union is the linking up of all the workpeople the World over, forcing, it is true, for the time being the bourgeois into one mighty front against the Labour Party in spite of belonging to divergent politic camps. Reactionaries versus Progressives, which opposing forces will also presently find it to be of mutual advantage if they combine *à la* Ford's auto-concern, U.S.A. ; Lever Bros., Port Sunlight ; Goerz, opticians, etc. Soft strains for the rights of the dumb creation are also discernible, and it is to be hoped that soon vegetarianism, anti-vivisection and animal protection will be convertible terms.

Verily, we are watching the re-birth of the New and Hidden World, one which was accepted by our naturally psychic forbears, rumours of which fact survive in sacred myth, ancient lore, up till recently classed with fairy tales, but which world disappeared with the waning of inborn instincts, when these were submerged by self-assertive intellect, which in turn is about to bow to its peer, Intuition. The Visible can only be, because of the existence of the Invisible, both making up the One, and Union being in the air, presently this fact will flash across the worlds.

Reasoning logically, we must look for The Coming as the laws of Karma and of Reincarnation strictly applied and followed to an end, must take in World Teachers too, being world-wide in their sweep. The higher criticism of the Bible (*Leben Jesu* Forschung, Schweitzer) proves one undoubted fact, which is : that Somebody lived who preached He *would* come again. Never has crisis followed crisis, upheaval on upheaval, revolutions on war so rapidly and overwhelmingly as

nowadays, surely the birth throes of the millenium are about us. "The thousand years of Peace" really inspired the fourteen points of Wilson (broken, *hélas!* at St. Germain and Versailles); the coming of the New Age it is, which gives Hoover and Nansen their energies and capacities to look after their adopted families of eleven millions of foreign and starving children; the New Spirit it is, that revealed to L. L. Samenhoff the beauties and simplicity of Esperanto, a World language to overcome the difficulties encountered in the erection of the modern Tower of Babel. We, children, women and men of all *peoples* are about to build a mighty Edifice of Ideal Thoughts, glorious unto the heavens, of brotherly love and fellow-feeling, embracing all creation, beasts, plants and stones, the visible and Invisible, a building founded on Law, secure on fact, standing foursquare on Unity; we who are safe in the knowledge that where there is Law, there must be a Law-Giver as well as His Agents. Reasoning thus from the Known to the Unknown, and holding that when there is Law there must be a Law-Giver as well as His Agents, all happenings in Nature must be benevolent in intent, and really science teaches already that even the eruptions of volcanoes are highly desirous as they give us the necessary supply of carbonic acid gas which the cooled off silicates (*lava deposits*) set free to form the fertilising carbonate of lime, etc. Everywhere is a circle being formed, everything is a link in an endless chain; we eat plants which have built up (by making use of sunlight) carbonic acid gas into foodstuff and decomposing these in our vital economy, we liberate the H_2CO_3 in turn. No wonder that Jesus of Nazareth said that if the people did not welcome Him with acclamation, the very stones would!—one chain of Union linking the one to the other.

But if this reasoning seems feasible, why so much passive doubt and active opposition? And why this time more than ever before? Because in short, former Comings were parochial, so to say. The World lived behind Chinese Walls; the Lord's itinerary being bounded by Palestine; the Lord Buddha's perambulations by the North East of India; Orpheus' by Greece; Zarathustra's by Persia; Thot's by Egypt, etc. Therefore the spreading of the new religions *then* incurred only the wrath of local orthodoxy, whilst *this time* adherents of all religions are sure to unite in opposing the new, as instanced by the outcry against the effort of Theosophy to unite them all. But as long as we have a Rabindranath Tagore, an Edward Carpenter, taking up the Epic of the Kosmos and of Life, sung by its Bard Walt Whitman, Unity *will* come about, people being enthralled by its Beauty and Peace, so that all these singers are busy weaving a "chord" of Love, binding them to the Lord of Peace, Light and Harmony.

The barriers artificially separating organic and inorganic on the one hand, and visible and invisible on the other, have been removed by science; as also the ignorance about other folk and their beliefs and (more important still), their actual needs, concerns and aspirations; and as the Law and the Prophets are being fulfilled, and an endeavour is abroad to love one's neighbour as one's self, the happy Day cannot be far when at sunrise the West shall take up the chant just sung by the East, anent the triumphal march of the Sun, as He waketh them on His Way. A faint whisper of that marvellous future choir of Union praising The Lord Who came to proclaim and expound the Relation of all to all is already discernible in the phantasies of present-day thinkers and idealists, who follow The Star in the East in their own way, which is also HIS.

The Order of the Star in the East

Its Purpose and Aims

By K. BESWICK

THE Order of the Star in the East consists of a body of people who believe in the near Coming of a World-Teacher, and because of this belief the members subscribe to certain Principles.

The first one is :—

“We believe that a Great Teacher will soon appear in the world, and we wish to live now that we may be worthy to know Him when He comes.”

Now when one puts forward the idea of the coming of a Great Teacher there are those who object on the grounds that it is not necessary because the Christ proclaimed the Truth, and there is no need for another Teacher to come as we have not nearly succeeded in carrying out the teachings which the Christ gave us.

There might be a certain amount of truth in this objection if there were no such thing as evolution, but no one now denies the fact of the evolution of form, and side by side with this goes the evolution of life. If, when once the Truth had been proclaimed and the goal for which humanity is making had been clearly shown, and human life was simply a steady advance towards it, then one might be justified in thinking that one statement of the ideal might be sufficient, but nature does not move in straight lines, human evolution is carried on by a series of waves in definite cycles.

Human life is a process of incessant change, the ideals themselves change, the outlook of the people varies from age to age, different problems are constantly arising which demand solution, in fact it takes a very little time for the world to

become a totally different place, and in all this the one essential thing which humanity needs is a science of Life applied to the circumstances in which it finds itself.

Think for a moment of yourself, you are not the same person you were say ten or fifteen years ago. Humanity in the mass is only a collection of human units all very much alike.

Then again we can all testify that side by side with the principle within us which aims at attaining an ideal, is the opposite one, and we have to be constantly reminding ourselves of our ideals and strive again and again to realise them, so that it is fairly obvious that we need a reminder to help us in our endeavour. Then again if evolution of life or spirit is true, and I think we may assume that it is, it must go through many different phases of growth and the teachings given to humanity at different periods of growth must be given in a way which will best help the evolving life. Thus we see that it is the very nature of man himself which makes necessary that re-statement of a spiritual rule of life.

If we look for a moment at the great civilizations of the past we shall see that each one was ushered in by a great Teacher who gave, in the religion which He founded, the keynote for that civilization, for humanity at that stage of growth.

The Truth is the same in every religion, but each religion takes one aspect of the Truth and emphasises it, so that as the ages go on, humanity learns many aspects of Truth.

Thus Shri Krishna in the Hindu religion sounded out the special note of DUTY.

The central teaching of that great faith was "The Immanence of God and the solidarity of man," and this translated in terms of daily life is the perfect performance of one's duty to all around. One of their own Scriptures puts it thus :—

"Better one's own duty though destitute of merit than the duty of another well discharged. Better death in the discharge of one's own duty ; the duty of another is full of danger."

The religion of Ancient Egypt taught of the Hidden Light in all things "Light that lighteth every man that cometh into the world."

The manifestation of that Light was through Knowledge, especially scientific knowledge of the physical world as exemplified in the Pyramids, and the Sphinx, those marvels of Egyptian Science.

Zoroaster in Persia sounded the note of Purity, and even now the followers of this ancient religion repeat every day "purity in thought, purity in word, purity in act."

In Greece, the keynote was Beauty, the worshipping of Beauty, and on this principle the wonderful civilisation of Ancient Greece was built.

In Rome, it was Law and Order exemplified in the teaching of the duty of the citizen to the community.

Lord Buddha in the East taught men to seek wisdom and the right understanding in all things.

In our own religion, Christianity, we are taught the value of the individual, of self sacrifice and service, "He that is greatest is he that serveth best."

In the new civilization which is being born around us now, we can already hear the faint sound of the note which will be the keynote of the Age which is to be, namely, Brotherhood and Co-operation. This necessitates the application of Love in our daily lives, for without it there can be no brotherly feeling, no wish to co-operate or help our brothers, that is why we sometimes refer to the Great Teacher Who is to come as the Lord of Love.

In the second part of our first principle we state that we are desirous of living now,

that we may know Him when He comes. We believe as the Christian Scripture tells us that we are made in God's own image and therefore we can, if we will, fulfil the command the Christ gave us to be perfect even as our Father in Heaven is perfect. We think this can only be done by cultivating those virtues which we see exemplified in the lives of the great Teachers, and by trying to realise the Christ consciousness within us. This is necessarily a very long process, one which will take many lives, but if our attitude is one of constant endeavour and watchfulness, then, when we find the qualities we are trying to grow within ourselves manifested in perfection in a great Teacher, we shall respond to that manifestation. This is what is meant by knowing Him, not the acceptance on the authority of someone else however great, that such and such person is a Great Teacher.

The second principle is :—

"We shall try therefore to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations."

This really follows naturally from the first principle, because if we are trying in our small way to become as He is, we can only do so by constant practice and the formation of a habit of consciously doing all our work for Him. If we try to keep Him in our minds always, it acts as a check on many unworthy and unkind thoughts and feelings which we may have towards our fellows.

Our next principle is that :—

"As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His Coming."

In this principle we pledge ourselves to external work. Here our field of activity becomes unlimited, for there is nothing which can be outside the influence of the Coming of the Great Teacher. Every phase of human life is touched by the Coming of the Teacher, and anything

which helps to prepare the world for His Coming is within the field of our activity. We believe that every body of people who are working in any way, however broad, however narrow, either great or small, for the welfare and the helping of humanity are preparing for the Coming of the Teacher, whether they realise it or not. No department of human life is in a satisfactory condition of affairs. If we look at politics, economics, religion, education or science, we see in each department a struggle going on. Nations are quarrelling with one another, labour and capital are at one another's throats, and we see dissatisfaction and unhappiness everywhere, therefore we have not much difficulty in seeking an outlet for our energies.

Our fourth principle gives us a lead as to how to undertake our work, for :—

“ We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics in our daily life.”

In a word the qualification most essential is tact, for without it nothing helpful can be done, and with it anything can be accomplished.

Now as to what we mean by devotion. I should like to quote here a definition given by our Head in the HERALD OF THE STAR.

“ Devotion is like a song which rises in a clear atmosphere where everything is pure, where divinity reigns, and where reason gives place to intuition. It should produce in us the creative energy which gives us all the power to make us great.”

Devotion expressed in action is Service, and unless our devotion finds expression in some form of service for others, then to my mind it is not devotion but sentimentality.

It is easy enough to be enthusiastic when everything is new and things are going well, but for those who are trying to live the Christ life, there will be many occasions when we shall need to exercise our steadfastness to the utmost. The other quality which perhaps almost includes

the other two, is Gentleness. To be really gentle means one must be strong, compassionate and untiring in devotion, because often our gentleness will be misunderstood, wrong motives will be attributed to our actions, and the very people we are trying to help will misunderstand. It will be difficult for us to constantly apply the true spirit of Gentleness in our daily lives ; to me the essence of Gentleness is expressed in the words of the Christ : “ Father forgive them, for they know not what they do.”

In our next principle we undertake that :—

“ We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all we try and do for Him in His Name.”

This presents no difficulty to us if we are carrying out our second principle in which we try “ to keep Him always in our minds.” In this busy world, we often get so immersed in its business, its worries and its pleasures, that the real purpose of life is apt to be forgotten, and the reason why we are asked to begin and end each day with the thought of the Lord, is that in time we may become always conscious of Him “ in Whom we live and move and have our being.”

Our last principle states that :—

“ We regard it as our special duty to recognise greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be our spiritual superiors.”

To me this principle is of supreme importance, especially just now. In the first place, it presupposes that we know greatness when we see it, and how many of us do ? Many of us are apt to confuse greatness with saintliness. It is true that saintliness is a form of greatness, but again there is the greatness of capacity for service, as also the greatness of the application of that capacity for service to humanity—a form of greatness which is much needed at the present time. This does not necessarily mean that a person in whom we see and reverence this greatness

is above reproach in every respect. That is a gospel of perfection—the goal we are told that our present humanity is out to attain, and as one means to this end we are bidden to seek for greatness, and having found it along some line, to ally ourselves with it and co-operate as far as we can, because by so doing our own capacity for greatness will be increased, and therefore we can help more efficiently.

It is significant to me that we should be told to co-operate with "those whom we feel to be our Spiritual superiors." In this age which is undoubtedly the intellectual Age—one in which high intellectual attainments have been accomplished—it is helpful to me to read that we are to co-operate with those whom we *feel* to be our spiritual superiors. The mind, valuable though its faculty of criticism is, is apt to be abused in destructive criticism, and as many of us can testify in matters which concern us deeply, sometimes we know a truth, even though our reason may seem to disprove it. As a poet has expressed it :—

"The mind has a thousand eyes, the heart but one ;

And the light of a¹ whole life dies,
when love is done."

St. Paul understood the danger of intellectual pride, for you will remember he said "though I have the gift of prophecy and understand all mysteries and all knowledge, and have not charity, I have nothing." Unless there is a blending of the mind and heart, the intellect and the real part of us, the Christ within us—for it is that from which comes the love of which St. Paul spoke—we are liable to make false decisions in matters of great moment.

The mind and its faculty of criticism and discernment, has an infinite value as long as we can direct and use it only for

appreciative criticism. In this way we can train ourselves to possess an attitude of mind which sees the best side of every happening, and the best qualities in every person ; and if we can attain this attitude we are more likely to recognise greatness when we see it, because by so doing we are cultivating the beginnings of greatness in ourselves, and when we see a quality manifested in another to a greater extent than it is in ourselves, we shall inevitably be drawn towards that manifestation and be inspired to further effort.

This is briefly what I conceive to be the purpose of the Order of the Star in the East and the goal towards which its members are striving. Naturally we all fall far short of the goal, but the realisation that it is not so much what we say, or even what we do that matters, but what we are, helps us in our endeavour to build and train our characters that we may "breathe forth the fragrance of a holy life" and in so doing we cannot but influence for good all those with whom we come in contact.

In reading the accounts of the lives of any great men, and particularly those of the great Teachers, that which seems to have exerted most influence upon their fellows was not so much their teaching or their doings, but the lives they led ; and we cannot do better than follow their example in our efforts to help our fellow men. Therefore let us resolve that in the New Year that lies before us we will renew our efforts to "live as Gods not as men" ; let us not be afraid of the magnitude of the task and excuse our shortcomings on the ground that after all we are only human. That is not true ; certainly we are human but we are also Divine, and it is for us to determine that from henceforth we will direct and control our lives, not from the human standpoint, but from the Divine within us.

Krishnaji

By YADUNANDAN PRASAD

I HAVE been asked to write a few words about Krishnaji, but it is futile to expect an adequate character-sketch in a short article of one who pre-eminently can be said to be "all things to all men." Attractive far above the ordinary in physical appearance, with a smile fit to win any human heart, and which truly expresses the divine that is within him, without the least trace of any pose or affectation, Krishnaji is, above all, one who has got what Lord Haldane calls "the international mind." Patriotic to the core, and burning with a desire to see his country equal to any in the world, he is supremely conscious of the ultimate goal—the unification of the whole world into one big family. If anything can be said to be the dominant purpose of his life and character, and which he is sure to leave as a contribution to world-culture, it is his vision of a unified and happy mankind. Racial pride, hatred of a foreigner, or any kind of superior attitude is so alien to his nature that he cannot conceive of its existence in others. He is a firm believer in the divinity of man and in the possibility of every individual justifying his divinity. "Be a god and laugh at yourself," he says on one occasion, "Be happy but never content," on another. Full of pithy phrases and pregnant aphorisms, his speeches and writings show a depth of feeling and a breadth of vision unusual even among the great minds of the world. His childlike

frankness, transparent sincerity and burning enthusiasm for the Star, which ever abides with him, mark him out as a born teacher and reformer. Young though he be in years, age does not seem to matter in his case, because there are many, much older than himself, who are prepared to follow him to the ends of the earth. There is a healing and a soothing quality in him that prompts us all to open our hearts out to him with great eagerness and satisfaction. These are matters which can be felt but not explained, and one feels constrained even to write at any length.

To us in India, he has been a miracle. Taken away from this country while yet very young for a period of ten years, the memory of a beautiful youth, who had written down that gem among books "At the Feet of the Master," had become a vision and a hope of the future. Lo and behold, that vision is materialised and that hope fulfilled in December, 1921. We find that beautiful youth, grown into a still more beautiful man, delivering a Convention lecture with quiet assurance and grave dignity, uttering words of wisdom seldom uttered by one so young; and not only words of wisdom, but words of hope and encouragement, filling every human breast with eager desire to do his or her utmost. Though he was with us for scarcely four months, he has left with us an impression so deep that the memory of that vision and that presence is ever an abiding inspiration in our work.

A Member's Diary

December 20th, 1922.

THE FIRST "HERALD."

THE First number of THE HERALD OF THE STAR was published at Adyar, Madras, on the 11th January, 1912.

It was a little, compact pamphlet, some seven inches long, and thirty pages in all.

By way of introduction, there is printed a cable message of good wishes from Dr. Annie Besant, Protector of the Order. It runs :—

"Called away to Delhi. I did not know in time that an article for the first number of HERALD was wanted from me by Editor. I can therefore only send my heartiest good wishes to new Journal and my sure hope that it will prove a strong help in that work of preparation for Coming of World-Teacher which is making straight the way for His Feet."

* * *

IN the first article Mr. KRISHNAMURTI writes: "The Order of the Star in the East, began its career under another name; it was founded on January 11th, 1911, by my dear friend Mr. George S. Arundale, the Principal of the Central Hindu College, who called it the Order of the Rising Sun. He intended it to draw together those of his scholars who believed in the near Coming of a great Teacher, and were anxious to work in some way to prepare for Him. I do not think that he expected it to spread much beyond the limits of the College.

"A few months later Mrs. Besant, finding that many people in many countries were ready for just such a Society, took it in hand and made it into a world-wide organisation, at the same time changing its name to The Order of the Star in the East, and asking me to be its Head. The idea of the Order has been taken up in many

countries, and I have already had to appoint many National Representatives. It has, therefore, seemed to some of us that it is desirable to establish a small magazine to serve as a means of communication with our many Sections, so that through it I can make suggestions to them."

* * *

IN this first note I will write only of matters of business, leaving it to other writers to give advice as to the life and work of the Members of the Order. All that is needed in order to become a member is to sign the Declaration of Principles.

* * *

THE letter-paper used for official correspondence should bear the name of the Order in blue, and a Star in silver, according to the pattern which I have already sent to the National Representatives. Members may use similar paper for their private correspondence if they choose, as this is one way of advertising the existence of the Order.

"Members are strongly advised to wear the silver Star as a badge, but this is not compulsory. Each country makes its own stars, and they may be obtained from the Organising Secretaries. If a ribbon is worn with the Silver Star, it should be blue in colour. Purple ribbon is worn only by the members of a higher Section of the Order, into which I personally admit them. The National Representatives should wear golden Stars.

"I should be obliged if the Organising Secretaries would kindly send in quarterly reports of the progress made and the work done in their districts to Professor Wodehouse, the General Secretary, at the address already given. He has recently prepared a pamphlet upon the outer and inner work of the Order, which I earnestly commend to every member, as it will tell him exactly what is expected of him. Members who desire any further information, or who have any suggestions to make with regard to the work of the Order, are requested to write to him also. Any article or paper on the work of the Order offered for insertion in this magazine should be sent to me. My address is, Adyar, Madras, India. In conclusion, I send through this magazine my heartiest good wishes to every member of the Order."

THIS from Bishop LEADBEATER:—"We hear much talk of the progress of humanity, and if we examine surrounding conditions very carefully we may perhaps discern that some steps in that direction have really been taken. The steps are neither so many nor so great as we are in the habit of boasting, but still there are some ways in which we have advanced. Yet few people understand that the progress of humanity really means the individual progress of the units which constitute it, and that as we are among those units, this advancement is not a vague and general matter for academical discussion, but an actual living reality in which we, each one of us, can take part here and now by improving ourselves.

"This vital fact has dropped so much out of sight largely because the ruling races of the world have for a long time forgotten the great truth of reincarnation; but now that that fundamental doctrine is once more widely accepted, at least by those who are at all abreast of modern thought, people are beginning to understand that self-improvement on a large scale is possible. If you were asked to build London Bridge in one day, you would reply that the task was impossible, and would waste no further thought upon it; but if you knew that you had as much time as you needed, you would not refuse to do any work on one day because the whole task could not be finished before evening.

"The goal (not only of humanity as a whole, but of each individual) is perfection; there is a way by which that goal may be reached, and there are, and always have been, guides to show us that way—perfected men who have already trodden the Path themselves—men who are called the Masters of the Wisdom. The way is hard and toilsome, and the process is long and slow; first, because those who follow it are trying to hasten their development, to compress into a comparatively short time this evolution of aeons; and secondly, because such an effort is out of tune with the laziness and self-indulgence of the surrounding world, and consequently to make it is to be peculiar, to set working against one the mighty forces of the prevalent mediocrity.

"I suppose we all of us wish to improve; but the difficulties daunt us—we feel the need of help. It happens that just now there is special help available—a special opportunity for those who have discernment to see it and courage to take it. Do not think for a moment that this means a lowering of the standard expected from those who offer themselves as pupils of the Masters—a relaxation of the qualifications which are necessary; that can never be. But there is at this time an outpouring of potent forces which makes attainment easier.

"The Great One who is the Teacher of the world and the Founder of its religions—He who

is called in the East the Bodhisattva and in the West the Christ—is about to descend upon earth once more in order to give us a new presentation of the eternal verities—to draw together all those adherents of existing religions who are prepared to accept and to study the wisdom which lies within all of them alike, and binds them into a unity. Whoever is willing to put aside the mere outer husk in order to become one with the kernel of truth within, will find that to all these apparently different bodies there is in reality but one soul, and that soul is the eternal verity which men have to study—which men have to a great extent forgotten because it has been concealed by the voluminous vestures of form and ceremony in which it has been unwrapped, so that the great Teacher must descend to unveil and re-proclaim it."

WHAT must he do to obtain this benefit? He must definitely range himself on the side of the Lord who is to come—on the side of good as against evil, of altruism as against selfishness. The work in connection with the coming of the Lord groups itself into three classes:

"1. Preparation for His coming.

"2. Service and assistance to Him while He is on earth.

"3. Continuation of His work after He has left us.

"For the present we must all concentrate on the first of these three classes, since that is not only the work of the moment, but is also the best possible preparation for the others. And this divides itself into two sections—the preparation of ourselves, and the endeavour to do something towards preparing others to see that Light when it shines forth—the Light which lighteth every man that cometh into the world—the Light that once before shone forth in darkness, and the darkness comprehended it not.

"It is to help its members to do the work of preparing the way of the Lord and making His paths straight that the Order of the Star has been founded. So far as the making of ourselves ready is concerned, we can do no better than follow with strenuous and unceasing endeavour the marvellous teaching given to us by the Head of the Order in that peerless book "At the Feet of the Master." Let us learn from that to work even now in the name and in the spirit of the Lord Who will so soon be with us, that we may be among those who watch for His appearing.

"Let us not lose so splendid an opportunity; let us not fail to fit ourselves to bear a humble part in the wonder and glory of the day which even now is beginning to dawn. Of us, as of the men of old, it may be said:

"Blessed are the eyes which see the things that ye see; for many prophets and kings have desired to see those things which ye see, and

have not seen them; and to hear those things which ye hear, and have not heard them.

"Let us not be among the crowd whose ears are deafened by the tumult of the world, so that they cannot hear the voice of the herald of the coming day; let us not be blind to the light of that dawning, as were so many when He came in Palestine; whether our band be small or large, let us at least be ready to recognise when 'the Dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, and to guide our feet into the way of peace.'"

MR. JINARAJADASA writes an article entitled "When He Comes." "The message," he says, "we are proclaiming to-day that a Great Teacher will come to help mankind is but the re-utterance of old things. Every religion has taught and teaches that One shall come, in the power of Whose word is salvation for all men. Hinduism prophesies that the next Avatara is Kalki, Who shall come riding on a white horse; Buddhism foretells the coming of the "Teacher of Gods and men," the Bodhisattva Maitreya. The Zoroastrian is taught to look to the coming of the Saoshyant, "the Saviour," the Jews to expect the Messiah, and the Christians the Christ. Muhammadanism too speaks of the coming of another Prophet of God, and already by the side of Muhammad's grave at Medina is prepared an empty tomb where shall lie the body of the Lord after His death; in Persia and elsewhere the Shiabs know well of the Imam Mahdi, who in 940 A.D. disappeared from the sight of men, but now awaits, in the mysterious city of Jabulka, to come once again, when faith wanes, to lead men to God.

"When He that is thus prophesied in all religions shall appear, who will acknowledge him?"

"Without great gift of prophecy we can surely already foretell who will acknowledge Him and who will not, for human nature has but little changed since Zoroaster gave His message and was reviled for it, since the Buddha gave the Law and was denounced for His all-embracing love, and Christ showed the Way, and men killed Him.

"There is one characteristic which is common to all the Founders of the religions, which makes their teaching so inspiring to some and so repellent to others, and that is that they see things as they are and not as the men of their time think them to be. They go behind the form to the life, and see that form as lifting men to higher things or as dragging them to lower. With a standard not of men, nor of conventions and hypocrisies, they measure what the world holds to be right and wrong and just and unjust, and tell what before God alone is true."

IN the world, at any given time there are those who are certain they know, and those who more humbly feel and think 'thus have I heard.' The former are ever in a combative mood, and when a fact is brought to their notice which perforce must modify their convictions, they reject that fact as untrue or as of no consequence. When the Great Teacher comes and points out fact after fact not dreamt of in their philosophies, how will these who 'know' recognise Him? They will point out that He speaks with unwarranted authority, not seeing that the facts He shows are authority enough in themselves for every necessary modification of their philosophies; they will draw attention to contradictions between what He says and what He said of old in Palestine, not knowing that perhaps He never said it at all, but only men attributed it to Him; they will criticise Him for bringing into the domain of right and wrong a thousand and one things that in Palestine and elsewhere He spoke of not at all. They will cling to the form, and when the Life demands a purer, larger channel, they will not let it go and accept the new form the Great Teacher brings. The intellects they so pride themselves upon will be as thick tumes that hut out the light, and truly it shall be said of them that all they 'have the wit to see is a straight staff bent in a pool.'

"Surely on the other hand those who humbly acknowledge 'thus have I heard' will be better prepared to know Him. Wherever a man has heard the call of an ideal, he must have planned for its realisation, dreamt of the ways in which men and things would be revolutionised into a fuller and more joyous life. But it were better that each idealist and reformer should recognise that his dreams and plans are true only in the light of his limited experience and knowledge, and that they are not of a necessity unchangeably the truest and the best. Well, indeed, for us if what the Great Teacher says will endorse our conclusions; but if it should not?"

HERE it is we must take care to guard ourselves from clinging too closely to the forms of things; inspiring though it is to act nobly because we have a noble philosophy, it is safer to act nobly because we have none. For them the philosophy the Great Teacher gives us we shall make our own at once, and we shall not expect Him to prove to us that He is right and we are wrong. So long as we are not firm and broad-based enough in right conduct so that we can let our convictions go, instinctively doing the right because right is right, so long we shall not be ready to receive with open hearts the outpouring of the Spirit He will give us. Verily they will recognise Him 'when He comes who recognise Him now, when He has not 'come.'

"For what is the Coming? Only to the outer world of men, to the world of space and time.

In the Inner world of the Eternal He has to some already 'come.' Some, loving Krishna or Buddha or Christ, doing good each in the name of his Teacher, already in their hearts have seen Him, the Lord of Love; many a man, atheist though he be, who has lived in charity and compassion, refusing to judge his neighbour, has already known Him; each scientist and artist who has trod an uphill path bearing a cross for the love of his science or his art, has in his inmost heart pledged himself to follow Him when He comes. For these are the 'men of good will' who are already listening to 'good tidings of great joy;' when He comes they will accept His peace.

"Let us but be 'men of good will,' gentle in all our ways of thought and word and deed, steadfast and true to every noble ideal, heart and hand devoted to the work of making the burden of our brother a little easier for him to bear, and of a surety we shall know Him, rejoice with Him, tread the Path led by Him, 'when He comes.'"

MR. WILLIAM H. KIRBY in the first number of the HERALD wrote:—"The fourth clause of the Declaration of Principles, acceptance of which is necessary for all members of the Order of the Star in the East, reads as follows:

"We shall seek to make Devotion, Steadfastness and Gentleness prominent characteristics of our daily life.

"It is incumbent on us therefore to seek how we may realise all that is implied for each one of us in these three great qualities; so that our daily lives may, to some extent, reflect their presence and show forth in our acts their characteristics.

"Too often great qualities, great virtues such as these, because their names are familiar to us, because we juggle with words as counters and use the merely superficial meaning of terms, lose much of their deeper value and most of their truer significance.

"In an age where nothing is probed very deeply, when the mind is in a state of perpetual distraction hither and thither, the face value of the word is taken at sight, the intrinsic worth is not pondered upon nor examined.

"So the building power of virtues is unrealised and the consequent and necessary growth of character becomes ineffectual. So, too, the value of a movement is, therefore, not created, and the purpose of the Great Ones who were behind it and planned it is, if not frustrated, at any rate delayed. Now the value of a Society, the success of an Order, depends on the members themselves becoming and being *in their lives and actions* all that the Society or Order set out ideally to do.

"It behoves us, and therefore it is the strict duty of each one of us in the Order of the Star in the East, to meditate upon, and to dig deep

down into ourselves, so as to find out what lies involved, for us, in principle and in practice, in our outer lives and in our inner being, in the virtues of Devotion, Steadfastness, and Gentleness.

"A fuller realisation of their meanings, a more intimate understanding of their application, will make us better members of the Order to which we have engaged ourselves, better servants in the work which we have undertaken.

"And one more word in general.

"This work we have undertaken concerns the coming of a Great Teacher Whom we say we believe in and for Whom we are professedly organising ourselves all the world over to prepare His ways.

"To prepare for Him means to foreshadow in our lives, however faintly, however feebly, some of those qualities, some of those teachings which, when the World Teacher Himself appears, will shine out into the wilderness of men and will illumine all paths for them.

"For this, therefore, it is said that these qualities of Devotion, Steadfastness, and Gentleness must be 'prominent characteristics of our daily life.' For, if each day we can show forth in our lives under all sorts of trying circumstances amidst all sorts of opposition and difficulty, the main characteristics of these three qualities as prominent and constant features of our natures and characters, then we may venture reasonably to hope that if we are entrusted with some little portion of the Great Work of preparation, we shall be able to discharge our service and our obligations faithfully and honourably, and that through us the message of the Great Teacher to men will be spread far and wide and reach the hearts of every one of those who seek Him.

"In considering severally Devotion, Steadfastness, and Gentleness, it will perhaps be well to bear in mind what was said at the beginning, namely, that these words have a simple straightforward meaning which everyone understands and each can practise in the circumstances of his everyday life. But, probing deeper, one comes to find that there is much more in, and profounder connection between, these qualities than appears at first sight or is met on the surface." . . .

W¹ quality required of us. Each will find in the exercise of devotion in all its many applications that if we would build up an edifice in our natures that will withstand storm and stress, attacks and opposition, fair and foul times and circumstances, our devotion will of necessity have to be founded on the rock of steadfastness.

"A good idea of what this quality means is conveyed by Virgil's advice to Dante in the Fifth Canto of the Purgatorio:

'Come after me, and to their babblings leave
'The crowd. Be as a tower, that, firmly set,
'Shakes not its top for any blast that blows.'

"The same quality of steady firmness and wise stability is conveyed in the verse of The Bhagavad-Gita: 'Ever content, harmonious, with the self-controlled, resolute, with mind (manah) and reason (buddhi) dedicated to Me, he, My devotee, is dear to Me.'

"Yet a further presentation of what is meant by steadfastness is afforded by the parable in the Christian Gospels, of the man who founded

his house upon a rock that neither wind nor storm could shake, in contradistinction to him who had superficially laid the foundation on sand so that at the first storm of adversity he was unable to stand firm and was overthrown.

"Steadfastness then is that earnestness and steady strength of purpose which is necessary to render the several species and manifestations of devotion effectual."

I do not quote the article in full as it runs to a considerable length—one must placate sometimes one's editor ! PERIX.

From our Paris Correspondent

LE projet de loi étendant aux femmes les lois et les dispositions réglementaires sur l'élection et l'éligibilité et qui avait été adopté par la Chambre des Députés, a enfin passé à l'ordre du jour au Sénat en novembre dernier. Il a malheureusement été rejeté le 26 novembre. Le projet avait pourtant été défendu au Sénat par de nombreux orateurs parmi lesquels MM. Louis Martin, H. Gourju, François St. Maur, Labrousse, Merlin, d'Estournelles de Constant, Philipp, Busson-Billaud, Flaisnières, etc. Il s'en est fallu de peu que la loi soit votée, car sur 290 votants, il y'a en 156 voix contre, et 134 voix pour. Soit 22 voix seulement de majorité. Espérons que la prochaine fois il se trouvera le 12 voix nécessaires pour faire passer cette loi de justice et de progrès. Un nouveau projet de loi a du reste été immédiatement redéposé à la Chambre des Députés par Mr. Justin Godart et un nombre important de députés (150 au moins).

UN ancien projet, depuis longtemps caressé, puisque l'idée initiale en remonte à 1895, vient de se réaliser, grâce au libéralisme du Gouvernement français et à l'initiative de Si Kaddour Ben-Ghabrit, Président de la Société des Habous des Lieux-Saints de l'Islam. Une Mosquée et un Institut Musulman sont entrain d'être construits à Paris.

Le 1 mars dernier, une première cérémonie eut lieu pour la prise de possession du terrain offert par le conseil municipal. Le 19 octobre,

l'inauguration solennelle des travaux de construction eut lieu sous la présidence du Maréchal Lyautey devant une très grande assistance où se rencontrèrent de nombreuses personnalités musulmanes et françaises. Après que son Excellence Si Kaddour Ben Ghabrit eut pris la parole, invitant le Maréchal Lyautey, au nom de la Société des Habous des Lieux-Saints de l'Islam, à donner le premier coup de pioche aux fondations du Mirab-Sanctuaire de la future Mosquée, le Maréchal prononça un discours dont nous extrayons ce beau passage :

"MESSIEURS,

"Le 1 mars dernier, M. Maurice Colrat, alors sous-secrétaire d'Etat à la présidence du Conseil, aujourd'hui ministre de la justice, présidant la cérémonie de l'orientation de cette mosquée, disait : 'Quand s'érigera le Minaret que vous allez construire, il ne montera vers le beau ciel de l'Ile de France qu'une prière de plus dont les tours catholiques de Notre-Dame ne seront point jalouses.'

"On ne pouvait mieux penser, ni mieux dire. Nulle parole ne répond mieux au caractère de la cérémonie d'aujourd'hui.

"Nous allons voir donner le premier coup de pioche de la fondation du Mihrab, vers lequel, dans la Mosquée, les fidèles se tournent pour invoquer le Dieu unique. Ce coup de pioche, je ne le donnerai pas moi-même, malgré l'invitation qui m'en a été faite, car j'estime que, ce geste, seuls les Musulmans sont qualifiés pour le faire. C'est donc aux représentants des nationalités musulmanes—ici présentes—que je demanderai d'accomplir cet acte rituel. (Applaudissements.)

"Mais ce que je voudrais dégager de cette cérémonie, ce sont les raisons profondes de notre respect pour une religion qui n'est pas la nôtre et de notre incontestable sympathie pour l'Islam.

"Ce que je voudrais, c'est, qu'avant tout, les Musulmans ici présents, et, par eux tous leurs coreligionnaires, sentent, comme ils l'ont si souvent constaté de ma part au Maroc, la sérieux et la gravité avec lesquels nous nous inclinons devant les manifestations de leur foi religieuse, sentent qu'il ne s'agit pas ici d'un de ces accès de dilettantisme qu'on a vu parfois pousser la curiosité de public parisien vers des cultes exotiques dans un engouement momentané. Non, il s'agit d'une chose profondément noble et haute, comme M. Maurice Colrat l'a si bien exprimé, quand il a évoqué dans les paroles que je citais tout à l'heure, nos églises en face de votre mosquée. (Appl.)

"Loin de nous séparer, nos religions, si l'on veut s'élever suffisamment haut pour ne considérer que la communauté d'un sentiment dont elles sont chacune une si noble expression, nous apprennent le respect réciproque de nos convictions. Et si notre sympathie se manifeste ici avec tant de sérieux et de sincérité, c'est qu'elle nous est dictée par un sentiment né de quinze siècles d'hérédité religieuse.

"Il en est de même pour les Musulman. (Appl.)" . . .

Après les discours, un cortège se dirigea vers l'emplacement du Mihrab, marqué par un plancher au centre duquel un mètre carré de terre a été laissé à nu, Si Kaddour Ben Ghabrit

prit une pioche d'argent à manche d'ébène et la présenta au Maréchal Lyautey. Celui-ci, comme il l'avait dit, ne donna pas lui-même le premier coup de pioche, mais invita successivement les personnalités musulmanes présentes à le faire. C'est ainsi que le Maroc, l'Algérie, la Tunisie, l'Egypte, la Turquie, la Syrie, l'Inde, la Perse, l'Afghanistan, l'Azerbaïdjan et le Caucase donnèrent solennellement à la Mosquée et à l'Institut Musulman de Paris leur patronage moral.

L'ORDRE de l'Etoile d'Orient a donné à Paris le 27 novembre, une grande réunion sur l'*Union Internationale des Associations pour la Société des Nations*. La Réunion avait pour titre cette question brûlante : "*Peut-on assurer la Paix du Monde ?*"

Après une introduction de maître Tozza, avocat à la cour d'Appel, membre de l'Ordre, une conférence fut faite par M. Georges Scelle, professeur de Droit International à la Faculté de Droit de Dijon. Ensuite Mrs. Gladys Skelton, conférencière de la *League of Nations Union*, venue tout exprès de Londres, parla des travaux de la Ligue en Angleterre, et Mlle. Tcheng, du travail en faveur de la Sté. de Nations en Chine.

L'ORDRE de l'Etoile d'Orient a été heureux de recevoir de Belgique, la visite du Sénateur Wittemans, qui a fait une intéressante conférence sur "*Monađa*," la Communauté si remarquable créée par Mme. Hérés à Uccle, aux environs de Bruxelles.

From our Indian Correspondent

MRS. BESANT has been touring a great deal and presiding over Theosophical conferences. During this month she has been more out of Adyar than in it. One can only realise the strenuousness of it, if one has travelled in India, where distances are long and railway trains are not very comfortable. Early in the month she went to Trivandrum, on the extreme west coast, in the South of India. It is a strong Non-Co-operation centre, and the rowdy element misbehaved itself at one of her political lectures. After her return to Adyar and a few days of stay and incessant work, she

went on a big tour to Poona, Bombay, Baroda, Ahmedabad, and Bhavanagar, travelling by night and lecturing by day. In this tour she came into contact with Bombay and Gurzat Non-Co-operators, but they were very courteous. On her return she was in Adyar for two days, and then she went to Tinnevely, in the extreme south, to preside over a Theosophical Conference. She is back again at Adyar and *New India*, of course, claims her attention as usual. The strenuousness of the life of the modern St. John the Baptist is an index as to what we might expect when the Lord Himself is in our midst.

THE coming Theosophical Society Convention and Star Conference are approaching, and they are likely to be interesting, although we much regret the absence from our midst of our dear Krishnaji and his brother, who are now in America. Mr. Jinarajadasa and his wife are expected to be back in Adyar from Australia on December 6th. An art and craft exhibition is also going to be held, and lectures will be delivered on Indian arts and crafts. Dr. Stella Kriemisch and M. Eicheim are expected to be in Adyar during the Convention week. We have few visitors from Europe this year, although there are some from Java.

* * *

THE League of Nations is from many points of view, in spite of some glaring defects in its composition, a Star activity. We in India have very little information on the subject, nor is any propaganda carried on in its behalf, although India is one of the original members. At the writers' suggestion, Mrs. Julia Cannan, who has lectured for the League in England, was persuaded to give a lecture on the League of Nations at the Political Section of the 1921 Club in Madras. The lecture was followed by a fruitful discussion and the formation of a League of Nations Union. The League is a useful body, but it is in need of popular support, since it is essentially a democratic movement. Such support can only be based on understanding, for which propaganda is necessary. It is well for the unification of the world that such centres should be created in all countries.

* * *

MR. K. M. PANNIKER gave a very interesting lecture the other day at the National University Union on "Internationalism of Culture." He is an Oxford graduate of distinction and is a Non-Co-operator, being the editor of *Suvarajya*, a local Non-Co-operation daily. It would be well for India if the spirit shown by the lecturer is more universal among political workers. He showed that culture is not a monopoly of this or that nation, but is the common property of the whole world. The enrichment of the world by the free exchange of culture was the goal. He

pointed out that if any nation believed that its culture was superior to all others and wished to impose it on others by force, it was sure to come to grief. He said that political freedom was a necessity for the proper growth and fruition of native culture in any country, but in the struggle for that freedom the end must be kept in view and internationalism must be always recognised as supreme. If a little more of this spirit were dominant in this world we would not have had the world-war, nor should we, in India, be having the difficulties attendant upon the Non-Co-operation Movement, which, thanks to the incessant opposition of Mrs. Besant, shows signs of weakening and coming into line with legitimate political methods.

CASES like the following are daily happening in some part of India or another. The Yogis, with super-physical powers, have not quite disappeared from India. Fire-walking, floating on water, and other phenomena are quite common, but one does not usually come across them in big towns. The incident described below occurred in Madura, one of the famous temple towns of South India :

LECTURE WHILE FLOATING ON WATER.

On the evening of Thursday, October 12th last a Sannyasi from Caddapah performed Jalasthambam in the Vandyur Tank, near the Sourashtra Club. A large concourse of people, consisting of several leading ladies and gentlemen, assembled just in front of the Middle Ghat of the western row to hear the Sannyasi's discourse on Vedanta Philosophy. The Sannyasi was steadily floating on the water without moving his limbs for more than an hour. He kept his legs folded for the first half of the hour, and kept them stretched right for the second half of the hour. All the while he was lecturing. His lecture was audible to a great distance. He then slowly moved his hands and reached the Ghat. He was profusely garlanded and all the people prostrated before him by turns.—(*New India*.)

The age of miracles is not past, and may yet become common in the future.

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A MEETING Jan. 11, 1923 (Thursday)

for *members only*, will be held at **13, MANSFIELD STREET, W.1,** at 8 p.m., this occasion being the Twelfth Anniversary of the Foundation Day of our Order.

THE Herald *of the* Star

VOL. XII. No. 2

FEBRUARY 1st, 1923

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Editorial Notes

I LIVE on excitement," said a girl who happened to be sitting next to me at the motor race. Some friends of mine took me to the race at Los Angeles, and I was glad of this opportunity, as I had not been to a race of any kind before, and this was a vast affair, and the crowd of 75,000 who witnessed this thrilling race were almost beside themselves with excitement. There were men, women and children yelling themselves hoarse, and I found myself occasionally joining them. It was a brilliant and warm day, and hence this mighty collection of human beings. I have never before been in such an enormous crowd nor have I ever been in such a whirlpool of excitement. All the leading motors were doing 110 to 115 miles an hour, and they passed the grand stand with such a fearful roar that the noise made one tremble with palpitation and the dread that there might be an accident. Happily, during the race there was no casualty, but I was warned that there were deaths in the races previously held there. For the first half-an-hour the excitement was at its highest, but the people could not keep up that tenseness during the two hours and more while the race lasted. The winner broke the world's record, and he did 250 miles in two hours and some minutes. For my part, I would prefer to do those 250 miles in two or three days!

I was very interested in watching the audience. There were people of every kind, from the Society lady down to the most uncouth and brutish man. Almost

all the crowd was chewing gum, and their jaws stopped only when they gave vent to their feeling. This is an extraordinary habit, and I have noticed it in shops, in streets, and in tramcars—in fact, whatever Amercians may be doing. They are always chewing, and I think it is because the American race as a whole is far more nervous than the European people, and hence they require to be constantly doing something. But it was during the race that I first noticed this nervous energy and the desire to be constantly on the move. "I live on excitement" is, I think, the sentiment of the race as a whole, and the papers, as far as I have been able to judge, supply all the thrills and emotions to increase the bubbling excitement of the people. The greatness of the American race lies in that they are very emotional, and this emotion can be ennobled or degraded.

America, and especially the Southern States, are in an excitable condition over the Ku Klux Klan. To the foreigner this body is comparatively unknown, unless indeed they have seen some story on the film where the Klan is brought in. This Klan had its origin in the Southern States at the time when the negroes were emancipated and given the vote, when this sudden freedom led to excesses of all kinds and race hatred and suspicion were rampant. The purposes of the body originally were to protect the white population from the excesses of the newly-freed

slaves, who outnumbered the whites, and in some cases to deal out summary justice. "It was a picturesque organisation for alarming the negroes; and it may fairly be argued that there was then a justification for its existence. Since that period the Ku Klux Klan has been the focus of romantic sentiment; but in late years, since the War, it has come again into prominence as a well organised, powerful, well financed and quickly spreading movement, gathering Klansmen over the whole of America. It has enrolled, literally, millions of members—some put it at over eight millions. It still has the strongest hold among the Southern States, such as Louisiana, Kentucky and Carolina, and though local disturbances all over America bring noisy reports into the daily papers, yet these are merely the happenings on the circumference, but it is the outbreaks in the South, the centre, which has attracted the attention of the entire nation to its extraordinary rapid growth and to the great possible impending danger. The danger can easily be judged by the form of the oath which a member of the Klan is required to take and when it is understood that politicians, judges, captains of police, elected executives and legislators, form part of this body. I quote the oath as it is given in an article by the editor of *Hearst's International*, which, like many other periodicals and papers, is taking a strong stand against the Ku Klux Klan. The oath is as follows:

In addition to my oath of allegiance to the Knights of the Ku Klux Klan, I do here and now on my honour and integrity as a man and as an intelligent citizen pledge, promise and swear an undying and constant allegiance to the Knights of the Ku Klux Klan, the Imperial Wizard thereof, and the administrative forces under his direction. I pledge, promise and swear an unqualified allegiance and obedience to the Imperial Authority of the Knights of the Ku Klux Klan, so help me God, and keep me steadfast in my loyalty and faithfulness to the purpose of our cause. AMEN.

Recently there has been formed a new secret Order of the Ku Klux Klan, whose members take a still more rigid oath to obey "faithfully and unconditionally the constitution laws, and to willingly conform to all regulations, usages and requirements of the knights of the Ku Klux Klan, which do now exist or which may be, hereafter, enacted." The penalty for violating the oath is "disgrace, dishonour and death." These oaths represent the serious side, but there is a side which is rather amusing and, if I may be permitted to say so, comic to anyone who is not an American. I refer to the titles which they confer upon their officers. The supreme head of this "Invisible Empire," of which every Klan member is a citizen, is given the title of "Imperial Wizard," and other officers have these perfectly extraordinary names; one is known as "King Kleagle," and another is known as the "Exalted Cyclops," another is known as the "Imperial Klaliff," and the supreme court of the organisation is known as the "Imperial Kloncilium," and so on.

The main charges in America against the Ku Klux Klan to-day are that the Klansmen are entering the political field with a view of fighting the powerful Roman Catholic Church, the Jew and the foreign born American. This patriotism, so narrow for an American, they call 100 per cent. Americanism. It is apparently their plan to occupy all the chief political positions in the States. In the meanwhile they are accused of superseding the law, of administering punishment, of making themselves both judge and jury. One of the greatest dangers of an association of this sort is that certain respect for law, upon which the evolution of a nation depends, is steadily diminished, and the constructive period of a nation, for the time being, comes to an end.

Women are not allowed to join the Ku Klux Klan, but Klansmen, I believe, help to promote organisations for women for similar purposes. There are several movements of this sort. I quote a paragraph from one of the application forms of one of these women's organisations :

I furthermore promise that I will never, while acting on any board or filling any office of trust, place any person, not an American born white Protestant, as teacher, governess, dictator, or instructor over the children of a member of this organisation, nor will I knowingly vote or any other person for such position, who will.

Several Governors of the Southern States have realised the danger of the Ku Klux Klan, and knowing the strength in their States, they have appealed to the Federal authorities for help in their fight against this body. The success of the Klan may be easily understood by the influence of the words "100 per cent. American." Americans are, I think, inclined to be extremely patriotic, and the recent unfortunate influx of foreign lecturers and their intense desire to show to the Americans how much better and more cultured America would become if it were run according to the ideas of the lecturers, has naturally made the American more patriotic than ever. There is growing up a strong prejudice against and fear of the Roman Catholic power (it must be remembered that Irishmen are numerous and prominent in politics), for Catholics, who are well organised, are understood to owe their ultimate allegiance to Rome. The fear of the Jews, whose ability in finance has brought upon their heads the jealousy of so many nations, is another influence on a certain type of an American. Again, Americans do not intend that Europe, including of course England, should use America as a stepping stone to further its plots and its militaristic schemes. There is still another fear that

the dregs of Europe are being dumped into this country and that, thereby, the standards of life may be lowered. These are the fears and the prejudices that encouraged the rapid growth of the Ku Klux Klan. To be a 100 per cent. American seems to mean, in some minds, a member of the Klan.

We hope that our American correspondent will give us more interesting details of the progress of the Klan, and when certain obvious dangers inherent to the character of the present organisation are eliminated, greater emphasis will be laid on its capacity to influence public opinion and awaken the public conscience against prevalent evils, such as illicit manufacturing of liquor and its sale and other patent wrongs.

I have been away from England for a good many months, and the assistant editor has been in charge of the *HERALD*. I look forward every month with considerable eagerness to receiving the *HERALD*, and I hope that every subscriber shares this eagerness with me. The steady improvement of the magazine, month by month, has been quite obvious to everyone of us, and if the assistant editor will kindly overlook this, I should like to say that this improvement is entirely due to him. He has put his heart and soul into making this magazine a great success. For two years he has steadily worked for the magazine, and all the members of the Order should be thankful for his enthusiasm and his capability. I am, personally, extremely glad that he is in charge, for his efforts will make the *HERALD OF THE STAR* an organ worthy of the Order.

J. KRISHNAMURTI.

Fascismo

By W. H. KIRBY, M.A.

BY now everyone knows what *Fascismo* and the *Fascisti* in Italy are and have done. *Fascio*, the Italian word for a bundle, carries with it not only the idea of what is tied together, but implies the discipline and authority of the emblem of the Roman Lictors. Signor Benito Mussolini, the originator and head of the Fascisti leagues, who has now crowned his four years' work of organisation and his eight years of propaganda in his paper the *Popolo d'Italia*, is now Prime Minister and interim Minister for Foreign Affairs of Italy. He is said in these days to have had the Roman emblem of the Lictors' rods inscribed on the Foreign Office seal which will henceforth, in all diplomatic and official documents, bear the imprint of a time when Roman rule and Roman authority were given their proper weight in European matters.

In fifteen days, as he promised on a previous occasion, when for the best part of a month incompetent and interested political nobodies were squabbling for place and power in the formation of one of the many ephemeral ministries, Benito Mussolini has changed the face of Italian politics and established order and, above all, a Government.

In England it has been called "a bloodless revolution," and perhaps "revolution" is not as inapt a term as would be generally implied. But it has been a revolution *sui generis*; quite different to past revolutions. As a rule a revolution leads to excesses and intemperance of power. It nearly always implies a deterioration of credit and values. The French revolution produced the *Assignats*. The Russian revolution soon set the printing presses whirling in the

emission of endless and valueless paper money. Most revolutions, at any rate for a time produce disorder, uncertainty and unrest.

This revolution has done none of these things. Credit has improved enormously and is daily improving. Exchange has diminished considerably and the value of the lira has improved in all countries. Public funds have risen many points and continue to rise. The country has not for years enjoyed such a period of confidence and hope in the future as at the present time. At home and abroad the Press is full of eulogistic optimism regarding Italy's Government and her immediate prospects.

A fortnight ago no one would have dared to prophesy anything but the hope that Italy would somehow worry through her difficulties—of a nature, however, that were not dissimilar to those afflicting most countries in Europe since the war—and eventually recover therefrom. In a fortnight the situation at home and abroad has completely changed, and everything concurs to make it clear that a new spirit and a new and energetic force is setting Italy on her legs again with a very strong will to get well and be strong in her rightful position in Europe.

It would, however, be erroneous to suppose that this "revolution" is in any way similar to such as are subversive of constituted authority or a change of State. It has been simply the reassertion of all that is sound and sane in the country as against all that was perverted and diseased. The healthy red corpuscles of the organism have reacted against the imported or injected Muscovite bacilli that were sapping the country's strength and corrupting her sanity of mind and

body. It has been called the "Nemesis of Communism." No worse disaster can happen to a nation than that the ignorant and credulous masses should fall victims to the intrigues of theory-mongers and interested pedlars of promises. The Russian lunatics imagined that Italy could be corrupted and reduced to the state of impotence to which her own experiments in Communism had debased that unfortunate country. No doubt foreign gold among the poorer classes smoothed the way for the various agents of a nefarious propaganda. The masses are always gullible and the moving spirits are always greedy. For a short time the proletariat partook of the poisonous stuff that was laid before them. But the nation as a whole was as sound as it is intelligent, and the youth of the nation and those who had fought and won in the Great War were not elements to succumb to the inane dictates of Moscow and the Third International. Mussolini, ex-Socialist and editor of the principal Socialist paper the *Avanti*, who before the outbreak of war had severed his connection with his party because of its "pacifism," ardent interventionist and stout believer in his country's destinies, championed the soldier's cause, stood for those who had fought and not for those who had talked; for those who had sacrificed to ideals and not for those who had fattened on materials; and, beginning with but a handful of courageous and determined spirits, gradually drew to himself and to his cause of "Italy and for Italy" all those who saw that the star of Italy shone bright in the devoted sacrifice of her 500,000 dead who had given their all for her cause and her victory.

Young and old, high and low flocked to his standard, and soon he felt the power growing in his hand to deal with the evils that were to be uprooted.

The policy of violence that for some time prevailed was not, as is supposed, erroneously, one merely of "direct action." It was instead in the nature of counteraction against absurd impositions by the leaders of ignorant masses whose passions had been inflamed by empty promises.

The life of the nation was being sapped; energies were rotting in idleness; industries were dwindling and savings were being squandered in indulgence and vanity. With the depreciation of currency, the rise in the cost of living, the high rates of foreign exchange and the inflation of paper money, the masses were encouraged to continue living as if the golden age had dawned. Yet all the time more wages were demanded and less work given, and all public services, while becoming daily less efficient, were claiming, in the midst of hideous annual deficits in their balance-sheets, an ever-growing increase of incompetent wage-earners. The country, in short, owing to the weakness and ineptitude of her successive ministries was rapidly and increasingly approaching the verge of irretrievable ruin.

Yet the country in itself was by no means unhealthy. It was passive, it was collectively unconscious of its desperate straits, it was hopelessly devoid of united effort to rid itself of this imported poison that clogged the grosser body. Everyone hoped in everyone else, and meantime Italy learnt neglect and indifference from her allies and mortification within and without.

Mussolini's clarion call to duty was understood primarily by the young and enthusiastic. Deeds and not words were to clear the cobwebs of wrong thinking. If violence was used, nay, had to be used, it was the only medicine that hooligans and amateur anarchists and communists were likely to understand. In a very short time collective and individual reprisals in town, village and country led to the suppression of the red flag that had no history other than an infamous and recent one, and to the hoisting once more of the glorious national banner that had been consecrated in years of sacrifice and struggle for honour and ideals of Country and King.

This was the strength of Mussolini's Fascisti and their plan: to root out the bad, to believe in the good and to re-establish the heritage of their country for which their youngest and best had fought and died in the war. Deserters,

shirkers, pacifists, theorists, bolshevists, anarchists, and ultra-socialists of the non-intervention type,—all these represented the enemy within. All these represent negative and derogatory forces to a nation committed to action; to a nation engaged upon a task; to a nation allied with others in an enterprise that, weighed in the balance, was entered upon in self-defence, for honour and for justice.

Nor when the war was over, were these elements of distraction and dissolution to be allowed to discount the fruits of victory and sap the remaining strength of the nation in renewed attacks upon her virility and recuperative powers. Hence after the first years of insidious malady nothing remained but the surgical process of cutting it out by violence. This was Mussolini's method, and this guided the preliminary stages of his Fascisti groups, and this too was mistakenly thought to be, in foreign circles, a sign that Italy was indulging in sporadic civil war when in reality she was showing how a healthy nation could successfully combat the disease of social unrest and class hatred. When at last the time was ripe and the numbers and quality of his adherents sufficient to guarantee success, Mussolini, in the first days of November, decided upon his final move, the advance on Rome and the taking over of the reins of government in that eternal city.

It is unnecessary to recapitulate facts and happenings in this connection that have been fully recounted in the Press. Certain it is that of its kind it was a unique example of how a movement based on public opinion and national ideas could be handled in so masterly a way as to produce its final results without bloodshed and supplant the government of the country, with the approval of the King, without the opposition of the army, and without provoking civil war. All this and the whole of Mussolini's acts in those momentous days revealed not only his strength and wisdom, but the clarity of vision with which he had planned and foreseen all the stages of his programme for the change he intended to bring about in the country's management.

It is the organisation, the aims, and the ideals of the Fascisti that are instructive. It is the moral force behind and beyond that should attract and illuminate those who perhaps have only read of the outer happenings. Without Mussolini's daily, pithy and short articles in the "*Popolo d'Italia*", without his personal inspiration and instruction of his lieutenants and followers all over the country during the last few years, never could he have obtained such a following from all classes, aristocrat, clerical, bourgeois, and labour, and at the same time the strictest discipline and obedience among them to his direction in the patient preparation of his Plan.

Fascismo is far more than a national and patriotic revival in the country. Far more than what the *Daily Mail* calls by the somewhat clumsy name of "national anti-seditionists."

Fascismo has quite a mystical side to it. But it is practical mysticism. It is of the nature that considers theories of devotion and service and obedience and union as useful in so far that they can be traduced into acts and so become dynamic and not merely passive virtues. For instance, the discipline of the soldier who fights for his country becomes mystical when he is uplifted to acts of heroism and sacrifice for his regiment's or his country's honour.

The discipline among the Fascisti—especially among the "squadrone of action"—and first line—were of this nature. At the call they obeyed and they sacrificed all to duty. But the ideas and the ideals were pure and devoid of self-interest. It was the big Idea that spurred them.

Now in order that the big Idea should have such a hold on such heterogeneous elements, so different in class, age, region, upbringing, it had to be nourished and comforted and supported by a sufficient number of details and subsidiary ideas regarding the goal to be aimed at and the results to be reached in order to make it a practical Plan of enduring quality that should contain the Ideal of National Good.

This was Mussolini's work, day by day and year by year. All aspects of public life were examined and discussed in

detail; the moving and underlying idea being always that a country, poor in resources, but rich in men, that had come voluntarily into the War, in a just cause, had fought and won, and had proportionately given far more in men and money than she could afford, was entitled to recompense and equal recognition outside her boundaries and to recovery and peaceful development within. Otherwise the 500,000 who had died for their country's cause and the numberless others who had sacrificed health, limbs and position were betrayed, often having done their duty by those within who were neglectful and by those without who were indifferent or selfish. Justice and recognition at home and abroad were rightfully claimed by combatants on their return and what did they find? Within, mismanagement, indifference, costly living and housing, decadent industries, and the selfishness of "new rich" and protection by Camarillas and party leaders of those who had flocked to war industries and filled their places in order to avoid going to the front; even deserters, by the notorious Nititi decree, had secured a free pardon.

Without, their country treated more as a maidservant than a sister by their allies; and, in spite of victory, not taking her equal and proper place in the settlement of European affairs, the whole leading to an inevitable and rapid decline of credit, of reconstructive power, and of the chance of securing the legitimate fruits of victory.

Little wonder, then, that Labour leaders and ultra Socialists found it easy in the increasing discontent to spread, with the help of Moscow, poisonous theories among the masses, by the pressure and exercise of which on succeeding weak ministries one saw the State becoming, not the regulator and director of public affairs for the common good, but a jack-of-all-trades and a master of none.

The State railways, State transport, posts and telegraphs monopolies, enterprises and subventioned ventures all exhibited inefficiency, ignorant management, plethora of personnel, intrigues, favouritisms, and general incompetence, exasperating the taxpayers and producing

annually increasing deficits which were consuming the capital of the prudent and the accumulated toil of the worker. There seemed to be no end and no remedy to so wide and general an exhibition of crass incapacity, to not say worse, of Parliament and Ministers.

Mussolini's Fascismo would not have had the hold on its proselytes nor have enlisted, despite the methods adopted, the sympathies of so many all over the country, had he not gradually educated the public mind to the discipline and sacrifices necessary to bring about, *coûte qui coûte*, the required reforms in all branches of State administration and public and international affairs.

Besides his own writings, one finds during past years notable articles, essays, pamphlets, books prepared with local or technical knowledge on nearly all questions affecting the life and industry of the nation. Social, agricultural, economic, religious, political, and industrial questions were all treated by competent writers and speakers in the light of the Nation's improvement. Yet one thing distinguished all these writings and reflected Mussolini's overshadowing power; brevity, clarity, competent knowledge, sincerity, absence of personal interests, and a desire to serve and give to the country's need.

Hence, as said above, the shining and big ideal was also a Plan well supported and equipped by a quantity of subsidiary and necessary schemes of reform and government. Thus Mussolini did not arrive to his supreme position in Rome as the victorious dictator of a theatrical and dramatic uprising, but as the persevering leader and stern disciplinarian of a young and vigorous body that had grown up to strength and independence, that was animated by one will and one ideal, and that intended henceforth that a new life should flow through the country and replace the stagnation and disease that were slowly but surely leading to decomposition and death.

It is easy to find fault with individual or local acts; to criticise the methods and talk about legality and illegality and so

forth. But it is difficult to see how otherwise the salvation of the country was to come about. *Salus rei publicæ est suprema lex*. The emblem of the Lictors' Rods implied also union in the one idea, "for King and Country." It was not a Class revolution, a substitution of one party's interests for another. What bound the Fascisti was the love of country, the desire for her welfare, the restoration of her energies and power and position at home and abroad. This is why there is much to learn from this unique uprising that in fifteen days has so changed the condition and prospects of Italy.

It would be too long to detail the patient and gradual organisation and the stern discipline of the Fascisti. Suffice it to say that no *esprit-de-corps* could be more binding and no hand more completely firm and inexorable than that of Mussolini and his lieutenants. The power he now enjoys is enormous. He and his ministers, all picked men of name and ability, are now the guarantee to the Fascisti, who have been disbanded, but could ever form a powerful reserve, that in all branches of public life the detailed programme of reforms will be carried out ruthlessly and strictly without regard to persons but with regard entirely for the Country's general interests and welfare at home and abroad.

If Mussolini's genius continues to be that which up to now it has revealed itself, Italy may look with confidence into the near future both as to her internal improvement in all branches of life, as also to her international status and relations. The activities of the State are to be restored to their normal functions. The State must direct and guide and control, but must not take up enterprises, trades and professions that are more economically and better worked by private or corporate initiative.

Education must have in it not only the elements of instruction but also the moral and religious training of the young. The Church must come closer to the State than heretofore has been possible in Italy. Public life must learn the virtues of sobriety and economy, producing a desire

to save; and confidence, credit, and tranquillity must be restored in order that the country's wealth may remain in the country and find fruitful channels for employment.

Agriculture in this land of sun must be assisted to flourish and the labourer to find the reward of his work in small tenures. Industries, while being encouraged in proper directions, where water power is so abundant, need no State subventions when there is no lack of so many clever engineers and men of technical capacity. Italy, as Mussolini has said, must no longer be looked upon by foreign nations as the land of museums and historical antiquities, dear to the tourist and holiday maker. These are indeed attractions, but should remind her visitors of her glorious past that the young generations do not intend should stop there. Italy means to show, as she has shown, that she has a big place and a big future in Europe; and these recent events have revealed, as her share in the war already showed, her vigour and innate strength.

It is certain that European nations will watch with interest the future steps of Mussolini's Government. Already the fifteen days of November in which he has held the reins have shown the tact, force, and wisdom of this remarkable man of 39 years of age. Examples are catching, and while probably in no other country would Fascismo be successful or even advisable, the spirit of discipline and service that has held them together, and the measures that Mussolini and their other leaders will take in applying reforms for the welfare of their country, may well prove to be examples for others to follow in dealing with the post-war illnesses that, having a common origin, have been recently afflicting to a greater or less degree, all other countries in Europe since the War.

P.S.—Since the above was written, Sig. Mussolini has delivered his opening speech in the Italian Parliament. This speech reveals, even more, a genius that Europe will do well to observe and follow.—W. H. K.

Fairies and their Work

By E. L. GARDNER

(Continued from December, 1922)

II.

Many readers of "The Coming of the Fairies," by Sir A. Conan Doyle, will welcome further information respecting the wonderful and abundant nature-spirit life with which we are destined probably to become much more closely acquainted. With the loss of our earlier intimate touch with Nature we have drifted apart from this sister stream of life. The bent of later-day science has been largely materialistic, and the commercialism of modern civilisation also has helped to isolate us. So much, too, of the appearance and doings of fairies has been told and written dressed in such fantastic garb that confidence in their very existence has almost vanished.

A record of direct observations of deva and fairy activity, made by one who is singularly talented for such an investigation, cannot fail to be of interest and value to all who realise the keen vitality and intelligence displayed by plant life.

The observations were made in Yorkshire, Lancashire, and the Cumberland lake district. Mr. Sergeant, the clairvoyant referred to in the above book, is the observer. Most of the investigation was done in the spring and early summer of this year, and the simple method adopted was to obtain a lodging in a secluded part and make excursions on foot. Accompanied by his wife (with her notebook), and seated in a selected spot, Mr. Sergeant quietly dictated descriptions of the nature-spirit life around them. It is these records that are presented here.

A word should be added as to Mr. Sergeant's qualifications. I have known him for several years, have frequently

accompanied him, and am absolutely convinced of his integrity and of his honesty of mind and purpose. Clairvoyance with him is a positive faculty and not the more common passive type of sensitiveness. On several occasions I have seen his ability and accuracy in clairvoyant work checked and confirmed by another. During my own three years of investigation in this field I have met many who are familiar with nature-spirit life and whose descriptions closely corroborate his. It is with assurance and confidence in their general truth therefore that these records are given. E. L. G.

IN THE LAKE DISTRICT.

Near Wythburn, November 26th, 1921.

AN INCIDENT

AMONG the little folk on this hillside the first observed was an elderly brownie, who, soon after we had sat down, stepped out on to the edge of the little firwood behind us. He was some six or eight inches high, though he appeared to vary. He wore a long pointed cap like a slightly imperfect cone, and a little green jerkin scalloped at the lower edge and falling about his hips, edged with brown and fastened with buttons. It had a broad cape-like collar, also scalloped and edged, and little trousers. He at first showed the lower limbs of an elf, i.e., long and pointed. He had a long, grey, somewhat scanty beard, and both his face and body were thinner and more austere than those of the usual brownie.

He took much interest in the dog and approached close to its nose, being entirely fearless. He appeared unable to take in the group as a whole. He realised the presence of humans, but the first detail which struck him was the type of boots which I was wearing, *i.e.*, canvas topped army gun boots. After regarding them steadily he proceeded to make himself a very respectable imitation of them, of which he was inordinately proud. He thereupon strutted about as if to get used to them, and stalked off into the wood.*

A GNOME LIVING IN AN ASH TREE

Residing in the lower portion of the trunk of an ash tree is a gnome. He appears larger than any gnome I have yet seen, being probably two feet six inches high to the top of his cap. He assumes his gnome shape, apparently, when preparing to, and when leaving, the tree, to make periodic short excursions into the field towards the brook. He moves across the field swiftly, yet in spite of his speed he appears to pick his way over the long grass, taking long strides and lifting his legs high into the air.

He is in a happy mood, almost entirely intuned, thinking of himself, his tree, and his excursions, while in the background of his mind there are memories of play, mostly of a solitary nature, beneath the branches of the tree. These memories and their complementary anticipations increase his happiness. There does not appear to be the slightest room for anything but joy in his mind. His pleasures are in himself. He does not need the companionship of his kind in order to be happy. His happiness is therefore a very stable and permanent state. He appears to have no idea of

how he came to the tree or when he will leave it. He lives in the present. He is subject to the spirit of the tree whose consciousness rests much higher up amongst the branches. It seems that this exercises a certain discipline and restraint upon him. He appears to belong to the spirit rather than to the physical tree, though his consciousness is in closer contact with the form.

He apparently has lived for a long period of time, the passage of which appears to make little or no impression upon him, either mentally or in appearance. An attempt to contact† him inside the tree produces a curious result in my consciousness—the trunk of the tree appears transparent with the gnome in the centre as in a glass case, with the difference that the material of the surface is continued right through the tree. It shines with a pale grey light having a greenish tinge. The gnome appears to discard his form when inside the tree. The form just fades away, the gnome disappearing into a subtler condition in which he appears to become a kind of magnetic essence working in and through the life of the tree, giving it distinctive rates of vibration as it passes through him from the roots up into the branches and leaves. The trunk appears like a cylinder which, without the presence of the gnome, would be of one colour, filled with vitality and flowing forces. The presence of the gnome has the effect of lending a kind of individuality to this vitality through the addition of his own specialised life forces. This produces colour, and I see a rich crimson fading away to rose, a strong rose, not a delicate shade, and white and silver light, greenish clouds at the edges, some brown patches, and a

* The power of thought to create forms is gradually being recognised. In order to build successfully in the physical world, humanity must first form a mental matrix, a mental image or mould, and hold it, else the attempt at the physical level does not succeed. So the architect makes his plan, the housewife her pattern or recipe.

The Brownie "mind" would be at about the level of the domestic animal's, that is, capable of image-making only when excited by an external stimulus. This is unconscious "reflection" or automatic thought. The animal sees—and this sensation stirs mental activity. The mind then reproduces in picture the external fact. Such pictures, or mental images, often determine for the animal imitative habits, such as sitting on chairs, carrying parcels, attempting to open doors. The Brownie, who is dealing with more amenable material, having an etheric instead of a dense physical body, is able easily and almost unconsciously to alter its shape when sufficiently stimulated by external objects. It is doubtful, however, if the alteration would endure when the external stimulus ceases. Amongst human beings examples of the same type of mind are to be noted. Human consciousness being still unfamiliar with its own function of original or self-initiated thought, "fashion" is followed blindly, the latest things are bought—and the Brownie similarly makes his own "fashionable" boots!

† See note on "contact" in previous article.

little royal blue. The influences of these strong patches of colour upon the flowing forces, which together make up the life of the tree, is apparent. They are reproduced in much paler shades and carried upwards into the branches. It appears that by these processes the evolution of the life of the tree is quickened and made richer and more complex and considerably hastened. This may be said to be the working side of the life of the gnome. When he desires to leave the tree the first phenomena that I can see is that he slowly assumes the gnome form, thereby encasing himself in denser matter. Probably the work side is performed on the astral level, while the excursions and play take place on the physical. Having produced his form, he steps out on to the ground, and it is only then that I am able really to contact him as an individual. His features are long and sharp, chin being elongated unusually, cheek bones high and prominent, face thin and somewhat cadaverous, the eyes elongated like a Chinaman's, pupils small and beady. The expression of happiness is seen in the form of a smile. His ears are large and protrude above his cap, and his hair is dark in colour. I notice the same characteristics as in other gnomes previously described; a touch of red about his cap somewhere, but otherwise monochromatic—somewhat similar to the general colouring of the bark of a tree. When he leaves the tree he remains in magnetic contact with it, and I should say that the distance he may travel is limited. It is as though the etheric double of the tree was used to form his body, and that when he leaves it the etheric double of the tree stretches. He is therefore limited by the extent to which this process may go on without breaking. This is his present condition, but there may be times when he is completely free. It is suggested to me that in winter he rarely leaves the astral plane. The state of his waking consciousness passes through stages which correspond to the cyclic life of the tree year by year. It is very curious to see him step into the tree, as one would step through a doorway. He appears

always to leave the tree at the same place and in the same direction, *i.e.*, on the south side.

The spirit of the tree remains aloof, although gazing fixedly upon me. At first it was unfriendly and severe, and I could only see the two eyes and a hint of a female face. I now catch a glimpse of a complete female figure, with dark hair, eyebrows and eyes, clothed in a dark green substance, which falls from the right shoulder down to below the knees, rather like a straight piece of material, conforming to her shape as it falls. It is semi-transparent, and there is a faint gleam of the form beneath perfectly modelled, and in a somewhat languid pose. The eyes are very powerful, their gaze can be strongly felt. She is not disposed to allow me to study her, and is resisting my attempt to read her mind. I realise that her consciousness is seated on a plane much higher than that of the form which I see, the expression of her eyes being extremely vital and piercing. She appears to do for the whole tree what the gnome is doing for the trunk, with a difference that is difficult to express. I should describe her as the summation into unity of the total life—the elemental of the tree, in short. I see from this and other observations that the growth of a tree on its life side is a highly organised process with special workers at all points.

BROWNIES AT THE ROOTS AND ON THE SURFACE OF THE GROUND

This particular tree has a colony of brownies working upon it, probably thirty or forty, though there may be more working at a lower level. They are rather more vital and active than many I have seen and get on with their work more quickly. At first glance they appear to be moving the soil, digging and hurrying about, in, and amongst the roots. Closer examination leads me to think they are moving vital forces and directing life currents. They seem to know the root system very intimately as we should know our own home, and, as far as I can judge, concentrate their activities on certain parts of the root system for certain

periods. The space below ground appears to consist of long corridors, twisting and winding alleys, with caves and chambers, though in reality, with physical vision, it is solid earth, root and stone. I do not see any brownie director with this colony. The spirit of the tree takes little or no notice of their activities, and though they are within her consciousness, I should say they are only on the fringe of it.

Communicated by a Helper.

Saturday, September 17th, 1921.

At home 9.20 p.m.

"Under normal circumstances the gnome is a solitary individual. He lives in a world of his own and pursues his own pleasures in his own style. In some ways he is more human in his habits than most nature spirits, partly owing to his long association with humans. The gnome is frolicsome and gay, but he is old, the oldest of all the little people. He is also much more fixed in his habits, which he will not change. He dislikes very much to have to alter his environment and his ways of life. He is strong in his likes and dislikes. He lives inside the trunk of a tree, right inside. It is not solid to him, but its etheric double provides him with a magnetic seclusion and protects him. He is in close contact with the vitality of the tree itself, and in some cases he sums up the vitality in himself. His work is not with the colour, nor the form, not with the leaves nor the bark, nor the wood, but it is with the living processes of the tree. He conserves the pranic energies in a way which I cannot explain—they are ensouled in him. Some such creatures cannot leave the tree or other vegetation to which they belong—so he may be said to be the spirit of the magnetism of a tree."

TREE MANNIKINS

In a field, Lancashire.

September 18th, 1921.

Numbers of little men can be seen to be working at the outside of the leaves

and branches of a large beech tree. They occasionally leap to the ground and back again to the tree, as though they were fetching some substance and implanting it in the texture of the smaller branches and leaves. They are perhaps four to six inches high, though they vary, their forms being elastic. They look just like little men. They have a long pointed cap and a little coat with a long collar, so long that it looks like a cape falling over their shoulders, and little knee breeches. Their faces are red, as if from much exposure to weather, the eyes slanting, and non-human in expression. One tries to converse with me, he points to the tree with great pride, with his right hand, as if to say, "This is our work." He walks with short steps and sways as he walks, from side to side, almost with a swagger. He is very amusing to watch. He shouts up into the tree for no purpose whatever, receiving no answer, so far as I can hear. He gesticulates in his effort to communicate, and is evidently trying to tell me that the whole of the outside portions of the tree are under the influence and care of himself and his fellows. Occasionally one of these flashes out from the tree, hovers in mid air, then returns to the tree again. I rather think they absorb prana, or other vital essence, and give it to the tree. The little one referred to before continues to repeat himself to the effect that the whole tree owes its beauty to the efforts of his tribe. The seasonal change of colour seems to be an important one; they are all intensely busy. The colour processes appear to engage most of their attention, though the method eludes me. If I question the little man he is unable to explain—first, because it is so obvious to him that he thinks there is nothing to explain; and, secondly, he does not have to *think* of what he is doing—it is all so instinctive. The discovery, I think, will have to be made from internal observation, rather than external. Much that they do on the ground appears to have no purpose at all, being merely imitative—they copy the movements of humans without understanding their purpose. The leaves and the branches of the

tree are their home, and upon them nearly the whole of their interest and energy is concentrated. They do not confine themselves altogether to one tree, as I see them "fly" to others adjacent. (Pause for tea by the stream; much fairy life. Peter distinctly sees our small fairy neighbours.)

DEVAS IN A GROVE OF TREES

Lancashire. A Day in the Country.

February 12th, 1922.

We have come out for a long tramp in the country. Spring is not yet here, but there are many signs of her approach. The honeysuckle is already in leaf; the bright green shoots of the bluebell are just visible above the ground; the primroses are in bud, and of these three wild flowers many specimens have been gathered with great joy to be taken home for the garden. We have just left the path behind, and entered upon the broad, undulating pasture; almost immediately I became aware of the presence of the fairy friend who directed my attention to a little wood in a hollow, which even at first glance was seen to possess a special atmosphere.

As the helper increased the pressure of his presence we have decided, in spite of the east wind, and the setting of the sun, to follow his wishes and directions. The wood is composed of Scotch firs, birch, beech and ash, and is partially surrounded by a straggling and somewhat unkempt hawthorn hedge. This wood is the home of a small colony of very beautiful nature spirits, apparently about twelve in number and all of the same family. They are about human height and form, but of no sex differentiation. The main colouring is a bright apple green, which commences at the shoulders with a very pale shade and deepens into a garment of dazzling beauty which streams far below their feet, like a long diaphanous and iridescent train. The whole form shines with a similar brilliance of surface to that of a new green leaf. The upper part of the body is pale flesh colour, the face being of unusual beauty, and wearing an expres-

sion of great joy. Their auras are chiefly green, and show many characteristics differing from those of the nature spirits we have hitherto met. This colony is at present extremely active, gliding and flashing up and down the wood, reminding one slightly of the appearance of bright fishes in a very clear stream, which occasionally turn on their sides and reflect gleams of light. The whole glade is athrill with the presence of these beautiful beings. They are giving it a definite rate of vibration, a strong magnetic impulse, by their long-continued and repeated activity. They remain at a height of between thirty and fifty feet from the ground, and "fly" with swift undulations from end to end of the wood. They appear to be working to establish certain definite rates of vibration, and their efforts cause constant ripples and waves of brilliant colours within the aura of the wood. I observe the colours, beautiful rose, yellow, silver, and pale grass-green. They seem to have insulated the grove and placed it in a magnetic seclusion; there is an etheric wall all round it. The nature spirits are not yet individualised; are astral in form; are instinct with the most vivid vitality, and their eyes glow as if with an inward fire. At least two of them have observed us and paused in their rapid flight. When they focus their attention I feel a thrill which results from the impact of their consciousness. They are communicating with the fairy helper who stands behind us as we work. The temporary poise and air of quietness and stability is in strong contrast to their highly active electric vitality. At this moment a third nature spirit has paused on the edge of the wood and is regarding us with a radiant dazzling smile, displaying a beautiful form and aura at a distance of about thirty yards. The auric flow in all of these creatures is downwards and outwards from the shoulders. This accounts for the appearance of the streaming train-like garment of glistening green. The flow of forces is clearly visible, being indicated by a golden iridescence within the green which follows and indicates the line of force.

The arms appear unusually long and of exceptional beauty and are used a good deal during flight. High up in the air above is another group with whom they are connected, but I get nothing beyond a sense of moving figures, bathed in colours faintly resembling the colours of a golden sunset. Evidently this spot is a magnetic centre of nature spirit and deva-life, and is being made to thrill with vibrations appropriate to the uses to which it is put.

One purpose will be greatly to quicken the unfolding of the vegetable consciousness ; probably another is connected with the evolution of the nature spirit kingdom. The helper says a third and, in fact, the main purpose, will be manifested in the future.

While we have been seated here a good deal of activity among the lesser nature spirits has been going on around us, particularly on the south side of the wood, where gnomes have been seen passing in and out ; some smaller fairies are playing in the rays of the setting sun, amongst the grass on the sloping hillside ; some brownies have come quite near to us, and one such mannikin, quite of a species new to me, has been regarding us from a distance of about eight yards. The nearest known image to which I can liken him is that of Tenniel's picture of Tweedledum and Tweedledee, with the difference that the legs are thin and end in pointed feet like those of the elf. The face is very ugly, the mouth shaped like that of a fish, while the forehead is practically non-existent. The body is almost egg-shaped, and the legs are set widely apart. This creature appears to come from a swamp at the edge of the wood, for when I turn my attention more closely upon him he flashes off and disappears in its direction.

At Noteby, Lancashire.

September 1st, 1922.

A small oblong wood of well-grown ash and elm, about half an acre in extent.

This wood was observed to differ from those hitherto studied by reason of the fact that it was inhabited by one nature spirit whose method of operations also differed from the usual. It is a deva* of considerable development which performs its function upon the wood from a position in space some fifty to one hundred feet above the tree tops.

Chief colourings are bright carmine and gold ; the face is singularly beautiful, the eyes brilliant and dark ; the shape of the body below the shoulders is lost in a strong auric downward flow of power, which envelops the wood, enclosing it and apparently insulating it. Within this there appears to be an upward flow from the wood to the centre of the deva's aura ; psychically the whole appears solid, the space within the auric envelope being completely filled with fine flowing forces.

The deva remains relatively motionless and, judging by the expression of its eyes, is extremely alert and observant. Occasionally it stimulates the flowing forces by movements of its arms, the whole presenting one of the most beautiful and extraordinary sights I have seen.

The aura proper of the deva spreads out in a wonderful ovoid of brilliant hues, those mentioned predominating, for some hundreds of feet above the ground. It radiates and scintillates like the Aurora Borealis, while the lower portion which enfolds the wood sweeps down in graceful curves and is coloured carmine with fine sprays of golden sparks following the downward sweep.

(To be continued.)

* Deva : meaning literally " shining one "—usually applied to the higher orders of self-conscious nature spirits.

Apostles of the Christ

A Sermon by the RT. REV. BISHOP LEADBEATER

THERE is much doubt about the stories told of the individual Apostles and it is by no means certain that, historically, there were exactly twelve of them. There were certainly many more than that to whom the name might be applied; for the Greek word *Apostolos* means one who is sent forth, and so really CHRIST'S Apostles were all those whom He sent forth to spread His teaching. He had a gospel to give to the people, though it was not quite the gospel which has since then been preached in His name—or let us put it that some at least of the points which have been most especially stressed in orthodox Christianity are not those which He came to give.

He came especially to tell His people, the Jews, that the time of the dispensation of their law was over, and to give them a new law, a new commandment that they should love one another. The Gospel which He brought to them was the gospel of the Fatherhood of GOD and of the Brotherhood of man. Not of salvation from a fancied hell—a purely imaginary concept—but the attainment of the level of divinity by man, the attainment of perfection through the following of the law of love. He had a very real gospel to put before His people, but since then many who have preached in His name have forgotten the love, and emphasised rather severity—justice, perhaps, as they think, but far more sternness and strictness. They have chosen among the many and varied texts of their scriptures those which belonged to the old Jewish ideas emphasising the *wrath* of GOD, and have failed entirely to understand the wideness of the *love* of GOD.

But we make His love too narrow
By false limits, ours alone;
And we magnify His strictness
With a zeal He will not own.

There were many Apostles in those days. There may be just as many and more in these days. The CHRIST will come again soon, and this time there will be many forerunners who have proclaimed His approach, who will try to smooth the path for His feet. And they truly are just as much Apostles as were the men of old. It is open to every one of us to be an Apostle for the Lord. It is open to us both by example and, when possible, by word of mouth to spread that same gospel, which He preached two thousand years ago, to preach the Fatherhood of GOD and the Brotherhood of man, to teach that men should work together, and not set themselves one against the other; that co-operation and mutual tolerance and understanding must be the marks of the true follower of CHRIST.

Now His Apostles stood together; they had all in common. They forgot themselves for the sake of the Message which they had to give. It may be that under the changed conditions of modern civilisation we cannot live having all in common; but at least we can have the same tolerance and the same kindliness, and we can all try to understand one another. We can all try to join, in our various and different ways, in preaching the gospel which He has given us. We may be sure that just as He sent forth every intelligent follower of His to preach in the old days, so will He send forth anyone now who can understand what is wanted and is willing to work and to help. Who is on our side? Who will help us? Who will go forth in the Name of the Lord? That is the cry to-day from on high. Let us respond in the words of that ancient scripture, "Here am I, Lord, send me." And if you are so sent in the Name of the CHRIST, be sure that you also will be an Apostle of the Lord.

What is the special point for which Apostles are needed just now? Not only

to preach the glorious gospel of old, but to tell His people that He Himself will shortly come again to put it before them once more. Very soon, as our earthly years go, the feet of the CHRIST will tread our earth once more. It is for us, Apostles of that great truth, to try to prepare ourselves, and to prepare (so far as we may) our fellowmen for this new Coming of the Lord. And if we become Apostles now, going forth to preach His Coming, assuredly when He comes He will acknowledge our Apostleship, and send us forth yet again to preach His gospel in whatever new and beautiful form He may choose to give it this time.

We know not in detail what He will say to us. It must be to some extent the same great Truth, because after all Truth is eternal; but it has many facets. It may well be that He will emphasise some other side of the Truth this time. At any rate He will surely cast His message in some true and beautiful and striking form so that it will fit in with all the ideas of the present day, so that it will be in consonance with the twentieth century, even as His previous Message was in consonance with the first.

The great point to emphasise is that He soon will come again. The Lord will come again—not to destroy the world as some have thought, not to bring the end of the world at all. He never said that, and never meant that. But He will come to bring the end of this age or dispensation by giving us a new teaching, or a new form of the old, whatever it may be. That is the principal fact that we want to put before the world.

There exists already all over the world a special Society for that purpose, a Society called the Order of the Star in the East, which tells its members of His near coming, which tries to show them how to prepare themselves to serve Him. A branch of that Order exists here in our city of Sydney. I think that all of us ought to try to take up that idea of the near Coming of the Lord, and we ought to try to help in the work of this Order, which is preparing His Way before Him.

So I would say to you: "Try to gather some idea as to this great and good news

of the Coming of the Lord, and then spread that idea, so far as you can, among your friends and acquaintances, so that many of us may join together to make ready for Him, to make His way easy and His paths straight." Last time when the Lord came there was but the one John the Baptist to prophesy His coming. The conditions were such at that time that He was able to stay with us here on earth only three years, teaching the people. This time there is at least an Order which is trying to spread the news of His coming—an Order which has many thousands of members in all parts of the world. We shall hope to produce some effect; we shall hope to some extent to attract the notice of many, so that some real preparation of heart and mind may be made for His coming. We may hope that this time He may be able to stay with us more than three years, before the envy which His work must arouse shall overcome Him and cause Him to leave us.

So, Brethren, do not forget this great Coming of our Lord. Remember it and try to prepare your own hearts and minds for it; and let those of you who will join such a League as this Order of the Star, in order that you may co-operate in various other attempts to bring this matter before more and more of our fellowmen. There is a good deal of literature on the subject; I recommend you to read it and study it.

It is well that we should know all about this Coming; that we should try to be ready for our Lord when He shall come. So let every one of us strive to be His Apostle; because this knowledge has come to us, it becomes therefore a certain responsibility for us that we should try to share that good news with others. So shall you be sent out by Him like those Apostles of old; so shall you do good service to your Lord and King. Be sure that when He comes He will reward those who have done Him such service—not by great wealth, not by great power and dignity, but by giving them the opportunity to be Apostles still, to do further and yet nobler work in spreading the new teaching which He will give us then.

The Pursuit of Phantoms

By PROFESSOR BRODERICK BULLOCK

(Continued from November, 1922)

III.—The Phantom of Theology

AN unprejudiced study of comparative theology,¹ soon discloses the fact that man has always made God in his own image. As soon as the first glimmerings of individuality awoke and the ego showed itself detached and separated from the non-ego, our earliest ancestors naturally personified and clothed with their own personality all the forces of nature around them, to whose caprices they felt themselves subject, and whose sport they must often have seemed to be. Hence at first we find a worship of blood-thirsty, revengeful and cruel beings—more like demons than deities—whose ferocity could only be appeased, whose favour could only be won, and that in scanty and uncertain measure, at the price of revolting rites and horrible sacrifices. In course of time the character of these phantoms gradually changed with the changing character of man. Little by little they lost much of their savage barbarity, though retaining other odious qualities, such as jealousy, meanness, tyranny and treachery. Later on, the growing need of the distinctive qualities of woman—physical charm, compassion, gentleness and loving kindness—created the goddess, who was, however, not wanting in the usual fickleness of her sex, until the feminine ideal was reached

in the cult of Kwannon in the East, and of the Madonna in the West.

There is always a great difference between popular theology and that of the cultivated few scattered about the world. The people in all countries have always required, and still require, if not a hierarchy of deities, at least a number of subordinate *divi*, to whom they may impart their troubles, wants and fears. But the trend of higher thought from comparatively early times has always been in the direction of monotheism, as witness the Greek philosophers, Mohammed and Moses, whose teaching on this subject,² was, if we may believe the Evangelist, quoted by the Christ.³ The effect of this tendency is seen in the progressively diminishing size of the world's pantheon, so that the elaborate mythology of the past is now reduced, at any rate for the educated class, to the occidental triune deity, to the Hindu trinity,⁴ to the Hebrew Jahveh, to the Allah of Islam, and to a few shadowy and unsubstantial forms which still linger in the traditional rites of high-born Aryans.

Meanwhile there are not wanting those whose vision is clear enough to see that these last surviving phantoms are destined to disappear like all the others, and leave man face to face with the impenetrable darkness surrounding the inscrutable

¹ Theology, not religion. The terms "religion" and "theology" are often confounded, but should be carefully distinguished. Religion is here understood to mean (in accordance with its probable derivation) that sense of obligation, which, whether from selfish or unselfish motives, or from a mixture of the two, is shown in the conscientious fulfilment of duty, and in considerate regard for others. Hence a man may be truly religious without subscribing to any system of theology, and on the other hand, he may be an ardent devotee of the latter, and at the same time profoundly irreligious.

² V. Deut. vi. 4.

³ V. Mark xii. 29, and cf. Luke xviii. 19, and Matt. xix. 17.

⁴ Brahma, Vishnu and Shiva.

Power behind phenomena, from which all anthropomorphic attributes necessarily fall away. This is the infinite and eternal Energy, the metaphysical Reality which under the forms of our intellect is objectivated in all living and non-living matter, in all the forces of nature, in every eye that sees the light of any sun, in every vibrating electron throughout the limitless universe. This is the one unchangeable Unity manifested in infinite plurality, as discerned through the glasses of Time, Space and Causality, by which alone we see, and that darkly. This is the Will of Schopenhauer, the Brahma of India, the Force which at last chemistry is beginning to recognise as the only real existence.

It now becomes clear that the theological phantom in whatever form, is the offspring of the unhappy union of ignorance and pride.¹ She is the child of ignorance, which, like a dense cloud, obscures that of which man has always imagined himself most assured—his real nature.² And she is the child of pride, because having risen to lordship over the other life-forms on the little globe where he lives, and having yoked to his use some of the forces of nature, man wraps himself in the arrogant folds of overweening self-conceit, striving with restless curiosity to conceive the inconceivable, to know the unknowable, to solve the insoluble; and though no one now ventures to uphold the Ptolemaic system, yet from the moral standpoint most persons still regard the earth as the central point of the universe.

We need not doubt that the promises made by this phantom of compensation, of peace and rest in another and better world, have availed to comfort and strengthen many a stricken soul, faint and weary with the heavy, grinding miseries of life; nor do we hesitate to

believe that to these promises must be attributed the invincible fortitude and courage shown by those who for the sake of what they believed to be true have submitted to every sort of degradation and infamy, and laid down their lives under the cruellest torments. Little did they suppose that all their efforts, struggles and sufferings would be in vain; that their fellow men would continue to wallow in the egoistic mire, and that the light which they died to set up would soon be smothered under the filth of human passion.

But if the blood of martyrs is the seed of Churches, then assuredly from this red sowing a terrible harvest has been reaped. Externally, by the persecution of outsiders, and internally, by bitter disputes and quarrels, by pharisaic self-righteousness, by harbouring evil thoughts of others, by slander, by hypocrisy, by envy and jealousy, the *soi-disant* Christians have constantly displayed the ugliest qualities that disfigure humanity, and systematically violated the precepts of Him whom with their lips they worship as divine, thus drawing upon themselves the ridicule of objective investigation.³ And if in addition to all this we remember that by the offer of a celestial paradise the theological phantom has largely contributed to the making of a terrestrial inferno; that by appealing to Egoism through a system of rewards and punishments she has laid down an antimoral basis of ethics; that she is responsible for fiendish cruelties and torments unnumbered as well as for self-inflicted tortures; if we look round and observe how on all sides her devotees are filled with the spirit of censorious uncharitableness and intolerance, how their human sympathies are suffocated by the foul fumes of a hard and narrow bigotry:—it is difficult to see how her influence can be

¹ As the cause of countless evils, Pride has been rightly described as one of the *peccata mortalia*.

² From the metaphysical standpoint the human race is merely one of an infinite series of appearance-forms in which, from everlasting to everlasting, the ultimate Unity objectivates itself according to the *principium individuationis*.

³ In the fourth Gospel (John xiv. 25) we read: *ἐὰν ἀγαπήτε με, τὰς ἐντολὰς τὰς ἡμῶν τηρήσατε*. It is not probable that the passage is an exact translation of words actually spoken by the Christ, but this beautiful appeal to the motive of love is undoubtedly consonant with his character as far as we are able to trace it. What sort of response the Churches have made is a matter of history; and to them may fitly be applied the words in John xiv. 24: *ὁ μὴ ἀγαπᾷ με τοὺς λόγους μου οὐ τηρεῖ*. On the other hand the worship of Jesus, as practised by individuals, has too often degenerated into a mawkish or erotic sentimentalism.

regarded as other than pernicious, or how the human drama could have been more tragic, had she never entered the stage.

In any case the inability of this phantom to provide a real foundation for Ethics has been abundantly proved by a trial which has lasted for thousands of years, with what deplorable results all history down to the latest sheet of the world's news bears eloquent testimony. *Tantum religio potuit suadere malorum!*

There lingers yet upon this earth, unwilling, as she is, to depart and leave man's home in outer darkness, a fair and gracious being, in whose presence the theological phantom, that venerable idol of a hundred centuries, grows faint and pale, and fades into the void. In her there lives for evermore the spirit of the great Seers, and radiant in the light of their thoughts, she passes from land to land, from palace to cottage, if haply she may show to lonely, disappointed wayfarers the path that leads out of the weary cycles of the world-illusion into the realm

of changeless peace and rest. "Cling not to what is impermanent and fleeting," she seems to say, "Cling not to that home of unrest, the Self, to its ever recurring, never satisfied desires and passions; cling not to the deceptive fabric of phenomena, which is the cause of all suffering, mental and bodily. That which begins must end; that which is compounded must be dissolved; that which is phenomenal must pass away. Strive to lift the Self out of the narrow limits of the individual—out of the tiny circle of personal likes and dislikes, of wishes, hopes and fears—into that higher region, where the wall of individuation disappears, and where the heart beats in free and fullest sympathy with everything that lives. It is there that the night of Egoism with all its feverish delirium fades away before the dawn of enlightenment; it is there that the way of final deliverance, beyond the reach of storm and change, and no longer obscured by the mists of ignorance, opens out before the tired wanderer's eyes."

IV.—The Phantom of Liberty

IF we consider Liberty from the philosophical point of view and understand it to mean the Freedom of the Will, we must remember that the phenomenal world, as it appears to us, is wholly governed by the law of Causality (one of the functions of our intellect), that whatever happens is adequately caused, and that in whatever we do or leave undone we invariably and necessarily follow the strongest motive, whatever it be, at the time. Thus, if a man say: "I can do what I choose," his remark is a truism; for unless hindered by *force majeure*, everyone naturally carries out what he wills.

It is also a *petitio principii*, because it assumes that he has already made his choice, and leaves the question as to whether his act of willing is conditioned or unconditioned, free or determined, entirely untouched.

If, however, he say: "I can choose what I do," in reality, what he chooses or wills to do, in any given case, is always necessarily and adequately determined by that motive, or group of motives, which, acting on his inborn character, appears to him the strongest.

Hence it follows that Liberty in this sense is to be found, not in the delusive semblance of it, as produced by the empirical character, but in the metaphysical Reality of which each individual is the transient appearance-form.

From the popular standpoint, Liberty is always viewed in an absolute sense. Unconditioned by any obligation, she appears as a keen-eyed, smiling goddess, of steadfast mien, and with many a golden promise falling from her rosette lips. Votaries erect statues in her honour. Poets in all ages have sung her praises. She breaks in twain the captive's fetters,

and heals all the corroding maladies of secular bondage. She strengthens the patriot's arm to work heroic deeds, and inspires him with courage to face the most desperate odds, and even to meet voluntarily a cruel and lingering death. But the spirit of tyranny—that pernicious off-spring of egoism—though varying in degree, is innate in almost all men; and unfortunately, those who have succeeded in shaking off the yoke of slavery, on becoming conscious of their power, soon endeavour to oppress their former oppressors, who, fallen into adversity, begin to invoke the freedom they refused to concede in their days of prosperity.

When Liberty is won, Power follows close behind, and soon overshadows, discolours, and mars the lustre of her form. And in the wake of Power the spectre of Tyranny lurks, ready to complete the deadly work which was already in train. At length, after a long night of suffering, filled with stifled struggles, with suffocated cries of despair, with violence, bloodshed and ferocious cruelty, Liberty revives for a brief space, only to dwindle and vanish as before. And this melancholy process repeats itself from age to age in wearisome monotony.

Liberty, then, in an absolute sense, is an alluring but ineffectual phantom, the mere assertion of the blind impulses of the Ego, appearing and disappearing, like a flickering flame, amid the struggles of hostile races, the intrigues of jealousy and hatred, the conflicts of opposing interests. Her winning smiles and thrilling words, however momentarily inspiring, have never brought about the bliss predicted by her devotees. The experience of fifty centuries shows that the law which shapes the course of human affairs is the same at the present time as in the days of the cave men, with the sole difference that the devouring process used to go on quite openly, and as a matter of course, while it is now carried out under thick veils of hypocrisy and sententious twaddle. Now, as then, the stronger power, whether in the case of the individual, or the tribe, the nation, or group of nations, subdues and

coerces the weaker, not because there is even the shadow of justice or morality in such a procedure, but simply because it is stronger.

But if Liberty thus conceived has done little more than shift the centre of Power and Tyranny from one part of the world's map to another, from plutocratic oligarchies to proletarian democracies, and back again, Liberty, in a relative sense, like the Christianity of Christ, has yet to be tried. No poets have sung her praises. No historians have chronicled her achievements. No expectant multitudes have invoked her blessing. She is but a vision of what may dawn upon the world in the slow revolution of ages. For in a globe where the life-force is split up into countless individuals, this form of Liberty can never be realised except by a profound change of mental attitude in each separate person—a change that can only come about by a conviction of the hopelessness of man's present administration of his dwelling-place, together with the perception that his *modus operandi* rests on an imaginary basis, the product of mingled ignorance and egoism.

In any life-form, whether vegetable or animal, all the parts are subordinate to the whole, have their proper functions, and work together without discord or friction, each in its own sphere, yet reciprocally interdependent, with the supreme object of securing the maintenance and welfare of the organism viewed as a single unity. Now, if the human race, like other individualised life-forms, were surrounded by natural enemies capable of crushing it out of existence, if disunited; hosts of hostile beings could bridge the gulf from another star, and threaten with a few strokes to bind the world in chains of slavery; then the social organism, if only to avoid an ignominious fate, would long ago have imitated the model which nature presents. In self-defence it would have become a compact and harmonious unity. But with no compelling external motive, the heterogeneous elements of which it is composed are devoid of all symmetrical cohesion. Blinded by self-

centred impulses they meet in sharp and bitter conflict, struggling for the mastery one over the other through ages of untold suffering.

But when the clear vision is attained of the essential unity underlying all phenomenal plurality, the egoistic cravings, which bring about the eternal collision of individual with individual, are stripped of their delusive finery and stand revealed in all their barren nudity. Wholly incapable of satisfying, the self-seeking attitude of mind has always been condemned by the great thinkers of the race, and if, within measurable time, mankind should at length weary of the sufferings produced by its sordid grovelling and its repulsive hypocrisy, and should become enlightened so far as to pronounce the same condemnation; if apart from all theological or ascetic motives, apart from any prospect of reward or punishment in this life, or in any other, they should come to recognise Egoism as the worst of all follies, and its renunciation as the highest wisdom; then, and not till then, the whole structure of human society would gradually shape itself into a well-ordered symmetrical and healthy organism, and relative Liberty, the natural outcome of the change, would secure for each individual, from the highest to the lowest, from the Minister of State to the humblest bread winner, a certain measure of freedom contained within, and limited by, the sphere of his proper functions, without any encroachment of that on others. Then, and not till then, the gross forms of slavery which oppress the world would sink into final extinction. The fetters which wealth and power rivet upon poverty and weakness would be struck off. The incubus imposed by aggressive theology and self-righteous dogmatism, by ignorance, superstition and prejudice would be exorcised.

There would be an end of the bondage whereby a weaker State is partly cajoled by alluring baits, partly coerced into aiding the ambitious schemes of a stronger, at a cost which finds no real compensation; and lastly, that intellectual activity, without which there would have been no art to sweeten the bitterness of life, no science to heal disease and minimise pain, no Seers to point out the way of deliverance, would be freed from the humiliating chains wherewith manual labour is now seeking to enthrall it.

Hitherto, ignorance of hygienic laws, the ravages of disease, and an occasional pestilence or famine have served as natural checks to exuberant reproduction. But these are now gradually losing their efficiency, thanks to the ever-widening range of medical and surgical knowledge, which heals or keeps alive a vast number of persons whose days would otherwise have been cut short; while the deaths occasioned by the revolting insanity of war are always more than counterbalanced by a corresponding rapid rise in the birth-rate. Nor do the habitable spaces of this planet suit its increasing population. There are no fresh lands to overrun and colonise. The parts available for agriculture are gradually contracting before the advancing tide of bricks and mortar, and in the future frantic struggle for food and breathing-room the weaker will be trampled under foot by the stronger in wars more hideous than ever yet were seen, not excepting the last, unless the principle of relative Liberty be fully grasped and put into practice.¹

To attain so great an object there is but one way. This principle must be made an obligatory subject of instruction and taught in the schools of every nation, with intelligent zeal, and with a lucid demonstration of its two-fold sanction; that is

¹ The artificial control of conception would seem at first sight to be an adequate solution of the problem. But to be effective, to arrest the process of over-peopling the globe, this control would have to be adopted, not partially, as at present, but universally, by all sections of society throughout the world. The masses, however, are not likely to acquire, except by the training of generations, the useful self-restraint which for several reasons is more easily practised by the educated. Hence an additional evil arises in the tendency of the latter to decrease, or at most to remain stationary, and of the former, the less fit, to go on multiplying indefinitely, and thus crowd out the more fit. It must be remembered that the masses are still without any education in the true sense of the word. But if from their infancy they were impressed with the necessity of subordinating their own desires, their own liberty of action to the general well-being, first of their family, and then of the human race, in course of time the statistics of birth and death might so far be balanced as to virtually solve the question. For he who is guided by the principle of relative Liberty desires slavery for others as little as for himself, and would hesitate long before condemning offspring of his own to servitude, by sending them into the world's ever-narrowing space, there to pant and struggle for air and food.

to say, the sanction derived from its resting as a corollary, on the great truth that individuation, in other words, the plurality and difference of individuals, is but a reflection, through the forms of Time, Space and Causality, of the eternal Unity behind the veil of phenomena ; and the sanction that arises from its providing the sole approximate solution of the economic troubles which have ever op-

pressed the human family—that pitiable household which wages perennial warfare with itself, and whose self-inflicted wounds hardly cease to bleed before they are torn open afresh.

Meanwhile the phantom of absolute Liberty continues to flit about the world, trailing transient gleams of better things—gleams that do but reveal more clearly the heavy folds of encircling darkness.

V.—The Phantom of Happiness

FROM time immemorial the idea of Happiness has been discussed and defined by philosophers, sung of by poets, invoked by the sorrowful and lonely, and dreamt of in the fond imaginings of lovers. Yet most men are like Ixion, they search for Happiness and find a phantom ; they embrace a cloud, and the reality ever evades their grasp. And in the end they are chained to the wheel of their own passions.

What is the explanation of this universal yet fruitless, quest ? And first, what is the meaning of the term Happiness ?

The adjective happy is derived from the Scandinavian word *happ*, and properly means " lucky." ¹ The original meaning of its Latin synonym *felicity* is " fruitfulness," while the root of *μάκαρ* shows that the *μάκαρες θεοί* were " blessed," because they were " great " or " mighty."

By an easy transition, these words soon came to denote a state of mind which is the natural, if transient, consequence of good luck, fruitfulness and power. It is true that every living organism, whether plant or animal, under favourable conditions of temperature and food, and enjoying in health and strength the unchecked use of its functions, may be said to be happy. But these conditions of physical well-being are difficult, sometimes impossible, to attain, and when attained do not satisfy man's complex psychology. He knows that they cannot

be permanent. He knows, too, that the fickle smiles of *Τύχη* may change at any moment into frowns, that fruitful wives and broad lands are things the gods give grudgingly, or bestow but to take away, that the strong right hand and the stretched out arm may wither away in a night.

Still less do those who seek after Happiness with conscious endeavour succeed in their quest. He who woos and wins her soon discovers that he is holding in his arms a phantom already dissolving into thin air. And though, in hopes of keeping her, he plunge into an unbroken series of pleasurable sensations, whether of body or of mind, or of both, his efforts avail not to restore substance and reality to her fading lineaments, and the longed-for bliss of possession is never his.

In point of fact, the worship of this phantom was never more fervid, she was never more hotly, indeed madly, pursued than at the present time. And just for this reason the world was never further from the vision of the reality. The temple of true Happiness is immeasurably far off, and seen only in the dreams of a few inspired souls. Even the way thereto is shrouded in dense clouds of ignorance. And to ignorance is due the fundamental error of supposing that Happiness is " our being's end and aim " ²—an error which is responsible for nine-tenths of the world's preventable suffering.

¹ It should be noted that the German *Glück* (i.e., *Ge-lück*) comes from the same root as " lucky."

² V. the *Essay on Man* : Ep. iv. 1, where Pope does but voice the view of the vast majority of mankind.

For the search after Happiness is nothing but the effort of the Self to gratify its egoistic cravings, whether here or the hereafter, and, as such, is doomed to perpetual disappointments which develop those sour and ugly traits of character that lie heavy on the human race like a poisonous blight. "All pleasures sicken and all glories sink," and yet the phantom, that is man's creation, ever beckons on and on, from one illusion to another, whispering to ready ears ever fresh prospects of lasting enjoyment, till, as mind and body are breaking up, the individual has only time, before fading into final obliteration, to recognise the futility of all his hopes.

By Happiness, as opposed to pleasure, which, of whatever kind it be, is necessarily transient, we mean that deep-seated content and peace of mind which can never be won by consciously seeking after it, but which arises of itself in proportion as the Self discerns the unity of all life, in proportion as the sharp distinction between Subject and Object tends to disappear. And as the veil of delusion falls away, there opens out a clearer, wider prospect, where the Self no longer appears as a kind of central luminary, whose satellites are—all other creatures; but where the individual sees himself again in every living thing, and by that vision enlightened, thinks no evil of others, but rather credits them with good, giving freely that which he would fain receive. For this reason he shares the gladness of those for whom bright days are dawning, and is ever ready with

kindly words of pity and encouragement for the sick and sorrowful. He seeks to comfort the lonely and cheers the hearts of those who, faint and footsore, have wandered far on stony paths, and see no home before them. For all animals he is filled with an intimate sense of sympathy, which, entering into and understanding their life of naïve innocence, lowers the wall of partition set by the pride of intellect; nor is he wanting in patience and consideration even for those ugly beings who from animals have degenerated into men. In all the ways and habits of plants, in their efforts to exist and reproduce themselves, he recognises one and the same indwelling life-force, in him consciously, in them unconsciously objectivated. He knows that the "sweet silent creatures" of the woods and fields are appearance-forms of the same metaphysical Reality that is in fact his very self; and to him

"... the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Whoever thus loses the Ego and its petty individual aims, finds it again—or all of it that is worth preserving—in the larger life universal; and to such a one it is given at last to see beside him the bright vision of an unknown Presence, clothed in the soft radiance of undying beauty. "Who art thou?" he asks. And with ineffable sweetness falls the answer on his ears: "I am Happiness, the child of thy good thoughts and words and deeds. And for that thou hast laid aside the Self, I shall be thine for evermore."

Maeterlinck and the Occult

By S. L. BENSUSAN

MAURICE MAETERLINCK, one of the greatest of Europe's men of letters, a philosopher whose speculations are rendered luminous by the matchless style in which they are set out, has taken the old faiths and their modern interpretation to be his latest text. In a book remarkable alike for the depth of thought, the profundity of its reasoning and the limitation of its conclusions, he has examined the earliest-known faiths of India, Egypt, Persia, Chaldea and the beliefs of the old Greeks, the Gnostics and neo-Platonists, the Kabalists, Alchemists, modern Occultists and Metapsychists. "The Great Secret" (Methuen, Ltd.) has been translated skilfully by Bernard Miall, who has contrived to bring into his pages some at least of the curious atmosphere that proclaims Maeterlinck. The book is worth the serious consideration not only of theosophists but of all who are interested in the earliest and latest attempts of humanity to solve the riddle of the universe. M. Maeterlinck is far removed from agnosticism; indeed, he makes remarkable concessions to theories that have yet to win acceptance by the *hoi polloi*, but in the end he comes to a conclusion that his premises do nothing to render inevitable. He declares that "the Great Secret, the only secret, is that all things are secret." Yet on the same page, the last of his fascinating pages, he tells us that our forbears contrived to extract from the unknowable "the purest morality we have known."

"The Great Secret" is worth considering, from the opening pages in which the author tells us that he has spent some years in "the rather discredited and unfrequented regions" of his studies. We find a good man struggling with something akin to adversity, compelled to

admit the possibilities of an Atlantean civilisation, yet incensed against those who claim by the aid of super-normal vision to describe it in detail. In another place we find him believing that the possibility of the existence of Mahatmas in Thibet was exploded by the success of the Younghusband expedition. Surely, if there are indeed such Elder Brethren of humanity who are ordered to work without publicity or ostentation in the service of the world, the defence of Thibet by the aid of "extension of faculty" would have been absolutely fatal. Five minutes after it had been successful or, rather, after the news of the defence had reached London and New York, the Grand Lama would have been besieged by offers from every firm of tourist agents in Europe to admit select parties to the borders of the unknown. Enterprising papers would have despatched agile and unscrupulous correspondents, and every form of charlatanry and imposition would have been invoked to supply the public with what it asks for, *i.e.*, delusion.

M. Maeterlinck begins by recognising the immense age of the "Rig-Veda," and by accepting Dr. Steiner's theory that their inner wisdom is only to be recognised by the clairvoyant. He holds that Egypt supports the occultist's view of the antiquity of human civilisation, and refers in this connection to the "star catalogue" of Surya-Siddhanta, said to have been compiled very many thousands of years ago. It is noticeable throughout that, though M. Maeterlinck is always at war with his preconceptions, his intellectual honesty wins all along the line, and one is left with the odd feeling that if the author has pursued his investigations much further he would have been found among the devout believers in occultism before he left the printed page. As things

are he will, in all probability, join the ranks before long, for he pays repeated and often involuntary tribute to the occult view-point, and goes so far as to declare that science is approaching it along a road of its own making. The effect of this conclusion will be very great, many thinkers will feel that they may follow safely in the rear when Maeterlinck is in the van.

Our author believes that while the Sacred Books of India prove that nearly all the affirmations of occultism are based upon real and immemorial traditions, there must be other books awaiting investigations, and these may have an important message for us. He feels that the affirmations and precepts of the primitive (Indian) tradition are the "most unlooked for, the loftiest, the most admirable and the most plausible that mankind has known," and he points out that the Akahsa of the primitive religion is the "*Od*" of Reichenbach and Carl du Prel, a force "to which our scientists in their laboratories are at last obliged to have recourse, in order to account for a host of phenomena which, without it, would be utterly inexplicable." He declares (p. 64) that our metaphysical sciences are in a sense obliged to admit the existence of the astral double which everywhere extends beyond the physical entity, and is able to leave it, to act independently of it and at a distance and in all probability to survive it. So the ancient Hindu and Egyptian believed in days when Great Britain was peopled by savages, and the North American continent was the exclusive hunting ground of wild Indian tribes.

Very shrewdly, in dealing with the descent to earth of Krishna, Buddha or Christ, M. Maeterlinck asks why an emanation of God should descend into man who is already a divine emanation. It would be interesting to have an authoritative reply. The old teaching of Manu, the guidance of those who have been spared to see the son of their son is quoted with immense appreciation, the beautiful practice of giving the last years of life

to meditation gains a fresh appeal from M. Maeterlinck's pleasure in it, and he quotes an exquisite passage: "Let him not wish for death; let him not wish for life. Like a harvester who at the fall of night, waits quietly for his wages at his master's door, let him wait until the moment has arrived."

Egypt, Persia and Chaldea do not detain M. Maeterlinck, and Greece is hardly more important, for he finds that the intuition and intelligence of mankind have never again reached the height which they attained when they conceived the idea of divinity of which we recognise the most authentic traces in the Vedic traditions. In short, he finds himself here, as elsewhere, in agreement with the occultists. But a little later he indulges in what I presume the occultist would regard as an heretical opinion, for he declares that there are limits to knowledge which the brain has not yet passed and which it will never be able to pass without ceasing to be human. As a general statement this may be taken to be refuted by some subsequent ones, in so far as it sets definite bounds to the medium through which knowledge may be acquired.

It would be well for those who believe that modern knowledge is all knowledge, to read M. Maeterlinck on the great pyramid of Cheops. He concludes his review of its striking properties by asking whether the chance revelation of such a mystery does not justify a belief or suspicion that other mysteries are awaiting the hazard of a similar revelation, whether in Cheops' pyramid, some other monuments or in those most enduring monuments of all, the sacred writings. "Eyes we have but see not," might be said of the best of us, and one of our troubles is that we believe our eyes were not made to be opened, that we hold we should do well to travel blind from the cradle to the grave.

M. Maeterlinck is very broad-minded and open to accept every reasonable theory of probabilities. Of those "attentive and active presences" whose

existence was accepted so freely by the modern phenomena, materialisations, levitation and the rest compel us to reconsider our first opinions. The modern student may make a human phantom visible, our forbears of the middle age expected only to see the devil who appeared to them as they imagined him. To Paracelsus and his theories of the universal vital fluid and the maladies of the astral body an interesting page is devoted, while for Jacob Boehme a few lines suffice, coupled with a recommendation to read "*Le Philosophe Allemand Jacob Boehme*" of M. Emile Boutroux. Then, merely glancing at the eighteenth century mystics he passes to Eliphas Levi, de Guaita and Dr. Encausse and thence to Mesdames Blavatsky and Besant, Messrs. Scott-Elliott, Leadbetter, H. P. Sinnett and Rudolph Steiner. The last named exercises an odd but clearly defined influence over him. He has doubts about Madame Blavatsky, but gives her the benefit of them, and says that some of the speculations in her works rank with the most impressive ever conceived. He suggests that "*The Secret Doctrine*" and "*Esoteric Buddhism*" were not the unaided work of Mr. Sinnett. He complains of Mrs. Besant, Mr. Leadbetter and Mr. Scott-Elliott that they build only in the clouds and that their assertions are gratuitous and incapable of proof. But it is Rudolph Steiner who puzzles him most and makes him ask whether such work as "*Initiation*" is written by a madman, a humbug or a real clairvoyant.

It is no part of my business, nor have I any qualifications to defend the living writers on theosophy, but it is only right to remember that if they do make startling assertions, they do give some hint as to how the student may test them. The trouble is that the average critic is not prepared to go to any trouble in this matter. He wishes to find every fact catalogued and verified so that if there is a kingdom lying outside the immediate range of his senses he may take possession of it with the least possible delay. Unconsciously, M. Maeterlinck, himself so

far removed from the average man, is influenced by this attitude, but even if we cannot follow M. Maeterlinck in the moments when he wakes to a sudden fear that he is not sufficiently sceptical, we must admit a great debt of gratitude to him for painstaking and fair-minded investigation.

Many readers will rank the chapter on the metapsychists the best in the book. The author points out that one of the troubles facing men of science is to be found in the lack of proof that thought can exist without the brain and did exist before brain was. "If one could do this, survival after death and all the phenomena attributed to the subconsciousness would become almost natural, and at all events, far more capable of explanation." He disposes of the materialist's case very neatly, and explains the hidden energy of matter that is seemingly inert. He admits the probability that spirit will not be involved in material dissolution, that it will refuse to accept extinction with matter and will not lapse into the obscure intra-molecular activity whence it drew matter in the beginning. Unless effect can precede cause, he thinks it is probable that the organs we hold indispensable to the existence of an idea are merely the products of a pre-existing idea, the results of a previous and a spiritual cause. And he proceeds to raise the startling theory advanced by certain biologists that Nature herself profits by our mental acquisitions, and quotes Ernest Kapp's "*Philosophie de la Technique*," to show that the basis of all mechanics is the model provided by Nature. Our nervous system is found reproduced in the telegraph the principle of clairvoyance is seen in the X-ray, telepathy has helped wireless telegraphy, and these are but beginnings. From the insect world we glimpse a limit of the "vital fluid" of the ancients, the "od" of the modern investigator. It may be, he thinks, that in days to come we shall be able to use this fluid to solve the problems for whose present solution we rely upon baker, butcher, grocer and the rest.

On the subject of the odic or Alkaline fluid he refers to the work of Baron von Reichenbach and Dr. von Prel, declaring that the works of these writers have not yet received their due measure of appreciation. He refers, too, to the Kilner experiments, showing here as elsewhere in this remarkable book that he has given deep study to the questions. Professor Crawford's investigations into the phenomena of levitation are recalled, and it is well to remember that this investigator, who claims to have seen elementals at work, is a doctor of science and a lecturer in Belfast University, a sceptic convinced apparently against his inclination.

Having disposed of the Metapsychists, there is nothing left to M. Maeterlinck but to give the conclusions of his research work, and it is perhaps in these conclusions that his admirers will find themselves rather disappointed. It seems to me that the generous concessions he has made to probability, his ready recognition that mankind is moving and progressing in certain spheres of thought, his suggestion that man's effort may stimulate Nature's effort, all these unprejudiced and wise admissions seem to pave the way for a declaration of faith. Be this as it may, such a declaration is not forthcoming. Let it be admitted that one and all will admire the subtlety of the reasoning, the beauty of the language that serves as a vehicle for the thought. He finds that occultism has ever been a protest of the human reason, faithful to its prehistoric traditions, against the arbitrary assertions and pretended revelations of the public and official religions. But in spite of this he finds that the great secret of humanity, is "an unmitigated negation, a stupendous void, a hopeless ignorance." He adds that humanity has need of the infinite, with its corollary of invincible ignorance, if it is not to feel itself the dupe or victim of an unforgivable experiment or a blunder impossible of evasion. So he comes, a little sorrowfully perhaps, to the end of his long and inspiring journey with the cry that all things are secret. Let us

be thankful if, reading the same pages of life-history with far less capacity than the great Belgian writer brings to their study, we can find material for faith and hope, if we can believe simply and unaffectedly that in the evening it will be light.

I suppose that, if we are wise we will not look for immediate decisions or definite confirmations. The most we can ask for is that more and more patient investigators shall join the ranks of enquirers, that the boundaries of observation shall be extended, and that we shall dismiss from our minds, so far as we are able, all the forces that tend to create prejudice. If there is anything more to ask for it is perhaps for wider recognition that the greatest of all services demand an apprenticeship. Men give five years to medicine, nearly as much to law. Architecture, accountancy and the rest demand close and prolonged preparation, so does an Honours degree at a University. In these circumstances, how can we hope to obtain the smallest extension of faculty without devotion to the kind of life that will help us to obtain it? We are told that there is no royal road to knowledge, that teachers are not to be found. This is as it may be, but there are at least certain indications to guide us. "Pure food, pure thoughts and a constant memory of God," are, if I mistake not one direction for the neophyte. Beyond this there is a great library at his service to-day, it is not limited to the Theosophical Society for certain outstanding books are to be had elsewhere. If a man so regulates his life that the more obvious temptations cease to appeal, if he becomes in very truth the master of his fate and the captain of his soul, and if, when this state is reached he studies the literature available, he is at least fitting himself for an extension of faculty, and he will assuredly get it, though not, perhaps, in the generally accepted sense. Life will have a fresh meaning for him, he will realise that he is living in harmony with eternal laws, if any summons should come he will be able to hear it and respond.

I do not think that any man can study unselfishly the great secret of which M. Maeterlinck writes without being the better for the study, without feeling his kinship with all humanity whatever the chances of creed or colour, without realising that well-directed thought can play a great part for good in the world. Let us suppose, as is indeed more than likely, that no hint of the forces around us is vouchsafed to him, surely an increase in the numbers of those who respond to the inaudible promptings hasten the time when it shall be said of many, in the strangely significant phrase used in the Bible that "their eyes were opened." It may be that the opening brings the faculties of clairvoyance or clairaudience, it may be that it brings no more than a distaste for life lived on a purely material plane; whatever the result it is again to the individual and, consequently, to the race.

If this is a correct or reasonable point of view—and I do not pretend to the remotest authority for it—M. Maeterlinck's book is bound to serve a good purpose.

Thousands who would not read a study of the world's great religions if it were written by a mere scholar will read "The Great Secret" because Maeterlinck is the author; many who would not believe the savant on oath will take our author's word. They have satisfied themselves already that he is sincere, truthful, conscientious, a searcher after truth. He can give a vogue to the study of religions, he can give a certain *cachet* to occult research, and, what is more important, he can indicate the lines it should follow, lines of patient modest study followed without any too sanguine expectations. For it is clear to those who have touched even the fringe of the study that we cannot approach it without due preparation. If we are thinking of immediate results or hope, unaided and with little effort, to reach the goal our disappointment will not only be inevitable, it will be well-deserved. We cannot bring M. Maeterlinck's gifts to the work, but we may perhaps bring his spirit, and it may even help us to arrive at a less sterile conclusion.

The Trend of Penal Reform

By ARTHUR ST. JOHN

(Continued from November, 1922)

III.—The Sentence

THE methods of disposing of prisoners by criminal courts of all kinds include the following :
Dismissing the case and discharging the defendant.

Binding the prisoner over on his own recognizances.

Placing him on probation (without recording a conviction) for a period not exceeding three years.

A fine.

Stoppages to pay for damages, restitution or reparation.

Whipping—for a child under fourteen, and, in certain cases, for a male over sixteen.
Imprisonment in police cells for not more than five days.

Committing a child or young person (under sixteen) for not more than one month to a juvenile place of detention.

Committing a child under fourteen to an industrial school, and, in certain cases, to a reformatory school.

Committing a young person (between fourteen and sixteen years of age) to a reformatory school.

Imprisonment—that is, in a “local prison” (sentence never exceeds two years), for persons over sixteen—and a few young persons under sixteen considered unruly or of evil influence.

Committing to a Borstal Institution—for juvenile-adults (ages 16–21).

Penal servitude—for three years or more—in a convict prison for persons over sixteen.

Preventive detention for not less than five years nor more than ten years, added to penal servitude for, “habitual criminals.”

Death by hanging—for persons over sixteen.

Let us briefly consider some of these measures.

Probation is a method by which an offender, instead of being punished (some jurists as well as others regard it as a form of punishment, by the way), is *helped* to live better in his place in society. When well carried out this is perhaps the most satisfactory kind of “penal procedure” we have, partly because there is so little that is penal about it. Of course, it has the threat of the court and prison behind it, in case of violation of the conditions of the probation order, which no doubt deducts from its ideal nature; but it is the thin end of a quite revolutionary wedge, in that it is the beginning of the substitution of encouragement for repression, of friendship for punishment. It is the business of the probation officer to be a real friend to his probationer, make friends with his family, help him in every reasonable way he can, by helping him to help himself, and enlisting in his favour the co-operation of any suitable social agency that may be available.

In some courts, probation has been very imperfectly put into practice, if at all. In other localities it has taken root and flourishes. But probably nowhere has the system been developed to its full capacity. Probation officers, and the courts behind them, seem to be not particular enough, not ambitious enough. A visit once a month, or even once a week, is not enough without certainty of

efficient help, and true reports of what is going on, between the visits. But there is no doubt that good work is being done, and that probation has come to stay.

There are, roughly, two ways of carrying out probation work. The regular probation officer may deal with each probationer at first hand, or may secure the services of a volunteer helper to deal personally and intimately with one or two probationers each, under the probation officer's supervision. Even in the first case the probation officer will generally have the help of parents or other relatives, teachers, and perhaps some club or social agency. There is a third way, in which the magistrate directly obtains the services of some one not a regular officer of the court (who may or may not be called a probation officer, and may or may not be paid) to look after or take an interest in a probationer.

But efficient and adequate probation work requires careful investigation into each case which comes before the court *before disposal*, and the co-operation of medical and psychiatric experts, in order to ensure, as far as possible, that all the right people are put on probation, and no others, and the right measures adopted for their improvement. This necessary combination is hardly anywhere to be found in this country, I fear. So we must pronounce probation to be in its infancy here. Its progress is hindered by lack of insight into its possibilities, and by lack of funds which, in turn, cannot be expected in the absence of more general interest and knowledge.

To secure restitution or reparation is an ideal way of dealing with cases of damage and theft, and, combined with probation, may be turned to educative purposes. A probationer may be required to pay in an instalment each week to the probation officer, clerk of the court, or other person, as convenient, until the required sum is made up. This is a common practice in some parts of America. I fear it is little used in this country, though there is statutory provision for it.

Whipping is a favourite punishment with some magistrates, and has been advocated with the humane purpose of

protecting young people from being separated from their homes. "What that young man wants is a good whipping," is an exclamation which comes easily to the lips, and often seems quite convincing. Probably we have all felt like that at times. But a little thought and inquiry would perhaps lead to hesitation. What is going to be the result of the whipping on the hidden workings of the boy's body and mind? That is not an easy question to answer.

There are people with long experience of boys who will tell you that some boys should never be whipped, but that with others nothing else is of any use. I do not accept the statement; but if it is true, then, without intuition far beyond the ordinary, no magistrate is in a position, after seeing a boy for a few minutes in court, to judge to which class, if to either, he belongs. It follows that by ordering a whipping he may be inflicting great injury.

Supposing that whipping is in some cases justifiable, there remains the question: Who is to carry it out, and under what circumstances? I have sometimes felt inclined to say that, if a whipping must be administered, it should be an incident in the personal relations of two people who hold one another in respect and affection, so carried out as not to spoil that respect and affection. Perhaps such a thing is possible. On the other hand, it may be that a whipping by a stranger, such as a policeman, will be less harmful. I strongly suspect that right relations would make a whipping impossible.

But if a boy is deterred by a whipping from repeating an offence, is that necessarily a satisfactory consummation? How do we know what has happened inside the boy? If he has stopped thieving only from fear of consequences, what assurance have we that he has become more moral or that he has learned a better way of life? It may be that he has really become worse. Surely the best way to help a boy who has done wrong is to show him a better way of satisfying his needs, rather than merely to frighten him out of a wrong way and leave it at that.

The flogging of adults seems to be open to the same sort of criticism.

The advisability or otherwise of committing a child or young person to a place of detention for a month depends on the character of the place, the character of the child and the character of his (or her) home and circumstances, and on what arrangements are being made in the meantime to prepare for improved circumstances against the child's return.

I am not in a position to say much about our reformatory and industrial schools at the present time. It is some years since I visited any of them. I believe they are passing through trying times, and some will probably have to shut down. I know of an excellent one which has had to close lately for lack of pupils. Constant anxiety about funds and about future existence is not conducive to the best kind of work. However, I suppose that now, as formerly, some of these "certified schools" are quite good and some are not. The prison tradition had not, at any rate, less than ten years ago, quite departed, nor the habit of distrust and repressive discipline. There was still in the minds of some of the schoolmasters that their schools were in some degree places of punishment, or at any rate that they ought not to be so attractive that their pupils would seem to be better off than the "good" children outside. But is it reasonable for a child to be kept for years in a place of punishment? And how can good education be anything but attractive? What sort of an education can that be which is constantly under the inhibition of fear lest the child be too happy? The freedom of self-discipline, trust and encouragement of initiative, are of the essence of good education. I am glad to think that this is recognised in some of these schools; but, I fear, not in all. After all, one must remember that they were started as a children's substitute for prison.

As to the extent to which even the best of such schools should be used, the same considerations must rule as were mentioned in regard to committal to places of detention. It is a question of

the nature of the home and of the peculiarities of the child. But, if it is decided that the home is a bad place for the child, and the child is removed, the responsibility of the community, and of the court as the instrument and expression of its responsibility, does not end with the removal of the child. The improvement of that home is a public responsibility for the sake of the community, for the sake of the family in the home, and for the sake of the child who may come back to the home. We take our responsibilities too lightly in these matters. We do plenty of grumbling about the slackness of discipline and the inefficiency of parents, but we do little to mend matters. In the meantime the injustice of social, economic and political arrangements which causes these bad homes continues its evil work.

Imprisonment is still, so to speak, the staple punishment for law-breakers, and it is well that we should try to understand what it means. Perhaps no one can really understand it without suffering it. Most of those who do are not articulate, and perhaps would not always gain a respectful hearing if they were. But a book¹ has been published this year (1922) giving the evidence of a number of ex-prisoners who are more or less articulate, together with that of persons who have worked in prisons as officials or visitors, and of others who have dealt with discharged prisoners. It is a most valuable book of great public importance, which ought to be in every public library. It gives evidence which cannot safely be ignored.

In this volume we read of depressing buildings, cells often dark, many of them sunless, some badly ventilated, heating and lighting inadequate, rigid and monotonous uniformity, suppression of choice and personality, an atmosphere of distrust and deceit, seventeen to twenty-three hours of solitude in the day, and yet lack of privacy (women, for instance, liable to have their cell doors opened at any moment to admit male officials), elementary human rights granted as rewards or privileges, food unsatisfactory ("under-

weight, badness, and dirtiness are frequent. The food tins are unsuitably made, and are consequently often rusty and dirty." But they add that "earthenware utensils are now provided at one prison"), dress ugly, ill-fitting and humiliating, no sleeping garment provided, except for women prisoners with sentences of at least fourteen days, exercise grounds generally depressing, and the value of the exercise diminished by monotony and "discipline," underclothing often supplied irregularly and frequently badly washed, various insanitary practices, religious ministrations very defective and unsatisfactory, chaplains overburdened with work.

With regard to the system of punishments we read (p. 245): "The severe discipline, finding expression in a multiplicity of rules which cannot possibly be kept, makes liability to punishment constant." And, "The fact that rules cannot be rigidly enforced, and yet are enforceable at any moment, gives officers the power to victimise prisoners capriciously." "Punishment by lowering the diet," the authors contend, "is dangerous to health." "Many prison offences are the result of nervous exasperation. In such cases, to impose close confinement as a punishment tends to aggravate the cause of the outbreak."

Medical and hospital arrangements are severely criticised. The medical staff, they maintain, is neither large enough, nor, for the most part, competent, to carry out the individual psychological study and proper treatment of prisoners. Nor are even physical conditions (care of eyes and teeth, for instance) properly attended to in the local prisons; and "skin diseases are inexcusably common." The "observation cell" in particular comes in for special censure.

Here are three quotations from the evidence of ex-prisoners cited on one page (263):

I.
W. was so ill that he leaned up against the wall whilst awaiting the doctor. We were kept

¹ "English Prisons To-day: Being the Report of the Prison System Enquiry Committee." Edited by Stephen Hobhouse, M.A., and A. Fenner Brockway. Longmans, Green & Co. 1922. 25s. net.

standing for 40 minutes. He was bullied for resting against the wall, by a warder, who said, "Are you having a sleep?" etc. W. was then seriously ill. (W. died five days later.)

II.

Applicants are kept standing a long time, with the result that a man near to me fainted one day.

III.

Sometimes I got quite dizzy, owing to having to stand such a long time when I was in a weak condition. It was often more than an hour.

With regard to the disciplinary staff, the authors note that governors, as well as the subordinate staff, are selected primarily as disciplinarians, and are without adequate educational qualifications. "The officers," they say (p. 384), "are not allowed to exert an influence for good upon the prisoners by conversation or sympathetic contact." This is presumably no longer accurate, as in a circular issued in March, 1922, the commissioners expressly say that "an officer will never be blamed for addressing, at proper opportunities, a few kindly and sensible words of advice and help to a prisoner.*"

The above criticisms are picked out of summaries at the ends of chapters. Probably much of it remains true, but not quite all. For the Prison Commissioners have been making some changes. For instance, in their latest report (1921-22) we read (p. 16): "Broad arrows are being removed from the outside of prison clothing, and a new style of clothing is being devised, which, though of the simplest kind, will give a better chance to self-respect." Transfers from one prison to another are now carried out in civilian clothes. A certain amount of talking is allowed, which will perhaps make the "exercise" a less dull affair. Much more is now provided or allowed in the way of lectures and entertainment; and debates—sometimes, it seems, on subjects chosen by the prisoners themselves—have been a regular feature in some prisons. Grills are being removed from visiting rooms where prisoners see their friends. A few professional teachers have been engaged, and Board of Education officials inspect the work. Cell furniture is being improved.

The "convict crop" has been abolished, "and all men's hair is now cut as in ordinary life." An hour's exercise is given daily to prisoners under punishment of close confinement.

These are some of the improvements announced by the commissioners. Undoubtedly they are moving. But it is doubtful how far they can go in this direction while the prison system remains on its present basis, and public opinion does not call for a new basis.

What is the present basis of the prison system? Consider what imprisonment means. A prison is primarily a place of punishment and humiliation. It is a place of suppression, depression, demoralisation. I appeal again to your imaginations. "Black Maria" brings you from the court house, through the great prison gates. When these are closed again and locked you and your companions in adversity are emptied out into the prison yard. You are marched to "Reception," perhaps locked in one of the cells or cubicles there for a time. You may be questioned by various people, examined by the doctor when all your clothes (which are now taken away) are off. You are shown into a bathroom, where your prison clothes are ready for you. You have a warm bath, put on your prison clothes, which may or may not fit, and may or may not be quite clean. (I hope the commissioners are attending to these two matters. I know they will not think them unimportant.) You are marched to your cell and locked in. You cannot open your door from inside. It may be opened at any moment from outside. And there is a spy-hole in it from which you can only escape by getting close up to the door end of the room. During your sojourn here you live to order. Your going out and coming in are ordered for you. You are marched from place to place. You are put to work which may or may not suit you, sometimes to work rather exasperating to an intelligent being. Your external life is not your own. For the time being human dignity and responsibility are denied you. your surroundings and activities are

* "Report of the Commissioners of Prisons (England & Wales.)" 1921-1922, p. 73.

monotonous and depressing. To add to your trials your cell *may* be cold in winter and overhot in summer. This is the case with some cells. In all cells it must often be cold before the heating is started for the winter, and after it is discontinued in spring, especially in those with stone, brick or concrete floors. If yours is an ordinary hard-labour sentence, you will have a plank bed (without mattress) for the first fortnight. These are details, though not insignificant ones, which serve to emphasise the principles on which imprisonment is based—punishment, that is deliberately devised suffering and humiliation, with loss of liberty and suppression of personal initiative. The kindly modifications introduced may lighten the burden and mitigate the suffering—but they do not remove the basic fact.

It may be objected that to a large proportion of the prison population prison conditions are not so irksome or oppressive as they would be to more vigorous, thoughtful and sensitive people, or to those accustomed to more comfortable conditions of life, and that many prefer prison to outside conditions, especially in winter time. This is, of course, true. But why should we be at pains to make thriftless and irresponsible people more thriftless and irresponsible? Would it not be better to help them to become more vigorous, more responsible, more wholesomely sensitive? As for prison being to some folk pleasanter than their outside conditions—no doubt that is true, too—to our shame! What a reflection on our civilisation! No doubt our prisons function in part as refuges for the destitute. But that is no reason why we should confirm the destitute in their destitution and deprive them almost of all chance of becoming anything else.

But there are people of another kind who find their way into prison—young people of exceptional vigour and high spirits, who, if thwarted in finding wholesome outlets for their energies will find mischievous outlets; and it is terrible to think what is going on in them when they are locked up and repressed.

I must here say a word on a very un-

pleasant subject. Probably few people realise—and it ought to be realised—what a terrible curse of self-abuse abounds in prison, and what a fearful struggle against it some of those have who have strength to struggle. How could it be otherwise, seeing what human beings are, and how ill trained most of us are. If for this reason alone, the problem of the prison would be one of our most urgent problems.

And there are in prison many rather ordinary people—or people who were pretty ordinary once. But they have become used to being locked up for long hours and being ordered about and deprived of all initiative. This is a devilish and deplorable thing that we have done with these folk. We have been doing it now for some generations in our prisons. The Prison Commissioners, to do them justice, are earnestly trying in some degree to counteract this mischief. In prison, they try to do it by instituting lectures, entertainments and debates, by bringing in instructors and kindly visitors, and in tentative ways, trusting to the prisoners' honour. Outside of prison they organise, and help others to organise, supervision, and aid for prisoners discharged and released on license. But it is heart-rending to think that in all these good and humane measures and the splendid efforts of devoted women and men, they have all along to struggle against the essential evil work of the prison, this mortification of human nature. The tragic waste of it all! The true trend of reform in the matter of prison is to do away with this evil work of the prison by transferring the faith of men from punishment and repression to sympathetic enquiry and the setting at liberty of them that are bruised—so that our energies, that is, may be applied to the endeavour to understand delinquents and to enable them to find freedom in wholesome self-expression.

I do not wish to be unfair to the Prison Commissioners, or to be discouraging in regard to their reforms. They are probably groping their way towards something more fundamental. And perhaps some of the changes they are making may be attributed to a change in principle or at

least a change of attitude. In their report for 1921-22, we read (p. 15) :

One misconception which has given rise to occasional criticism, requires a word of notice. It is that prisoners are being "pampered." Those who will pause to consider mental and spiritual values will not make this mistake. Pampering is not the object, nor is it the result. It is our duty, as custodians of those who are for a time forcibly separated from life in the civil community, to restore them to it at least as fit as when we received them. To this end we should feed and exercise their minds as well as their bodies ; else we shall return them to the stern competition outside torpid in mind and nerve, and quite unfit to take their part. It is therefore reasonable that we should make it our aim to balance the hour of physical exercise each day with an hour of mental exercise each evening ; to provide brain food in the form of books and social intercourse as regularly as we issue wholesome food for the body.

Here the aim is stated of returning prisoners to the community "at least as fit" as they were before, and this recognised as including fitness of mind as well as of body. But in the preceding paragraph a higher ambition is expressed, namely, that of "the rehabilitation of a social failure and his re-establishment as a sound citizen"; and the commissioners report that they "often have the testimony of the prisoners themselves, in letters home and otherwise, that the lectures, visits, or concerts have done much to give them a new view of life." "In particular," they add, "we find many references to the kindness of those who give up their time and take so much trouble in going to the prisons, and to the fact that this kindness has made prisoners feel, perhaps for the first time, that the world is not all against them, and that there is yet hope for a decent and happy life."

The authors of "English Prisons Today" complain of the "absence of industrial training of prisoners sufficient to enable them to earn a living outside" (p. 120), and that, even in penal servitude, "despite the greater scope given by the length of the sentence, there is no efficient industrial training, except in shoemaking, tailoring, and farm work, at Dartmoor" (p. 335.).

This, of course, is a crucial matter. The educational and economic value of any

system for rehabilitating of "social failures" must depend largely on the industrial training provided. But the blame for its absence cannot entirely, or even chiefly, be placed on the Prison Commissioners. They know well, as they say in their last report, that the prison labour is unsatisfactory. They are, however, stinted in funds, besides being restricted by outside conditions. "We have suggested," they say in the same report (p. 17), "that the Trades Unions should be approached with a view to an understanding which would enable us, with proper safeguards against undercutting, to obtain at least a partial access to the outside market." This is hopeful. It is something like what some of us have long advocated ; though perhaps others besides Trades Unions had better be consulted too. The commissioners add : "Even should we have access in both these directions (Government departments and outside market), there remains the need for more shops and machinery." Quite so, and not very much can be done in this direction until the public are willing to face some initial expense in order to make a great ultimate saving, both in money and in other things of more permanent value than money. Even of the work that is done our critics say (p. 120) : "The minute disciplinary supervision of the working parties is degrading and wasteful."

On the whole, then, the indictment of Mr. Thomas Mott Osborne in "Society and Prisons" (p. 153), remains true of our prisons :

The prison system endeavours to make men industrious by driving them to work ; to make them virtuous by removing temptation ; to make them respect the law by forcing them to obey the edicts of an autocrat ; to make them far-sighted by allowing them no chance to exercise foresight ; to give them individual initiative by treating them in large groups ; in short, to prepare them again for society by placing them in conditions as unlike real society as they could well be made.

It is true that the Prison Commissioners are struggling against these adverse conditions. But it does not seem that they have yet reached the root of the matter.

It is questionable whether they can do so without an enlightened public sentiment to back them.

It remains to say something of Borstal institutions, preventive detention, and after-care work. The Borstal Institution is a kind of prison (though that name is dropped) to which juvenile-adults (persons between sixteen and twenty-one) may, under certain circumstances, be committed for sentences of not less than two or more than three years. But boys may be released on licence after six months, and girls after three months. Then they remain under supervision for at least twelve months.

On admission, a lad is placed in the *ordinary grade*, and is at first put to service work of the institution, under close supervision. Promotion to *intermediate stage*, with increased privileges, such as association for games and meals, can be gained by twelve weeks of good behaviour. The next stage is *probation*, for admission to the *special grade*, and can be earned in about twenty-four weeks. This is an elastic period, "depending on the character earned by the inmate and his apparent trustworthiness," to quote from the Borstal Association's Report in 1922. The final stage is the special grade, whose members "work without supervision, have outdoor games on Saturday afternoons, and earn badge money, which may be spent on small luxuries, or sent to their relations."

The inmates are first placed in reception classes—boys at Feltham, girls at Aylesbury—where "a special mental diagnosis is made in order to discover and separate cases of unstable or retarded mentality; and, further, to ascertain the general capacity for education and training."*

"The methods of manual training in use at the institution," says the Borstal Association's Report, 1922, "are indicated by the names of the working parties. They are bricklayers', carpenters', smiths', painters', shoemakers', cooks', gardeners', farm-workers', launderers', poultry and pig-keepers', dairy workers', dressmakers', tailors', domestic workers'." They have a

system of monitors, or prefects, and the commissioners report that "the responsibility they carry has a good effect upon them, and they rise to it as a rule in much the same way as happens at public schools." Apparently, these prefects are selected from above. It would surely be better, from the point of view of discipline as well as of training, if they were elected by their fellow inmates. Some of those who, one would think, most need training are excluded from Borstal institutions on account of defects.

It would require more intimate and prolonged study than I have given to the matter to decide how far these institutions are an improvement on ordinary prisons; but that the essential evils of imprisonment have not been eradicated seems plain. They begin on the prison principles of repression and distrust, and, as the authors of "English Prisons To-day," note with regard to prisons in general, transform "elementary rights into rewards."

Under the Prevention of Crime Act, 1908, which legalised the Borstal system, a person found by a jury to have been at least three times convicted since attaining the age of sixteen, and to be leading persistently a dishonest and criminal life, may, in addition to penal servitude (three years or more), be sentenced to *preventive detention* for not less than five years nor more than ten. But a prisoner in preventive detention can, on recommendation of an advisory committee, be released on licence at any time.

The preventive detention system, we read in the Prison Commissioners' last report (p. 50), "is especially designed to improve the man's mind, body, power of self-control and ability to work, by teaching and interesting him in a trade and by placing him on his honour."

Camp Hill, Isle of Wight, is the English Preventive Detention Prison, and I believe there is one unfortunate preventive detention woman at Liverpool. (I think they were looking for a place where she could have more company!) There are three grades—ordinary, special and disciplinary,

* "Prison Commissioners' Report," 1921-22, p. 20.

the last being practically a reversion to penal servitude. The prisoner starts in the ordinary grade, and can at once begin earning 3d. a day, half of which he may spend at the canteen.

In "English Prisons To-day," "the progress of a well-conducted prisoner" is thus summed up (p. 445):

After six months he has meals in association; after twelve months he may enjoy associated evening recreations; eighteen months brings him an allotment with its healthy interests and the solid profits of its produce; and two years transfers him to the special grade with its additional letters and visits, an increased tobacco ration, the provision of a daily paper (instead of a weekly), permission to take part in organised discussions and music, and other smaller privileges. The last and greatest of all the privileges (assuming a man is not previously discharged) is admission to the "Parole Lines."

Garden produce from the allotment may be sold for use in the prison at market rates, and the prisoner may spend up to four shillings a week of the proceeds.

They have an honour list at Camp Hill, and in the latest report of the commissioners (p. 50), it is reported to be "growing daily. Painters, carpenters, fitters, cleaners, gardeners, bookbinders, librarian, association orderlies, chapel and bath-house cleaners, men repairing roads, seed factory attendant, part-worn stores orderly, all are working on their own—a fourth of the prison population."

Here is, I should say, a decided improvement on penal servitude, and it seems to be achieving some success, in spite of the fact that it is preceded by a spell of penal servitude. Also it retains some of the vices of the old forms of imprisonment.

All these forms of imprisonment, whether in schools, in local prisons, convict prisons, Borstal institutions or preventive detention prisons, carry with them some kind of after-care, voluntary or otherwise. For convicts released on licence there is for some of them police supervision, which is compul-

sory; while others can, if they wish, have aid, with supervision, from the Central Association for Aid of Discharged Convicts. But for all Borstal inmates and preventive detention prisoners, there is release on licence, to the supervision respectively of the Borstal Association and the Central Association for Aid of Discharged Convicts. In fact, this aid on discharge is a main feature of both systems. It is a carefully organised system with agents all over the country to whose supervision and help the licensees are entrusted. Both associations are under the direction of Sir Wemyss Grant-Wilson, and I think nearly the same staff and agents do the work of both. Those released on licence are each required to go to a definite place, report to the agent, and not leave without permission. Help in the form of lodging, clothes, tools, and finding of employment are given them when required. For the help of prisoners discharged from local prisons, willing and judged capable of being helped, there are Discharged Prisoners' Aid Societies, inadequately subsidised by Government.

Preventive detention seems to have had a considerable educative effect on the prison commissioners. Their first attempts at it led in a very short time to something like a mutiny. Prisoners declared that they preferred penal servitude. They knew where they were there. So the commissioners began again. Now they are so pleased with their Camp Hill achievements, and promise of further progress, that they seem to be asking the obvious question: Why not try similar methods with other and presumably less difficult prisoners? So that it would perhaps not be inaccurate to say that the official trend of prison reform in England and Wales is in the direction of extending Camp Hill and Central Association methods to other convicts, and even, as far as applicable, to prisoners in general.

(To be concluded.)

States. It is notorious that they are far more productive than the white folk. Their families are often three and four times as large as those that belong to the ruling power of the country. If white America practised birth control, and black America relied upon its primitive instincts, in a very little while the white man in America would be fighting for his life—and fighting with no hope of victory.

While admitting all the difficulties and dangers that Mr. Cox urges so forcibly in his book, I am by no means convinced that the remedy is not worse than the disease. In the first place, it is extremely doubtful whether we have the moral right to regulate conception. From the theosophical view point, I imagine, it is clear that such a right is not with us. Secondly, if birth control is to become inevitable it should surely not be practised by advice or direction of the State until we have taken some pains to remodel our social system and to raise the character and prospects of those who are submerged to-day through no fault of their own. To deal with such a vast and complicated question in order to maintain an economic order that is admitted to be falling into decay is at once a desperate and a dangerous expedient.

I have had an odd, an unpleasant, experience. Seeing a book entitled "H. P. Blavatsky. By One of Her Pupils," I proposed to review it in these columns, supposing that it was a study of the life of the strange woman to whom history has yet to do justice. I found that the book is not what the title led me to expect, but is a savage attack upon Dr. Besant and C. W. Leadbeater. My first intention was, in the circumstances, to ignore the work altogether, but this seems hardly right, for it is written (by Alice Leighton Cleather) with the very deliberate intention to destroy all belief in and respect for two leading figures in the society. For one who knows nothing of the personality of these leaders, there can be no question of acquiescence on the one hand or defence on the other, but one feels that any pupil of Madame Blavatsky who can write as Mrs. Leighton Cleather has done must have missed the point of her teaching.

The book is devoid of moderation, and does not admit the possibility of the author being mistaken. That the works and teachings of Dr. Besant and C. W. Leadbeater have been of immense value to thousands of thoughtful people, that they have turned numbers of Western men and women in the direction of the spiritual life with which the East is more familiar, can hardly be a matter for dispute. Indeed, I should find it hard to name any writer who has influenced this generation for good in a measure that will enable him to rank in this regard with Dr. Besant; and she has supported her colleague through good and bad report. His writings are those of a man with great spiritual insight, and though I have read the most of them I have failed to discover any thought or suggestion that could harm man or woman.

The Theosophical Society is apparently doing useful work, is filling a great void in the lives of many, is helping the despondent to hope, the passionate to use self-control, the selfish to lose their separateness. These are some of the things that matter: beside them the capacity to function consciously on other of the lower planes is a poor achievement. Theosophy is bringing out what is best in its votaries: it is a force for good. In the circumstances an attack upon its leaders by one who may claim to have been taught by the Founder seems to partake of the nature of intellectual aberration. Surely, the Theosophical teaching is quite clear on the point that each will and must answer for himself. Then, too, the teaching is impersonal: it does not take personalities into question. Those who are attacked in this book have brought certain invaluable teaching to the West, but for their efforts I think this teaching might have died with Madame Blavatsky. In the light of these facts, indiscriminate abuse may well leave them cold who aspire to be students rather than judges. For the rest I am content to quote Henry van Dyke, who tells us: "Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel it is absolutely necessary, and that God is listening while you tell it."

twenty minutes away. Twenty minutes will also take us to the Tombs of the Nobles at Qurnah, with exquisite paintings and reliefs. Here I found several most interesting scenes showing various Egyptian mysteries—especially that of the *toknu*, in which the candidate seems to have been wrapped in a skin 'his Mother'—and dragged in a procession on a kind of sledge until awakened by the 'Sem' priests and the "Beloved Son." Moret thinks this is connected with reincarnation, and the 'causal body' I have heard suggested as the explanation of the skin wherein the Divine *man* is wrapped until his ultimate awaking. Moret has collected, though unintentionally, in his 'Mystères Egyptiens' much which is of real interest to Theosophists.

* * *

THEBES is thrilled by the recent discovery of the belongings of Tutan Khamen—among which is the panther skin used by the 'Sem' Priest in one of the highest mysteries.

* * *

IN Nazareth the Franciscans and the Moslims visit one another on festivals, and the Christian sects seem free from the petty rivalries which separate them in so many places. I have been surprised by the rarity of the sight of a Moslim at prayer. Somehow, at home one pictures every pious Moslim at the call of the muezzin falling upon his knees on the prayer mat with his face towards Mecca—but three only of our twenty odd men have I seen at prayer, and one only is regular, and he, alas! is lacking in some other virtues."

* * *

AT 10 o'clock on the morning of January 7th, motor cars entered Timbuctoo. M. Haardt and M. Dubreuil and their companions will receive congratulations from all quarters. The expedition left the railway terminus, Tuggurt, on December 17th. Stores of oil had been placed ready for use at 500 miles from the starting-point and similarly at 300 miles from Timbuctoo; for the remainder of the journey the party had to carry not only oil but food and water—and weapons in case of meeting with raiding tribes. The Sahara is a rugged stretch bounded by deep ravines and lofty hills, and the way lies over rocks and rifts of sand and up to the present it has been a barrier between the French possessions in Northern Africa and those on the Niger. The

achievement of the journey is a brilliant testimony to the desire of the French nation to link up and develop the countries under their control. Not so long ago Laperrine and Vuillemin attempted to cross the desert in an aeroplane. Vuillemin alone reached safety after terrible suffering.

* * *

NEWs from Australia.—Mr. F. C. Urquhart (Administrator of the Northern Territory) has supplied the Minister for Home Affairs with a report of the official visit he paid to the Alice Springs country in Central Australia. He describes the country as perfect in July and early August. Frosts at night, sometimes ice in the morning, a cool temperature with bright sunshine and bracing air. The inhabitants are pictures of health; sickness is unknown. Water is obtainable and immense storage reservoirs are practicable. If a policy of development were to be initiated, the country could be opened up by railroads. The fruit and vegetables are excellent and prolific. A report has also been sent in by the mounted police at Arltunga of the discovery of a freshwater lake not marked on the maps. The waters were a moving mass of ducks of all descriptions; the climate is ideal—and there are no mosquitoes.

* * *

ANOTICE from the National Representative for Holland who is making the necessary preparations, draws attention to the Congress of the Order of the Star in the East to take place at Vienna, July 27th and 28th. A draft of a programme has been submitted to our Head, and as soon as possible more particulars will be given. The house problem will not be easy, and therefore members wishing to attend the Conference should send in their names *as soon as possible*. She draws attention to the fact that Congresses cannot be arranged without money.

* * *

FORTUNATELY experience has proved that Star activities need never be stopped for lack of money, because we all feel so well that just because no outward duty compels us the pleasure of the spontaneous gift is all the greater.

* * *

ALL financial aid should be sent to the National Representatives so that the Congress may be worthy to be held in the name of the Great Teacher who is to come.

PERIX

From our Paris Correspondent

L'ORDRE DE L'ETOILE D'ORIENT a eu le grand honneur de recevoir Miss Jane Addams lors de son court passage à Paris. Celle-ci est venue en Europe pour entreprendre auprès des personnalités politiques les plus marquantes et des milieux féministes, une grande campagne en faveur de la Paix.

C'est de ce sujet et des travaux de la *League for Liberty and Freedom* en général, que Miss Addams et Miss Marshall (Secrétaire de la Ligue en Angleterre) sont venues nous entretenir au cours d'une réunion qui, quoique hâtivement improvisée a su attirer un nombreux public. Tous les membres de l'Ordre avaient eu à cœur de faire une chaleureuse réception à Miss Addams, ils sont donc venus en grand nombre, et ont offert au grand apôtre du travail social en Amérique, des fleurs et un exemplaire du livre "Aux Pieds du Maître," en témoignage de leur sympathie et de leur profonde admiration.

LE Centenaire de Pasteur a été célébré à la Sorbonne le 27 Décembre dernier. Des Etudiants de tous les pays sont venus rendre hommage à celui qu'un Suédois, prenant la parole, a appelé notre grand Pasteur. Pasteur, en effet, n'appartient pas à un seul pays, son génie dépasse les frontières: il appartient à l'humanité tout entière. C'est ce qu'on a ressenti plus fortement que jamais au cours de cette émouvante cérémonie.

L'ASSOCIATION France-Grande Bretagne, a fait donner deux conférences, l'une en français, l'autre en anglais, à la Salle Gaveau à Paris, sur l'Ascension du *Mont Everest*. Ces conférences étaient accompagnées de très belles projections. C'est le Capitaine Finch lui-même, qui a fait le récit de la dernière tentative qui l'a amené jusqu'à près de 500 mètres du sommet.

La salle bondée a fait une ovation à l'orateur à la fin de la conférence, applaudissant en lui le magnifique exemple d'endurance et de volonté donné par tous les membres de l'expédition Bruce.

EN Bretagne, à Penmarch', des fouilles remarquables, mais encore tout-à-fait à leurs débuts, ont été entreprises. L'on a découvert nombre de sépultures, dans l'une d'entre elles une vingtaine d'hommes étaient couchés, tournés vers la mer. L'on a découvert également une pierre grossièrement sculptée représentant un corps de femme à tête de cheval (or "Penmarch'" veut dire: tête de cheval).

Une partie de fouilles semble porter sur une civilisation qui serait antérieure même à celle des Celtes. C'est du plus haut intérêt, quoiqu'on n'ait pas encore assez de matériaux, pour échaffauder, dès à présent, une théorie définitive.

From our Indian Correspondent

THIS letter is being written in the very thick of a very busy T. S. Convention and Star Conference held at Adyar. It is the usual annual function that is held alternately at Benares and Adyar, and at which delegates and representatives come not only from all India, but even from many parts of the world. It might be desirable and of interest to readers of the *HERALD* if a survey of the Convention is given this month.

Nearly 700 delegates have registered their names so far, and, of course, most of them are from the Madras Presidency, although there is a large number from Bombay, and there are many Europeans and Americans. The Convention formally began on Monday, the 25th December, although there were several functions arranged for Saturday, the 23rd December. The opening of the second lecture of the Con-

vention was by Dr. Annie Besant on "Your World and Ours," and it is needless to say that they were masterly. The third was delivered yesterday by Mr. C. Jinarajadasa on "A Vision of the God-man," and it was very inspiring indeed. Mrs. Annie Besant presided, and it was a very fine sight to see her congratulate Mr. Jinarajadasa on his performance by patting him on the back with a motherly smile of satisfaction. Mr. Arundale delivered the fourth lecture on "The Centre of the Circumference," and as characteristic of him he was full of enthusiasm and fire. These lectures were delivered under the big Banyan Tree, which forms a very fine hall for these purposes, some even sitting on its all-embracing branches.

The Convention programme is rather full this year—almost too full, one might say. A fine

booklet containing the whole programme has been printed with, significantly enough, a star on the cover. It mentions eight E. S. meetings, two two-hour sittings of the Indian Section Convention, three question and answer meetings taken by the President and the Vice-President, a conversation—the President, at Home—to nearly a thousand members under the Banyan Tree, seven Council meetings of various kinds, six educational meetings, including a two-hour Conference, five meetings of the Star—including public lectures by Messrs. Jinarajadasa and Arundale and a meeting for members only conducted by Dr. Annie Besant, five masonic meetings, seven lectures and musical recitals and concerts in connection with the Arts and Crafts Exhibition. Over and above these several meetings of a restricted nature have been arranged, and every one has been kept busy, including the writer.

A happy feature of the Convention is the complete absence of any friction or bad feeling, which in normal cases is bound to arise. Another good sign is the complete feeling of brotherliness irrespective of caste, colour, creed or sex. We live our precepts in a remarkably happy manner, a good augury and a preparation for our work in the sixth root-race.

A Convention Bulletin is issued every morning announcing any change in the programme, notices for the convenience of delegates, and lists of interesting visitors to the Convention. It is pleasant to see the boys of the National College and High School working as volunteers in a spirit of complete happiness for being able to be of service. It gives them a good training for the future, and gives a new focus to the whole of their existence. The writer can speak with knowledge of the advantage of such a training

for the youth, because he has been through it himself.

* * *

MUSIC is a great unifier. Madras has had the good fortune of visits and recitals from some eminent musicians of the West. We had a violin recital of the first order from Mr. Premyslas, a Pole, and as the writer sat listening to the sweet melodies and harmonies, he felt he was one with the whole audience, from the Governor, who was present, to the meanest attendant at the door, and the writer feels sure the others felt the same. Another such recital we had last night in the Adys Hall, from Mr. and Mrs. Eicheim, eminent American musicians, who are kind enough to visit us in connection with the Arts and Crafts Exhibition and give lectures on Western music. They have come to India to catch the spirit of Indian music and carry it with them for interpretation to the West, as they have already done for Chinese and Japanese music. After the recital Dr. Annie Besant, on behalf of the Convention, thanked them and expressed the hope that they will be the messengers of brotherhood and peace in interpreting the East to the West through music.

* * *

THE writer has had news of Miss Dorothy Arnold from far Japan, on the eve of her departure for China. She is well known to Star members in the West for her devoted attachment to the work of the Star and for her loyalty to our Chief. She has gone to the far East to spread the message there. Space and time forbid the writer to say more this month about her, but he will say more about her work in his next letter.

From our American Correspondent

THE world's people as a whole are underfed, inadequately clothed, insufficiently housed, inadequately amused, poorly educated and overworked. There are many millions of individual exceptions, but of the masses, the statement is true. Amelioration for them is needed. Hence labour saving machines must be multiplied and waste reduced.

Completed products are seldom wasted, but human energy is. Contemplate the waste of human energy resulting from archaic and unscientific methods in agriculture and manufacture, and in the distribution of their fruits. No wonder mankind is overworked and underfed!

Hence students of human betterment may all rejoice at the giant strides being taken in American Industry in perfecting and adopting labour saving methods. Henry Ford, whose factories are now turning out and selling 6,000 automobiles per working day, is a case in point.

He attributes his striking success chiefly to the elimination of useless motions and unnecessary steps of his workmen. He has utilised three fundamental principles of his own discovery. So universally are these applicable to manufacturing enterprises that they are worth printing verbatim:

(1) Place the tools and the men in the sequence of the operation so that each component part shall travel the least possible distance while in the process of finishing.

(2) Use work slides or some other form of carrier so that when a workman completes his operation he drops the part always in the same place—which place must always be the most convenient place to his hand—and if possible have gravity carry the part to the next workman for his operation.

(3) Use sliding assembly lines by which the

parts to be assembled are delivered at convenient distances.

The net result of the application of these principles is the reduction of the necessity for thought on the part of the worker and the reduction of his movements to a minimum. He does as nearly as possible only one thing with only one movement.

Here are some facts :

Formerly a fly wheel magneto was completely assembled by one workman in 20 minutes. What he did alone was then spread into 29 operations ; that cut down the assembly time to 13 minutes 10 seconds. They then raised the height of the conveyor belt-line 8in.—this was in 1914—and cut the time to 7 minutes. Further experimenting with the speed that the work should move at cut the time down to 5 minutes. In short, the result is this : by the aid of scientific study one man is now able to do somewhat more than four did only a comparatively few years ago.

That line established the efficiency of the method and it is now used everywhere. The assembling of the motor, formerly done by one man, is now divided into 84 operations—those men do the work that three times their number formerly did.

About the best they had done in stationary chassis assembling was an average of 12 hours and 28 minutes per chassis. They tried the experiment of drawing the chassis with a rope and windlass down a line 250ft. long. Six assemblers travelled with the chassis and picked up the parts from piles placed along the line. This rough experiment reduced the time to 5 hours 50 minutes per chassis.

In the early part of 1914 they elevated the assembly line. They had adopted the policy of "man-high" work, one line 26 $\frac{1}{2}$ in. and another 24 $\frac{1}{2}$ in. from the floor, to suit squads of different heights. The waist-high arrangement and a further sub-division of work, so that each man had fewer movements, cut down the labour time per chassis to 1 hour 33 minutes.

HERE is an extract from Mr. Ford's new book "My Life and Work," just published by Doubleday, Page & Co. :

"Take the development of the piston-rod assembly. Even under the old plan the operation took only three minutes and did not seem to be one to bother about. There were two benches and 28 men in all ; they assembled 175 pistons and rods in a nine-hour day—which means just five seconds over three minutes each.

"It is a very simple operation. The workman pushed the pin out of the piston, oiled the pin, slipped the rod in place, put the pin through the rod and piston, tightened one screw, and opened another screw. That was the whole operation. The foreman, examining the operation, could not discover why it should take as much as three minutes. He analysed

the motions with a stop-watch. He found that four hours out of a nine-hour day were spent in walking. The assembler did not go off anywhere, but he had to shift his feet to gather in his materials and to push away his finished work. In the whole task each man performed six operations.

"The foreman devised a new plan ; he split the operation into three divisions, put a slide on the bench and three men on each side of it, and an inspector at the end. Instead of one man performing the whole operation, one man then performed only one-third of the operation—he performed only as much as he could do without shifting his feet. They cut down the squad from 28 to 14 men. The former record for 28 men was 175 assemblies a day. Now seven men turn out 2,600 assemblies in eight hours. It is not necessary to calculate the savings there !

"We used to rivet the crank-case arms to the crank-case, using pneumatic hammers which were supposed to be the latest development. It took six men to hold the hammers and six men to hold the casings, and the din was terrific. Now an automatic press operated by one man, who does nothing else, gets through five times as much work in a day as those twelve men did.

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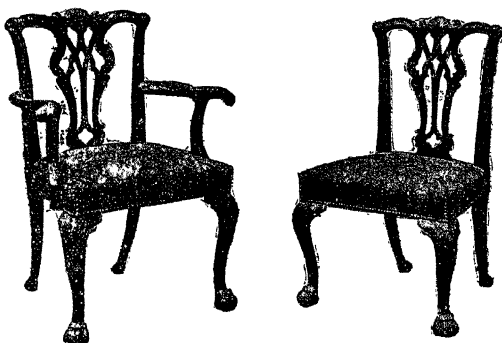
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**IMPORTANT
NOTICE : :**

Advertisements require to reach us not later than the 6th of the month for insertion in the following month's issue. All information obtainable from the Manager, No. 6, Tavistock Sq., London, W.C.1.



Order of the Star in the East

(ENGLISH SECTION)

*THE National Representative
(Lady Emily Lutyens)
requests the pleasure of the company
of all Star Members on the occasion
of the opening of the New Head-
quarters at No. 6, Tavistock
Square, London, W.C. 1., on
Saturday, Feb. 17th, at 3.30 p.m.*

Tea Lantern Lecture on Adyar

Talks on Rt. Rev. C. W. Leadbeater

*R. S. V. P.
To Secretary,
6, Tavistock
Square, W.C.1*

THE Herald *of the* Star

VOL. XII. No. 3

MARCH 1st, 1923

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Single copies: Great Britain, 1/- (Postage 2d.); America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Postage, 1/6 extra). U.S.A. and South America, \$3 per annum (Postage, 50 cents extra). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

WITH the appointment of Mr. Ernest Wood as National Representative for America, a new scheme of reconstruction is being put into force in this country and I print the outline of the general scheme. Although this is to apply only to America, yet I would urge that all other countries should adopt this particular scheme for the Self-Preparation groups that have already been started. Of course, this idea does not *in any way* interfere with or take the place of any plans for propaganda, social reforms, study, meditation, etc., that have already been made in the various countries, this is to apply *only* to the self-preparation groups, and I shall send my monthly messages to the National Representative of each country who should organise the groups in his country and appoint the group secretaries to whom he shall send on copies of the message. The group secretaries should be chosen with *special* care, remembering that they should be persons of outstanding character, who should have experience and understanding of human nature, and in whom the divine spark is already aflame. By this I mean that the choice should fall upon a person who has in some degree these following characteristics. Pre-eminently, he should be consumed with the desire to reach, at all costs, a perfection of character which is the goal for all of us; that is, he should strive continuously to live in miniature the life of the World Teacher. He should be one who works upon himself continuously and unyieldingly. In other words, he should "mean business." To attain and make his group attain should be the one dominant desire of his soul. To lead a noble life in whatever province of it he may find himself; in his thoughts, in his emotions, in his activities and in his

inspirations. He should be an exemplar of true nobility.

I fully realise that this is a counsel of perfection, but the National Representative should keep his own eyes on perfection and choose the one who approaches the ideal.

The message will be sent by me for nine months in the year, for both the groups and myself will feel the better for a holiday, but we need not take a holiday from self-preparation.

Circumstances have, unfortunately, forced Mrs. J. Leembruggen to resign from the office of National Representative in America for the Order of the Star in the East. I regret that she was obliged to give up her office as she has occupied that position since the founding of the Order in this country, and I thank her for all that she has done for the Star. We have been very fortunate in obtaining the experienced services of Mr. Ernest Wood, and henceforth he will be the National Representative of the Order in America. It would almost be an impertinence on my part to point out to the members the great help and the immense advantage we possess in having Mr. Wood as the principal officer of the Star in America. He is far too well known for his devoted work and earnest enthusiasm, both in this country and in other countries where he has worked and lectured, and consequently he needs no introduction. Personally, I am very grateful that Mr. Wood has accepted this responsible office, for I know that under his guidance the work of the Star will progress rapidly and along the right lines. He is a personal friend of mine, we have known each other for nearly fourteen years and I am convinced that the work of the Order could be in no better hands, and I am very happy to think that Mr. Wood has taken charge of the work in America.

ORDER OF THE STAR IN THE EAST. RECONSTRUCTION IN AMERICA.

It has been decided that the Organization and work of the Star in the East in America shall take the following form on and after January 11th, 1923.

The time has come for each Member of the Order who chooses to follow the present plan to work systematically at the development of his own character, with the aid of the well-known book, *At the Feet of the Master*. That book contains a record of teaching and training given by his Master to the Head of the Order in his early youth as a means of real preparation for His service, and it contains what is required to strengthen the weak who love their neighbours but feel powerless to help them and to soften the strong and refresh them after their struggle with the world.

It is desired that each Member should set aside a little time, say fifteen minutes, every day for simple study-meditation on *At the Feet of the Master*. He should read one short paragraph, close the book, reproduce the ideas in it from memory, think them over, add to them, make clear mental pictures of the bearing upon the details of his own daily life and concentrate upon those pictures for a few minutes. No formal or strenuous meditation is required for this purpose, but it should be accompanied by a sincere desire to be strong, loving and true for the Master's service. In the above manner the study meditation should be continued throughout the book.

Every day a few kind acts should result from this simple meditation, and these will prove especially useful when they involve an effort to overcome sluggishness, selfishness or insincerity. Devotion can thus be made the means to develop the strength that will make that devotion useful in the outer world, as well as in the subtle worlds.

It should be remembered that in these simple exercises it is the quality of character that is important, not the quantity or size or conspicuous circumstance of the action. The smallest and most unseen kindness is spiritually signi-

ficant and great in the measure of the purity of its wisdom—beside it no pompous exhibition of benevolence can compare in value in the spiritual world, or in preparation for the Master's service.

It should be remembered also that the little things of life are never unimportant or unrelated to our individual needs and that every one whose heart is sincere is either doing now his Master's work, or is placed in a position where he can, and at last *must* whether he will or no, develop the character that is needed for real service, and fill up the deficiencies that leave him unbalanced and therefore spiritually inefficient. Let it still further be remembered that in his effort he is not alone, but is working with all the great thought-forms and other agencies connected with the Order—and the aspirant will see that nothing but success is possible for him in his spiritual enterprise.

Let him feel that his development is really an unfoldment, as simple, natural and certain as the opening of a bud, and that all he has to do is to keep will, heart and mind always open to the spirit of love, which is the sunshine of the spiritual world. Then will he find appearing in himself the strength to grasp and use the things of the world, just as the little seed buried in the earth has power to use the forces and matter of Nature for the purpose hidden within itself. Let him feel that the words in the book are not in themselves truth, but the weapons with which he can cut through the tangled undergrowth of life and of his own confused purposes and ideas, and emerge into the smiling land of true life which can never be represented but only indicated in words. Let him not think with the frequent error of the devotional nature, "I am bad; I am imperfect," but rather let him believe that the imperfections are not himself, but an outer husk, rough and unseemly, to protect the life within that is not yet strong in the world, and let him feel that he is that wonder life, faintly stirring now and then with an inner delight within him, soon to be strong and radiant as the Ideal Man he now reverences and obeys.

Every Member of the Order who is thus active may become a Group-Member ; that is, he may be associated with a Group —of which there will be many in the different parts of the country—as either a Local or a Corresponding member. The Group will meet at a suitable place on the dates listed elsewhere, and a periodical Message of advice and encouragement from the Head of the Order, accompanied by other matter relating to the Order, will be read and discussed. These communications are intended to help those who are seriously preparing themselves for the Coming as Group-Members of the Order, and are therefore only for use in the Groups, to be read in the meetings and circulated to Corresponding members who should treat them as private letters. It is to be considered an honourable obligation with a Local or Corresponding member of a Group, to resign from his Group and notify his Group Secretary, should he cease to be active in his study-meditation or his desire to be useful in the world.

It is expected of every member that he shall do what he can to introduce the Order to others in a simple and dignified way. No one should be urged to join the Order, but should feel that in coming in he is entering a holy and peaceful place. There are many ways in which it can be brought to the notice of people to whom it is as yet unknown. Let each member wear the Star whenever he thinks it suitable, and answer the questions that will be asked about it. Let THE HERALD OF THE STAR be found upon the occasional tables of members' drawing rooms. Above all, let *At the Feet of the Master* do the propaganda work of which it is marvellously capable—introduce it to your friends, use it as a gift-book on birthdays and other occasions, ask your local newsagent or fancy-goods dealer to display a few copies which you may leave with him "on sale or return." All such copies may contain a brief statement about the Order, with the name and address of the Local Secretary.

At first but a few groups will be formed, and others will be added as quickly as possible. All members of the Order who

desire to become active should send their names at once to the nearest Group Secretary, if necessary as Corresponding Group-Members, when they will be notified about meetings and will receive the Messages regularly. The Order still remains open for membership to all, but only the Group-Members will receive the Message, which will take the place of *The Server*, which will cease with the next issue.

It should be mentioned that in accordance with the general rules of the Order all existing officers retired at the end of 1922 ; and the work will now be re-organized with fewer officers on the above lines.

ERNEST WOOD,
National Representative for America.

DATES OF GROUP MEETINGS.

The regular meetings should be held on the 11th and 22nd of every month, except June, July and August. The meetings of the 11th will be those on which the Message is read and will be open to Group-Members only. The meetings of the 22nd will be occupied by discourses or discussions on parts of *At the Feet of the Master* generally and sometimes other topics of interest to the Order. At meetings of the 22nd which are open to all Star members, members may introduce friends who are interested and sympathetic with the ideas and purposes of the Order. Group Secretaries are empowered to alter the above dates slightly when local conditions require it.

NOTES.

1—A question has been put as to whether a Group of the Order may carry meetings other than those prescribed under the new arrangements. Yes, it is quite in order for a Group to meet for any good purpose—study, lecture, social, etc.—and to invite outsiders to such meetings in addition to the prescribed meetings, but it should be made clear that the regular meeting is the official meeting of the Group, and the others are supplementary and not essential.

2—A question has been put as to whether a busy member can reduce his meditation

to a minimum. Yes, but no Group-Member should reduce it below five minutes. It is recommended that Members carry a pocket edition of the book, which will serve the double purpose of use in train, street car or other place, and of introduction of the subject to others.

3—The Head of the Order particularly desires that all members should give publicity to *THE HERALD OF THE STAR* wherever possible, and obtain subscriptions (\$3.50 per annum), which may be sent direct to the Divisional Secretary or through the Group-Secretary. Editorial matter should be sent direct to Mrs. Frances Adney, Carmel, Calif., who is American Editorial Secretary for *THE HERALD OF THE STAR*. *THE HERALD OF THE STAR* is the official Organ of the Order throughout the world, and, as the Head of the Order is now writing the Editorials, all members are advised to take the magazine regularly.

FORMATION OF GROUPS, ETC.

Under the new arrangements Groups can be formed by any ten or more members of the Order who band together for Star purposes in their locality. There is no objection to several groups being formed in the same town.

Each Group will have a Secretary, who will usually be elected by the Group-Members and confirmed in office by the Divisional Secretary, with whom lies the authority to charter and close Groups and appoint and dismiss Secretaries. Each Group will elect a Secretary at its inception and thereafter annually at its December 11th meeting. Only members present in the meeting can vote.

The Group Secretary will send a quarterly statistical report to the Divisional Secretary and will through him receive the monthly communications for use in his meetings and transmission to his Corresponding Group-Members. He will keep a list of Local and Corresponding Group-Members, as well as of Ordinary Members in his neighbourhood, and conduct the local business decided upon by the Group.

A Group that fails to send in two successive quarterly reports will have

lapsed. Should a group at any time lapse its Members may become attached as Corresponding Members to other Groups, either direct or through the Divisional Secretary. Should a Corresponding Member join a new Group he should notify his old Secretary.

Corresponding Members who can afford it should subscribe \$1 a year or more for maintenance of their Group centre. Groups that can afford it are requested to send a quarterly donation according to their means for the support of the Divisional Office. Donations for the Divisional Funds will be welcome at all times.

As I write from this remote distance and from what I can gather from the news given in the American papers, it seems that Europe is once again on the brink of war, after pursuing for four years a policy of calculated selfishness, devoid of all mercy. This time the responsibility for war can be laid at the door of no one particular nation, but rather can it be traced to the selfishness of the nations of Europe. During the years of the last war, we remember the noble and exalted principles that were upheld by all the nations, the altruistic attitude that prevailed in the world and the wave of wonderful enthusiasm with which all the nations received the utterances of Wilson, and surely such an outburst of world-wide idealism has never been paralleled in history! And yet, when the war was over, and the unending series of Conferences began and the statesmen undertook to reconstruct the shattered world, all the great ideals of self-sacrifice, of internationalism and brotherhood were allowed gradually to drift out of sight and were allowed to be forgotten. The war which has caused so much misery and ruin has apparently in no way altered the attitude of the politicians; they are following the same policy as before, born of hatred, suspicion and revenge and desire for self-aggrandisement. The idealistic impulses of the world in the past few years have been allowed, perhaps intentionally, to evaporate, and like a storm

it has been allowed to work itself out with no leader who could make use of the noble impulse. The finer sentiments of the nations have been neglected and allowed to fade away and often laughed at and even discouraged, but every sense of wrong, the desire for vengeance, intolerant patriotism, the desire to exploit the weaker, and ruthless selfish nationalism have all been ennobled and kept perpetually in the forefront till every spark became a flame. Curiously enough all injurious passions seem to find a leader ready to take advantage of every outburst. For the last four years, then, every nation, big or small, conqueror or the conquered, has been at rivalry with the other to discover whose selfishness would become supreme and the thin veil of idealism has been casually rent aside. Ever since the Armistice of 1918, each nation has deliberately followed the line best suited for her selfishness, except perhaps the Neutrals, who are more sinned against than sinning; and the world has not yet learnt that selfishness in any form is most disruptive, cruel and unprofitable, be it individual, tribal, racial, national, or that of a caste or class. As individuals we have learnt to think of the family first, as families to think of the tribe or community, as tribes to think of the nation; these lessons have been taught through suffering, where we have not learnt through imagination and through an instinct of kindness. We have now reached a stage when as nations we must think in the terms of internationalism. All treaties, all alliances and ententes, if

they are based on pure selfish motives, not only perish, but are the perpetual source of jealousies, calamities and wars.

Therefore, then, we of the old world, who are caught in the trap of our own intrigues, desires and hatred and all that nauseating accumulation of jealousies and ungenerous instincts which is so often glorified with that most abused word, patriotism, need not be surprised when we see that America keeps aloof from the unhealthy muddle and complication into which Europe would fain draw this country. For a European, it seems to me, it is difficult to understand the attitude of an average American. I have seen, since I have been in America, cartoon after cartoon, article after article, all expressing the same view that the vast majority of Americans seem to hold. That if Europe would set herself to honest work instead of wasting her own as well as the borrowed money upon armaments, armies and navies, she would very quickly pay off the immense debts she owes and become, what she has never been, a healthy and honest citizen of the world. This is the attitude not only of the idealist in America, but also of the average business man who sees his savings going up in smoke every time there is a prospect of war. In America, at least, the lesson is being forcibly taught, through the medium of the purse, that piling up of armaments and the realisation of an overwhelming sense of power, which, as Mr. Lloyd Georges has lately pointed out, inevitably lead to war, do not bring profit to the individual nor happy prosperity to a nation.

J. KRISHNAMURTI.

New Ways for Health :

Dr. Albert Abrams and his Discoveries

By J. ALLEN PATTREIOUX

SILENTLY and slowly, yet surely, the present orthodox conceptions of and practices in medicine are giving place to new and better methods. Possibly no single individual is contributing more to this state of things than Dr. Albert Abrams, an American doctor practising in San Francisco. Though the results of Dr. Abrams' researches are not acknowledged universally by the medical profession, still his work, based as it is on incontrovertible facts, is finding recognition in certain medical quarters, and it is likely to find still more recognition as the years go by.

Thus, Sir James Barr, an eminent English physician and past president of the British Medical Association, has for years now been an enthusiastic follower of Dr. Abrams and uses some of his methods in his practice. Another recent convert is Dr. Mather Thomson. This medical man writes : " I came thousands of miles to investigate the methods of Abrams. I sought every possible means to determine whether the methods of Abrams were consistent, inasmuch as they were so astounding and meant a complete revolution of our methods of diagnosis and treatment. . . . I have no reason to regret my trip. All is true and the only crime Abrams has committed is to be fifty years ahead of his time." Another recent convert is Dr. H. Lindlahr, perhaps the foremost authority of the present day on Natural Therapeutics. Writing in the *Lindlahr Magazine* for April, 1922, he states : " My soul now rests in peace. My life-work is completed. I have witnessed the fulfilment of my heart's desire—the conquest of disease. . . . The crowning achieve-

ment of Natural Therapeutics, the greatest discovery of all ages, is Dr. Abrams' electronic diagnosis and treatment. It reduces medical theory and practice to absolutely basic principles and exact science. It enables us to keep track of actual improvement by measuring with exactitude the decrease of disease vibrations in the system. Incidentally it proves true all the fundamental principles of Nature Cure philosophy and practice, the reasonableness and efficiency of our methods of diagnosis and treatment."

A prominent layman, Mr. Upton Sinclair, author of several well-known works, has likewise interested himself in Dr. Abrams' investigations and, in his recent work, " The Book of Life, Mind and Body," makes the following remarks : " If I were to tell all that I have seen with my own eyes in the last twelve days, I fear the reader would find his powers of credulity overstretched. . . . This, you see, is really the mastery of life. If we can measure and control the minute universe of the electron and the atom, we have touched the ultimate source of our bodily life. . . . So there is opened to our eyes a wonderful vision of a new race, purified and made fit for life. Here at last is science justified of her optimism, and our faith in human destiny forever vindicated. Take my advice, whoever you may be that are suffering, and find out about this new work and help to make it known to the world."

What, then, are these wonderful researches of which the above writers speak so glowingly? It is not easy to explain, to the lay mind, the exact why and wherefore of these matters, neither is it easy to catalogue all the various achievements of

Dr. Abrams, so many, so wonderful, so varied are they. I will, therefore, have to be content with stating some of the more important.

We will begin with the discovery of the visceral reflexes, for that has been the starting-point leading to these later and, if possible, more important discoveries.

When one knee is crossed over the other, and the uppermost knee, in the region of the patella, is sharply struck with the side of the hand or a small rubber-headed hammer, if the subject is in good health, we get an *involuntary* jerk of the knee—the “knee-jerk,” as it is termed. If this “knee-jerk” is diminished, sluggish or absent, or if, on the other hand, it is accentuated, this is evidence of disease. This is termed a “reflex,” and the action is one which is entirely independent of the will of the subject. Reflexes can also be elicited from other parts of the body, each of which tell their tale according to their location and mode of manifestation. In certain kinds of nerve troubles the evidence of these reflexes forms one of the chief aids to diagnosing the case. To Dr. Abrams, however, belongs the credit of establishing the fact that, by tapping or concussing on certain portions of the spine, other reflexes can be obtained. These are of a very important nature, in so far as they constitute reflexes of vital organs. Thus reflexes of the lungs, the heart, stomach, liver, kidneys, intestines, etc., etc., can all be obtained by this method.

It may here be queried “To what practical use can this knowledge be put?” It can be put to some very practical uses, for it has been ascertained that, by tapping or percussing on a certain portion of the spine an organ may be made involuntarily to contract, or, again, by tapping or percussing on some other portion of the spine, that same organ may be made involuntarily to dilate. When we understand that it is often the fact that an organ is unduly dilated or unduly contracted which accounts for its inefficient action, or even its disease, we can realise that this knowledge places at our command a very reliable method for remedying these

diseased or wrong conditions. Take, as an instance, a person suffering from dilated stomach. In this case the muscular walls of the stomach have lost their tone, and what is pre-eminently required is treatment which, if possible, will enable these muscular fibres to regain their tone. By concussing on a certain portion of the spine—that portion which it has been ascertained produces contraction of the stomach—the musculature of the stomach is assisted to regain its normal tone. The result is that a patient suffering from dilated stomach, or other atonic condition of the stomach walls, will, after undergoing treatment as outlined above, begin to find returning comfort in a better digestion of food, etc. Other equally important—and, in some cases, more important—benefits can be obtained by the use of similar methods upon other portions of the spine. Thus heart weaknesses, liver derangements, bowel troubles, such as constipation, etc., can all be put on the road towards improvement by these means.

It will, from this, be readily understood what a boon to suffering mankind this new method of treatment—“spondylotherapy” is the name given to it by Dr. Abrams—can be, and how easily, painlessly and effectively the deep-seated and vital organs can be treated without recourse to dangerous drugs and doubtful surgery.

The above discovery of the visceral reflexes was, as stated, only the beginning of Dr. Abrams' researches along this particular line. He has been enabled to contribute to the sum of human knowledge possibilities of an even more wonderful nature than have so far been described. Chief among these are the “electronic reactions of Abrams.”

Dr. Abrams found that these “visceral reflexes” could be obtained, not only by tapping on certain segments of the spine, but by means of the conveyance of energy of different kinds to certain definite spinal areas or segments. For this purpose a healthy subject is chosen and a visceral reflex—usually the stomach or splanchnic reflexes—is obtained from him. This

reflex is ascertained by noting the character of the sound or tympany emanating from a certain area or areas on the abdomen of this healthy subject. Normally, it is almost practically impossible to distinguish, by means of percussion on the abdomen, the tympanitic resonance of, say, the stomach from another adjacent structure, such as the intestines. By "tympanitic resonance" is meant the particular kind of sounds which are elicited by tapping, say, on the stomach area and then on the intestinal area of the subject chosen. As stated, in a normal healthy subject, these sounds, whether elicited from the stomach or, say, the intestines, or again, other portions of the abdominal area, are practically the same in character. When energy from without—and particularly disease energy—is conveyed to the related spine of the healthy subject, that portion of the spine which evokes, say, the stomach or the splanchnic reflexes and the abdomen is then percussed, a different kind of sound than the normal is elicited. Thus, to the practised ear a dullness instead of the usual resonance is elicited over certain areas, and, according to the particular area from which this dullness is elicited, certain very valuable items of information relative to the disease energy which is being conveyed to the healthy subject can be ascertained. Seeing that this disease energy is energy taken from the site of the disease on the patient's body, or is energy present in his blood, which, in turn, is representative of the diseased state of his body, it is evident that the information so obtained can be made to give us a clue, not only to what the patient is suffering from, but also to the intensity or seriousness of the disease itself. For, so Dr. Abrams informs us, "The physiologic mechanism designated as a reflex surpasses, in its sensitivity, any apparatus yet devised by human ingenuity." Because this reflex phenomenon is capable of being excited by such minute forces—as follows from the fact of its extreme sensitivity—then energy which would otherwise go unrecognisable, because of lack of suitable means to detect it, can be

detected with unfailing regularity. I think it is not too much to say that the discovery of these electronic reactions will ultimately prove, in the world of physiology and therapeutics, to be as epoch-making in effect as was Madame Curie's discovery of radium in relation to the constitution of matter, or of what Professor Einstein's discoveries are proving in relation to the conception of our universe.

Thus so sensitive are these reflexes to outside influences, that it is not necessary for the patient to be present when the disease from which he is suffering is being diagnosed. To quote Upton Sinclair again: "Dr. Abrams does not have to see the patient; all he has to have is a drop of his blood on a piece of white blotting-paper, and he sits in his laboratory and tells us all about it, and somewhere several thousand miles away—in Toronto, or Boston, or New Orleans—a surgeon operates and finds what he has been told is there"; and again, "Pretty soon there is speeding a telegram to the physician who has sent this blood specimen telling him these facts (i.e., character, location and intensity of the disease), and prescribing a certain vibration rate upon the "oscillostrat," the instrument of radio-activity which Dr. Abrams has devised." In effect, what Dr. Abrams is enabled to do by means of these reflexes and the particular pieces of very sensitive apparatus which he has devised in connection therewith, is to determine the vibration rates of disease. He has found that this vibration rate, for the same kind of disease, no matter who the person may be who is suffering from this disease, is invariably the same. Thus persons suffering from cancer all yield *the same* disease rate of vibration, *i.e.*, the cancer rate. Not only this, but the blood of all cancer persons always and invariably manifests the same rate of vibration. Other diseases manifest again other invariable rates of vibration—each one different from the other. Thus the cancer rate is different from the tuberculosis rate; the syphilis rate is again different from either of the other two; so on for other diseases.

Starting from this view point, again Dr. Abrams proceeded to discover various other important items of knowledge. Thus, as a concomitant to the above, it has been found that "electrons and not cells are the ultimate constituents of the organism, and that, in the incessant activity of the electrons, radio-activity or its equivalent energy is evolved which has an invariable vibratory rate." ("Review of Spondylotherapy and Electronic Reactions of Abrams," p. 42.)

Dr. Abrams' discoveries also give confirmation to the law propounded many years ago by Hahnemann, the founder of homœopathy, that "like cures like." He writes in the above-cited work (p. 41): "Like many others of the so-called 'Regular School,' I ridiculed the doctrines of homœopathy, but now the writer is constrained to retract an opinion based on belief and not on fact. The Hahnemannian doctrine of attenuation is not a myth. It can be demonstrated by aid of the bio-dynamometer and the reflexes that the mechanical subdivision of drugs or their dilution *will augment their radio-active potency*. From what has been said the law of similars is a verity. Pharmacodynamics is identified with what I have called homo-vibrations, and drugs of dissimilar vibrations are without remedial value." Note carefully this last sentence, for it sounds the death-knell of much present-day medical practice. By means of these discoveries one is able not only to measure the vibratory rate of the disease, but also the vibratory rate of the remedy to be employed. If this remedy proves to be of the same vibratory rate, that is the remedy to employ in order to destroy or shatter the disease. If the so-called remedy employed is of a dissimilar rate of vibration, it not only is not of any remedial value for the purpose employed, but serves as a direct drag on the system, filling it up with nothing else but poison in many cases. How many drugs and medicines at present employed are of this type it is left for the reader to judge. Even if the remedy employed is of the same rate of vibration, its effectiveness may be hindered by the largeness of the

dose. As Dr. Abrams points out, dilution of a drug augments its radio-active potency. Why, then, administer the large allopathic doses usually employed? Here, again, the system is either slowly being filled up with poison or its powers undermined by constantly having to expel the superfluous quantity consumed.

Another modern medical theory previously held by Dr. Abrams, and which his recent discoveries have led him to qualify considerably, is that relating to the efficacy of vaccination. Dr. Abrams has found that all people are, more or less, syphilitic, and that the person usually pronounced syphilitic has simply more of this poison in his system than others have who are presumed to be free from it. Investigating along this line, Dr. Abrams came to the further astounding conclusion that syphilis is introduced into the body by means of vaccination. He terms the disease so introduced "bovine syphilis," and advocates the use of treatment by his oscilloclast in order to stamp it out. This bovine syphilis in turn is responsible later on in life, so he has found, for such dread diseases as cancer, tuberculosis and sarcoma or malignant ulcer. Should not these facts be sufficient to make the medical profession pause before insisting on wholesale vaccination because of some epidemic which happens to come along—as has just occurred in this country? Surely, also, a knowledge of these same facts ought to make the parents of children pause before they consent to have their children vaccinated.

The combined results of these discoveries has also led Dr. Abrams to realise not only the uselessness of many surgical operations, but the harmfulness to the patient as a consequence of the removal of some more or less vital organ. He has expressed himself in no small measure as averse to this general practice of surgical interference. He writes: "If an individual with malice aforethought sought to devise a means most propitious for *exciting new growths*, he would have recourse to surgery," and again: "Surgery is the inevitable refuge of the diagnostically destitute." If surgeons only

realised the applicability of that simple law of mechanics "to every action there is an equal and opposite reaction," they would understand that the more they cut and carved the human body, the more were they inevitably paving the way for a quicker and fuller growth of the very disease of which they were trying to rid the body, just as when a person shaves the more he has to shave, because of the increased growth of the hair on the face as a consequence of the shaving, due to the action of the aforesaid law.

It follows, as a corollary from the above, that Dr. Abrams has found the practice of vivisection unnecessary and the arguments which are brought forward to justify it as utterly untenable. Here is a man whose researches are bound, in course of time, to revolutionise present-day medical conceptions and practice, and yet none of these discoveries are the result of vivisection on animals, or even of the dissection of the human body after death. All his work has been done as it should be done, on the *living human subject*, and that without causing the subject any pain or suffering whatsoever. Yet he is able to diagnose the disease, its site, its intensity and other particulars with a degree of exactitude not equalled by any surgeon, however skilled he may be as a surgeon. Not only is he able to diagnose the disease, but by means of the instruments he has invented—the oscilloclast and others—he is able to break down the diseased growths and that without recourse to large doses of drugs, inoculations or operations.

I have so far dealt with the work of Dr. Abrams from the therapeutic side only, but his investigations and results cover a far wider area than this. He appears to the writer to be fulfilling, in this our day, the rôle usually ascribed to the alchemist of mediæval times, save that he is working solely from a purely materialistic basis and building up, inch by inch, by means of incontestable facts and logic, a superstructure which appears to be gradually bridging across the gap which has hitherto existed between the physical and the psychical. He has been able to do this, again by reason of the extreme sensitive-

ness of the methods he employs, chief amongst which are the reflexes of the human body.

As this portion of Dr. Abrams' results will, no doubt, prove of special interest to the readers of this magazine, I am here citing some of them, but it must be borne in mind that space forbids anything like a full narration of them in this one department only.

It has been found that many of the old-time conceptions in respect to the human body and its powers, and generally regarded as the product of an unenlightened age, with their foundation merely in superstition or even charlatanry, are now capable of being demonstrated as scientific facts.

Thus, all things being radio-active, the human body is no exception to this rule. It is, therefore, constantly radiating forth energy, and that of different kinds. As a logical result, the human aura is a quite scientific and reasonable conception. There are also, in particular, so Dr. Abrams has found, certain portions of the body—"energy centres," Dr. Abrams terms them—from which human energy streams in fuller intensity than from other parts of the body. Two such centres are certain specified areas on the right and left side of the brain (psycho-motor areas) and the finger-tips of each hand. Should the brain be actively engaged in thought, there is not only a corresponding increase of energy from these psycho-motor areas, but *also* a corresponding increase of energy discharged from the finger-tips. The amount of energy discharged from these "energy centres" has been carefully measured, and it is surprising. Thus, whilst the energy discharge from a giant magnet with a lifting power of approximately 400lb. to the square inch is that of 32 ohms, the energy discharge from the left psycho-motor area alone was, in a given instance, that of 60 ohms. The energy discharge from the finger-tips of an ordinary individual is stated by Dr. Abrams to *exceed* that of the aforesaid giant magnet. From these facts we gain some idea of the immense power latent in Man himself and which is wielded by him at will, either direct from his brain—as in

the use of thought-power—or his fingertips, as in magnetic healing, or in both combined. We can thus see how scientifically possible it is for the "aureole" to have surrounded the heads of great and good men, as depicted in mediæval paintings, though such aureole was invisible to normal sight. It was really this intense radiation from the brain, for, as Dr. Abrams points out, with the normal human being one only of these psycho-motor areas is in operation; whereas, with the highly-developed individual, such as the genius, both psycho-motor areas are in operation. We can also understand how the scientific possibilities behind "the king's touch" for the healing of scrofula, another belief of mediæval times, as well as in that of "the laying on of hands" for the healing of the sick—a belief which has persisted to this day.

Furthermore, Dr. Abrams' researches clearly record the existence of such a force as telepathy. Psychometry, clairvoyance, talismans, water-divining, "telekinesis" (removal of objects without contact with the mover), etc., are all found by him to be susceptible of a scientific explanation.

Another achievement has been that of measuring the energy of thought and feeling. Dr. Abrams has found that the definite exercise of thought on the part of the operator has been sufficient to evoke the stomach reflex in a subject situated in another room with closed doors intervening at a distance of 40 or more feet away. On the other hand, feeling such as anger or similar intense emotion yields an energy sufficient to evoke the stomach reflex when the subject is 80ft. or more distant away.

In connection with this subject note Dr. Abrams' remarks ("Journal of Physio-Clinical Medicine," September, 1920, p. 10).

"Cheer is a powerful drug, for a merry heart doeth good like a medicine. It can be shown instrumentally and by the Electronic Reactions of Abrams that a patient, say, with cancer, if sufficiently encouraged to think and will that he has no cancer, the reaction of the latter may be temporarily dissipated. A person thus thinking

and willing develops a vibratory rate (every phenomenon in Nature is only a specific rate of vibration) destructive to the rate which constitutes disease. No one can say how long this psychic state may be continued through powerful suggestion to eventually annihilate even an organic disease."

Again, in dealing with the phenomena connected with pith-ball attraction, Dr. Abrams writes ("Journal of Physio-Clinical Medicine," September 1921, p. 20):

"Let a patient with cancer say to himself with conviction 'I have no cancer,' and the pith-ball will not be attracted to the site of dullness, but the moment the patient alters his trend of thought and says to himself, 'I am a dead one,' or a thought to that effect, the ball will be immediately attracted to the site of dullness. Every phenomenon is only a matter of vibration, and there are sympathetic and destructive vibrations. According to the mental attitude, either can be produced."

Here we have the scientific foundation behind the practices of meditation and concentration advised in Theosophical circles and of the Christian Science, New Thought, Mental Healing, etc., procedures, as well as of the intense, earnest prayer of the Christian and other religious devotee.

Dr. Abrams has also devised an ingenious method of locating the various centres of thought in the brain. A person is requested to think of, say, some musical composition, and a pith-ball, electrically charged in a certain manner and arranged a certain distance away from this person's head, will be always attracted to the same spot in the brain. This he has termed the musical centre. In the same way, other centres, both of the moral and intellectual faculties, have been ascertained, and Dr. Abrams supplies a table of the situation in the brain of such various centres as the mathematical centre, centres for inventive genius, mechanical investigation, the will, smell, and also of hate, lying, murder, theft, forgery, alcoholism, etc.

Dr. Abrams has also investigated and developed a system which he terms

"ideography," on the principle that "thoughts are things." He states that "thought forms" can now be demonstrated to any one, and not to the clairvoyant only. The energy is transmitted by a cord and electrodes, one electrode being placed on the crown of the head (vertex) of the agent, and the other electrode, say, on the arm of another person termed the reagent. There are certain simple rules to follow as to the position, insulation and situation of the experimenters. To cite one or two experiments and their results: (1) The reagent concentrates on one of several geometric figures or numbers; they should be reproduced on the arm of agent within a minute. Numbers may be reversed. (2) Let the agent concentrate, as did the reagent. The thought form is now reproduced on the reagent. (3) Let the agent project his thought form at a definite point in space. Allow one end of a large electrode to occupy the area to which this thought form has been projected, and place the other smaller electrode on, say, the arm of the reagent. The thought form will appear on the arm of the reagent, and so persistent is it that it may be obtained the following day. From this Dr. Abrams explains the phenomena of apparitions. (4) Let the agent concentrate on love, or theft, or murder. Connect his heart by means of the cord to the arm of the reagent, and definite figures appear on the arm of the reagent. Such ideographs have also been transmitted by telephonic conduction from a distance of three miles away. Finally, Dr. Abrams has found that certain characteristic forms of certain definite diseases can also be made to appear on the body surface, such as the arm. He terms these "pathographs." It would be interesting to know if the symbols so often seen in the aura of a person clairvoyantly are capable of explanation by means of this system of "ideographs." Thus the concepts of love and murder transmitted from the heart of subject to reagent are shown as follows:—love by a circle and murder by three small circles joined together. It

will be very evident that this subject is capable of quite definite and fruitful expansion.

Dr. Abrams has also ascertained that plants have the senses of smell and hearing, that they visualise and suffer pain when the plant is torn or lacerated. The exquisite flower, he says, is so susceptible to our impressions (*i.e.*, our thoughts, feelings, and actions) that we ought "therefore always to comport ourselves with propriety in its presence lest we awaken its resentment towards vulgarism. The senses are the avenues of the mind, and where there are senses there is mind." He further claims that plants suffer from such diseases as cancer and tuberculosis, just as humans do.

Perhaps sufficient has been now narrated to show us that, as a result of these researches, we are on the eve of vast changes in thought and practice, not only in relation to medicine and methods of healing, but also in relation to matters of a wider and more general scope. Yet it is strange that the discoverer of all this new knowledge should be, as I understand he is, a profound materialist. Nevertheless, whatever are his personal opinions, humanity will one day have cause to bless his name. He has been able to accomplish what he has accomplished because he has not followed the usual course of scientific investigations and beliefs, but struck out on a line of his own, and, when he has come across facts which gave the lie to accepted beliefs, has been courageous enough to accept these facts for himself. By so doing he has enriched human knowledge and has, to some extent, though perhaps all unknowingly, been able to explain certain psychical phenomena in definite, scientific, physical terms—a feat which has hitherto been regarded as well-nigh impossible. Thus his researches are serving to show the close inter-dependency and inter-relationship of the physical with the psychical. For these achievements Dr. Abrams might well be regarded as a herald of the new age that is so soon coming into being.

An Attempt to Explain the Principles of Mr. Homer Lane's Psychology

By THE EARL OF LYTTON (Governor of Bengal)

[The following letter was written by the Earl of Lytton to a personal friend in the endeavour to explain the philosophy of Mr. Homer Lane, who is effecting many remarkable cures by the application of his special system of analysis. Mr. Homer Lane is known to readers of the "Herald" for his partially successful experiment in connection with juvenile criminals called "The Little Commonwealth."]

The philosophy expounded in the following letter raises so many points of interest that we have obtained the consent of Lord Lytton to its publication in our magazine.—ED.]

EVERY child at birth inherits the qualities not only of its ancestors, but also of its race, and at first it recognises no law and no authority but that of its own racial instincts. Its first instinct is that of self-preservation—the maintenance of the life with which it has been endowed. It cries out to fill its lungs, and it sucks for food, whatever is placed between its lips. Its next instinct is self-gratification; and it indulges in whatever it finds brings pleasure to its senses. The process of education begins from birth, and consists, at first, in the adaptation of the child's racial instincts and impulses to the environment into which it has been born. The first thing which it discovers is the existence of an authority separate from and generally opposed from that of its own nature. A conflict, therefore, begins from the first day of birth between what the child wants to do and what it is required to do. To understand the principles of Lane's Psychology it is necessary to go back to the moment when this conflict first commences, because upon the way in which it is established, and the direction which is given to it in the first three years of a child's life, depend its mental and physical condition for ever afterwards.

What I have called race instinct, he calls "the Law of Mother Nature," and

the authority of the world he calls "the Law of Mother." "Mother Nature" teaches us to seek happiness through the employment of the physical equipment with which we are endowed. "Mother Law" (which starts with the correction of nurse or parent and ultimately embraces all the compulsions of environment, the school, the church, society, public opinion, conventional morality, etc.) teaches us to subordinate this pursuit of happiness to other considerations and requires the suppression or control of such natural impulses as are inconsistent with community welfare. Between "Mother" and "Mother Nature," therefore, there is a conflict which begins at birth and lasts till death. It is called the "Battle of Life." It is customary also to describe this conflict as one between good and evil. We are all taught with varying degrees of emphasis to regard "mother law" as right and good, and "mother Nature law" as evil; and we all suffer to some extent in consequence. The most extreme exponents of this doctrine are those who regard "Mother Nature" as the legacy of original sin, and urge, as the highest duty, its suppression by the process called "crucifying the old Adam." But even people who have not been warped by this religious heresy, teach the same doctrine in a milder form. Everywhere "Mother Nature" is confounded

with "Self" and "Mother Law" with "Selflessness." We all, without exception, learn that the service of self is evil, and the sacrifice of self is good. The fundamentally revolutionary doctrine of Lane's Psychology is that all this teaching is false, and to this false teaching is to be attributed every human ailment, physical or mental. His teaching, on the contrary, is that "Mother Nature" is the Divinity incarnated in every human being, that these racial instincts, instead of being the survival of a monkey nature, still untamed by generations of civilisation, are, in fact, the promptings of the Divine, still unquenched by centuries of suppression; that this self, which we are taught to despise, instead of being the original sinner, Adam, is, in fact, God himself, whose crucifixion, we in our ignorance, re-enact in every generation.

You will not understand this at first. Nothing so revolutionary can be easily accepted, but, bearing that in mind, let us go back to the new born child. In accordance with hitherto accepted standards, we begin at once to check, correct, to repress the self expression of the child. We introduce the words "good" and "naughty" before it is a week old, and set up an authority to which an obedience is required. If this authority, which Lane calls "Mother Law," is enforced harshly and through fear, as is usually the case in primitive surroundings or in families of the poor, no psychological harm is done to the child's nature. The authority of "Mother Nature Law" is not shaken, and the child merely refuses to accept "Mother Law" except under compulsion. It acquires a natural and healthy hatred of mother, father, teacher, magistrate, policeman, as the case may be, grows up a "naughty" child, and ultimately becomes more or less a rebel against society. That is to say, it remains substantially loyal to the instincts of its own nature and proportionately unamenable to human authority, laws and conventions.

If, on the other hand, the "Mother Law" is enforced mildly, through love by a loving parent or nurse, then psychological

mischief is done because the child comes to accept the authority of "Mother" as greater than that of "Mother Nature." It becomes obedient, dutiful, unselfish, "good" and all the natural instincts and impulses, which are unacceptable to its tutored conscience, are suppressed out of consciousness. But these suppressed instincts are not eradicated; they are stored in the unconscious and avenge themselves for their suppression in countless different ways upon the body and mind of the unsuspecting individual. The child, therefore, of strictly moral but loving and loved parents, will suffer throughout life by some mental or physical disability, due to the conflict between his suppressed unconscious instincts and his conscious moral nature. This disability may vary from a mere physical or mental peculiarity (scarcely perceptible and in no way disabling) to acute chronic disease, paralysis or lunacy.

The German psychologist Freud was the first person to call attention to the effect of unconscious motive upon conscious action, and he developed an elaborate explanation of dream symbolism, and a technique known as psycho-analysis, whereby the buried unconscious could be dug out, brought back to the consciousness, and the mental and physical ailments caused by repression and inhibitions cured. This method of psycho-analysis has subsequently been developed, elaborated, modified and practised by many later disciples of Freud, but the value of the technique employed has been largely overlooked in consequence of the repulsion caused by the grossly materialistic teaching of the Freudian School. Freud attributed every ailment to some sexual shock before the age of sex-consciousness, and the whole of his dream symbolism is interpreted in terms of phallic significance. It is for this reason that so many have come to regard psycho-analysis as morbid and unhealthy.

I do not want to bother you by an attempt to explain where Lane differs from Freud, but it is sufficient for me to say that, though he employs the technique of psycho-analysis which Freud invented,

he differs so fundamentally both in his conception of the cause of all physical ailments and in his interpretation of dream symbolism that he will not call himself a psycho-analyst, and it is quite unnecessary, in order to understand his method, to know anything about psycho-analysis with its complicated jargon about oedipus complexes, inhibitions, libido, etc.

I have explained how, according to Lane's theory the greatest damage is done by the most well meaning and high purposed people. A child that is neglected or bullied in infancy will grow up free but rebellious, whereas a child that is loved and corrected will grow up a slave to conventional morality with some physical or mental disability, the gravity of which will vary according to the degree of effort which has been required to suppress its natural impulses. I will now explain, first, how Lane would deal with the child so as to avoid either of these consequences, and then try and explain how he endeavours to undo the mischief in later life after it has been caused.

Lane adopts Wordsworth's view of a child, that it comes into the world "trailing clouds of glory from God Who is our Home," and that we are all nearer Heaven at birth than at death. Instead, therefore, of being a little heathen born in sin, and requiring at once to be saved, to be redeemed, to be corrected, to be chastened, he regards it as a little piece of Divinity clothed in flesh, every particle of whose body is thus made holy by the Divine Soul which has taken up its abode in it. What this small Divinity requires, therefore, is freedom to develop its own powers to the utmost of its capacity. For the first three years of its life its self love should be encouraged and developed to the greatest possible extent because the measure of its love for self in those years will be the measure of its capacity for loving others afterwards. No man can feel for mankind a greater love than he has once acquired for himself. The age of loyalty, when altruism can be felt as an impulse rather than as an acquired habit, does not come much before four, so that

for three years the teaching of "Mother Nature" should be given free play, encouraged, developed, directed, but never checked. It will, of course, be argued, by those who have had any experience of children, that to allow complete freedom to a small child, to do what it liked, would not only spoil the child, but would make it intolerable to its grown-up surroundings. The answer is that the unorthodox view of a child which I am describing involves also an unorthodox view of what "spoil" it. According to that view, a child under four who is unselfish and considerate of others is already spoilt, and one who is frankly self-willed and self-serving is not. But it is true that if never interfered with or controlled, a child would be an intolerable nuisance to other people, and the answer to that is that physical interruption of a child's activities is never harmful, even though it may produce a paroxysm of rage or tears of protest; the coercion which is harmful is moral coercion, the use of the words "good" and "naughty," the suggestion that the indulgence of a natural impulse is "naughty," and, if repeated, will forfeit the love of Nanny, or Mummy, or God, as the case may be. If the child is making a noise when Mummy has a headache, or wants to talk to a neighbour, remove the child to a place where it can make a noise without causing inconvenience; but don't call it naughty or punish it; if it is destroying the furniture with a poker or a hammer, or spoiling its clothes by playing with water or the coals, remove the hammer or let it make a mess in the garden, otherwise you may spoil a potential artist. If it be argued that this will cause a great deal of trouble, the answer is "what is a little trouble compared to the damaging of a human being?" The most difficult temptation to avoid is that of scolding a child or calling it naughty when it destroys a valued article—a glass vase, a favourite flower, etc. Education of a child in early years should be purely disciplinary without the introduction of any *moral* considerations. Allowing freedom to a child does not mean allowing it to do whatever it likes. Nature does not

allow us to do what we like with impunity—she teaches us that if we put our hand in the fire it is burnt, if we eat poison we are made ill, etc. When we offend against a law of nature she says to us, "fool, don't do that again," she never says "naughty, why did you do that!" On the same principle a child may learn manners, habits, discipline, self-control, anything you wish to teach it, provided you are careful to show it that there are certain things which it must not do without implying that it is a naughty or wicked child for wanting to do them.

Lane is primarily an educationalist, his object in life being to show that delinquency and disease are both occasioned by defective education in early years, and his experiment at the Little Commonwealth was undertaken with this object. It failed, because the community which does not understand the evil of moral coercion cannot appreciate the value of moral freedom. The Little Commonwealth was not a free Community—there can be no such thing as a free community. It had the same compulsions and restrictions as life itself, but they were economic compulsions and social restrictions. It was free only from moral compulsion, and a community which does not understand moral freedom was not prepared to tolerate such an experiment. He has, therefore, taken up other work, with the object of teaching his generation to realise the consequences of moral compulsion in the hope that they will, one day, come to understand the value of moral freedom. His original work can then be resumed with a better chance of emptying thereby our hospitals, prisons and lunatic asylums.

You are quite right to say "I can't understand." How can anyone be expected to understand that the inmates of hospitals, prisons and lunatic asylums, are all suffering from precisely the same cause, namely, the perversion of their moral sense before they were seven years old by those who loved them most, and were most anxious for their moral welfare. The suggestion is palpably absurd, paradoxical, and mad. Nobody understands

it, nobody believes it, and because nobody could understand it, it was useless to try and establish a Little Commonwealth. I believed in the Little Commonwealth. I thought I understood the principles underlying it, but I see now that I did not. I had, perhaps, more faith in Lane than the rest of the Committee, but not more understanding. Lane felt that such an institution could not be carried on with success until it was understood; so he decided to take inmates from hospital, prison, and asylum, and by restoring each to normal physical, mental, and moral health by the same process to convince them of the origin of their complaints.

That is what he is doing now, and has been doing for the last three years. He could now produce as witnesses persons who were incurably sick, incurably depraved or incurably insane and are now after receiving the same treatment completely sound. But in most cases his cured patients are only "cases," they are like the sick, the maimed and the blind whom Christ cured. Their cure has no more extended the bounds of human knowledge than did the miracles of Christ. Not until, by demonstrating the possibility of cure, he can convince the world of the possibility of prevention will there be any gain. Therefore he is not concerned to devote his life to "psychic surgery," to curing the incurable and working miracles, and he is not interested in disease like a doctor. What he wants to do is to get bodies like the teaching profession, the medical profession, the Church—those organisations which create the opinion of each generation—to accept his teaching and to teach it to others, not in curative, but in preventive work. For this purpose his "cures" are nothing more than illustrations—to be continued only so long as they may be required to convince the sceptical.

Now let me try and explain what the process is which he employs in all cases. Before we can understand his diagnosis of the abnormality of the person who consults him we must try and understand what is his conception of a normal person. This is perhaps the most difficult part of the whole process, because I doubt if the

normal man as he conceives him exists anywhere. The normal man is one whose racial instincts are so perfectly harmonised to his earthly environment that there is no conflict between them ; one in whom God and self are so completely identified that the service of either is the service of the other ; and whose every faculty is employed in the pursuit of happiness but who is incapable of feeling happiness at the expense of another, the law of whose being therefore is love, because through exercise of the creative power of love the highest happiness is to be found.

The natural comment on this would be "what you have described is not a normal person, but an ideal one, and naturally you do not know of such a person because in our imperfect world we do not meet perfection." Lane would answer "No, this is not an ideal we are all striving to reach and fall short of, it is a normal condition we should all attain to with ease if we were allowed to give free play to our own nature ; it is a normal condition which every human being is forcibly prevented from reaching by the very idealists who in their ignorance think they know better than Nature."

Such being the normal, the fact of abnormality is easily apparent, and once accept the fact that all abnormality without exception is fundamentally due to the same cause and may be cured by the same process the problem of diagnosis is a simple matter. Some people are physically strong and healthy but do not make the best of their faculties or their social relationships ; others like "x and y" are normally well but suffer from occasional unaccountable fits of depression and minor ailments ; others are often tired without a cause and have a chronic tendency to neuralgia or some other complaint ; others have bad headaches or digestive troubles ; others as a result of nerve strain or overwork are partially or completely incapacitated by a disease of the heart or brain ; others suffer from chronic asthma or are crippled by arthritis, or are incurably delicate and life long invalids. Others are drunkards, prostitutes, thieves, murderers, imbeciles or insane. It matters not

if you have a twitching of the eye-lid or a disinclination to work, or if you have cancer in the body or paralysis of the insane, Lane would know when you first sit down in his chair both what is the matter with you and how you will be cured—and this is not because he is a magician, a wizard or a genius with supernatural powers, but because he has proved by experience that every departure from the normal in a human being may be traced ultimately to a violation of the same law which is no less a natural law because it is the law of God. If then every disease is caused by an unconscious desire for that particular incapacity it is only necessary for that unconscious wish to be ill to become conscious for it to disappear, and with the wish the illness also. Thus with every patient the following conversation might take place :

LANE : As soon as you can tell me why you want to have a headache or rheumatism, or tuberculosis, or paralysis, why you want to be a drunkard, a prostitute, a thief, a murderer, a suicide, a lunatic, you will cease to have or be any of these things.

PATIENT : I do not want to be what I am, and it is for that reason that I have come to you.

LANE : No, you don't want it consciously, but you do want it unconsciously.

PATIENT : How do I know anything about an unconscious wish, if indeed there be such a thing. The fact that it is unconscious must mean that I know nothing about it.

LANE : No, at present you do not even know that you have any unconscious wish. Everything which is unacceptable to your conscious mind is suppressed into the unconscious, and is unconscious because it is unacceptable. Nevertheless you will be able to tell me before we have done, both what is in your unconscious and why it is there.

PATIENT : How so, if I know nothing about it ? I wish I did.

LANE : Because every night of your life your unconscious mind is telling its story in the form of dreams, and if you will tell me your dreams, I can help you to interpret them.

PATIENT : You are mistaken. I never dream. I have not dreamt for years, or I do dream sometimes but I don't often remember my dreams, and when I do they are both trivial and meaningless.

LANE : If you have never dreamt before, it is because the ideas in the storehouse of your suppressed unconscious mind are so unacceptable

to your conscious mind that you will not admit them even in symbolic form. Now that we have begun the process of looking into that sealed receptacle, you will begin to dream, but your dreams will be always unintelligible, otherwise you would not remember them. They are parables or cartoons.

I do not of course mean to say that these exact words are ever used either by Lane, or by those who consult him, but this is more or less the substance of what takes place in the first few interviews. I have put it in this form, because I want you to understand the part that dream analysis plays in the treatment. You have often been puzzled by this, I think, and in one of your letters describing A's first talk with Lane you wrote that he hoped to be able to make her dream, but you could not see the advantage of that, as you dreamt frequently and wished that you did not, as your dreams were generally disturbing and haunting. Now the value of dreams to the ordinary person is nil, but their value to a person who has been or is being analysed is great, as they reveal what is otherwise hidden.

If you have followed me so far, you will be able to understand now the point of a dream—what it signifies, and how the telling of it can be a help towards curing an illness. It works like this.

When in early infancy, the first conflict takes place (as I have described above) between "Mother" and "Mother Nature" the impulse of the child is to resent the interference with its will and to say "naughty Mummy, naughty Nanny, naughty God" when the authority of either of these is invoked for the purpose of thwarting its desires. When, however, a new authority comes to be accepted with implicit faith, then "Mother Nature" has to be suppressed, and at its promptings the child begins to say to itself "naughty baby." This process may be gradual and undramatic, or it may be sudden and associated with some dramatic incident, but it continues through life and every impulse of "Mother Nature" which is unacceptable to the trained ethical conscious mind of the individual is suppressed into the unconscious—and because the conscious and unconscious are pulling

against each other, instead of pulling together, there is loss of energy, fatigue, mental depression or physical disease. Every dream is nothing more nor less than the dramatisation of the whole unconscious mind in cartoon or parable form. The substance, the setting, the characters, the locality, the story of the dream may vary infinitely, but the meaning is always the same. Every dream is the same dream and deals only with the personality of the dreamer. We dream only of ourselves, and all the persons familiar or unfamiliar who come into our dreams are merely the personification of different parts of our own selves. Therefore, to the analyst who wishes to discover the contents of the unconscious mind, dreams are one of the best and easiest means of access to it which can be afforded to him.

Now I must try and explain how the interpretation of dreams can cure illness. First, you must remember that according to the theory which I am trying to expound, the illness is caused by a conflict between the conscious and unconscious mind of the ill person. A cure can be effected only by the removal of the conflict and the establishment of a synthesis or harmony in place of it. This can be done by changing either the conscious or the unconscious attitude. The dream only reveals the existence and nature of the conflict. It does nothing to remove it. A person is sick and does not know how to get well—he comes to consult Lane as to the remedy. Lane is able to say without asking a single question, "You are sick because there is a conflict between your conscious and your unconscious mind, and because your unconscious wish is so unacceptable to your conscious mind you have made yourself ill in order to prevent yourself from fulfilling that unconscious wish." The patient replies "I do not understand in the least what you are talking about. I don't believe a word you say. I am ill because I have a defective organ—a definite physical infirmity which has nothing to do with my mental attitude—I know why I am ill, there is no mystery about that, the point is that instead of wanting to be ill as you suggest, I want

very much to be well and I come to you to ask if you can cure me as I hear you have cured others."

LANE: "You can cure yourself and I can show you how to do it, though I cannot cure you myself. There are three stages. First, you must realise for yourself from your own dreams that you have an unconscious mind, and that it is very much disapproved of by your conscious mind. This is a simple intellectual process which will come to you gradually as you discover that every dream you have tells the same story in a different form. It will entertain you and will finally convince you, but it won't materially affect your complaint. Second—you will confess to conscious motives, desires, impulses, sentiments or habits of which you disapprove but cannot wholly suppress. This will be a painful process evolving much emotional effort which will bring you relief and temporary improvement.

Third—you will come to understand, and not merely understand but feel emotionally that your unconscious has no cause to fear the disapproval of your conscious, that it has, in fact, every cause to earn the approval, admiration and co-operation of your conscious. Complete synthesis and harmony will then take the place of the conflict which is now raging—the two parts of yourself which are now violently antagonistic and hating each other will join forces and become complete allies in every thought and action. Not only will your illness then completely disappear, but it will never come back and you will have greatly increased energy and force for your daily life and work."

So far I have taken only imaginary and hypothetical cases. Let me take a special case because it is that which I want you to understand and help. A. has an organic disease—valvular disease of the heart, a partly paralysed right arm—and because of this heart trouble she has breathlessness and difficulty of speech which is greatly increased by any excitement. We know what is the matter with her. We know the immediate cause of her present condition. You and all "sensible people" *know* that this is no imaginary

complaint—no mere hysteria—and are naturally disposed to question rather impatiently how this "silly dream business" can possibly do her any good. Now I have written all this down because I want you to understand that the process is not mysterious or spooky or supernatural; it has nothing to do with hypnotism or suggestion or faith healing—it is absolutely and completely rational, logical and scientific. Above all, it is not only not opposed to your own deep religious convictions, but it is the most complete vindication and exposition of the teachings of Christ; it does not depend upon any exceptional powers in the person of Lane—it works, if it does work at all, absolutely automatically and unerringly in exactly the same way for everybody. The only uncertainty is the element of time, and that is where you can do a great deal to help or hinder by understanding or not understanding. I have written at appalling length and have repeated things many times over, because I am counting upon the effect of repetition to make you familiar with the process. I want you to be able to say when you have read this through several times "Well, I do not really understand because I do not know any better than before *why* these things should be, but I do at least partially understand *what* the process is, what is the part which dreams play in it and what is the ultimate object."

Let me follow the special case out as far as I know it up to the present. A. goes to Lane and tells him that she does not dream. He replies as I have described above that she will do so, and she does. Her first dream was a most clear, simple and concentrated presentation in symbolic form of the problem which I have described. She is sitting on a sofa talking to a clergyman—there comes a knock at the door, someone else asking to be admitted, the clergyman takes fright and disappears; there then enters an ugly man covered with earth and tries to take off her clothes. She wakes up in a fright. This is, no doubt, unintelligible to you as it was to her, yet to me it seems so clear that I could not if I tried imagine any

symbolism more exactly representing the situation in which everyone approaches analysis. 1. She is indoors; that means that the dream has to do with her inner life—not her vocational or outside interests. 2. She is on a sofa in conversation with a clergyman. The clergyman is a very obvious symbolism of what I have described as "Mother Law"—that is to say, conventional morality, learnt first from mother, nurse, governess, and later upheld by religion, society, public opinion. He might have been a doctor or a policeman, or a schoolmaster; but a clergyman is the most obvious and the most complete personification of this authority, because he represents religion as well as public opinion. She having accepted the authority of the "Mother Law" (the clergyman), is quite comfortable and happy with him until the knock at the door recalls "Mother Nature," with whom the clergyman is not on speaking terms, but she is on a sofa—that is, an invalid—an absolutely perfect representation of her present condition. 3. Then comes the knock at the door and the clergyman takes fright, naturally because "Mother Law" and "Mother Nature" cannot meet. The door is the door of analysis through which "Mother Nature" gains admittance; but because she has accepted the teaching of the clergyman, "Mother Nature" (that is her own personality at birth, her untutored conscience with all its race instincts and impulses) is represented as a hideous and terrible enemy "covered with earth," to contrast the place he comes from with the Heaven of the clergyman. 4. The first thing he does is to say "Strip off those clothes." Clothes in dreams symbolise a quiet thought or protection. This is, of course, what "Mother Nature" wants her to do—divest herself of all the teachings of the clergyman, the "clothes" with which she has covered up her naked soul to protect it from the criticisms of the world.

If she could have stood up in her dream and, having divested herself of all her clothes, turned to the ugly man, and said: "See now, I am fair; embrace me," she

would have woken up cured, because that would have meant reconciliation with her disapproved and suppressed unconscious; but that was not possible, for the clergyman would be shocked. She is afraid of the earth man, she is afraid of the nakedness which in dream symbolism means truth, and therefore she wakes up in a sweat of fear.

Now the interpretation of the dream will do her no good. It will merely be an amusing intellectual game—stage 1 which I have described above. She will have to dream many more dreams in which that same clergyman and earth man will reappear in countless disguises before she even realises herself what they represent. The next thing that will happen will be an admission that in spite of her life-long efforts to keep this earth man shut out behind the door, he will at times intrude and that his intrusions are most unwelcome—that will be a difficult and unhappy time. Finally she will come to know that this earth man is in reality the Divine part of her own soul—an Angel of God not to be hated and despised and kept outside the door, but to be welcomed and encouraged. He will then be introduced to the clergyman, the two will be reconciled and embrace and she will be cured.

So far I have explained Lane's theory of the origin and cause of most physical and mental disabilities—namely the conflict between the instinctive nature of the individual, evolved through centuries of development of his race, and the moral standards imposed by his environment and accepted by his conscious ethical mind. I have also tried to show how the Freudian technique of dream analysis may serve to reveal the existence of suppressed unconscious desires. I must now try and explain the way in which Lane uses the information obtained from dream analysis to remove the conflict and cure the ailment.

In the above imaginary conversation, I have suggested that there are three processes to be gone through. The first is merely a process of interpretation. A dream is described, associations with its

incidents are then taken, and the dream and its associations together form the basis of the interpretation. The analyst explains the symbolism of the dream and points out the nature of the conflict between the conscious and the unconscious, which the dream has revealed. The patient at first is perhaps not convinced, but his intellectual interest in the interpretation is aroused. After many dreams have been analysed and the same conflict is revealed in a number of different images, the patient begins to accept the interpretation. He then becomes aware of many impulses, habits, desires, which he is ashamed of and does not care to reveal. The second stage in the process is then reached and I have described it as a painful one. It consists either in an effort on the part of the patient to hide from the analyst these objectionable facts which he does not want to reveal, or in a confession of them which causes much emotional discomfort to make. This is the stage in which the personality and methods of the analyst are of supreme importance, and Lane's inexhaustible patience and infinite sympathy are only made possible by the sincerity of his belief in the certainty of his methods. I have already said that he believes that we all have the health which we desire, and I have tried to explain what he means by that. This belief explains his methods in these first two stages of his treatment. He also believes with equal sincerity that you can cure whatever you can love, and this belief determines his methods in the last stage which I must now try and explain.

Up to this point the analysis has only served to reveal to the patient the existence of his unconscious mind and the nature of the conflict which exists between it and his conscious mind. The cure, however, is not complete until synthesis and harmony take the place of this conflict, and the two sides of the patient's nature are completely reconciled. It is in the process by which this is accomplished that Lane's psychology and methods seem to me to differ from those of the Freudian psycho-analysts. As I have shown, the earlier stages of analysis are in the

nature of a rehearsal of the Day of Judgment—a confession on a grand scale. Every action, motive, habit, impulse, and sentiment is brought to light and examined, every corner not merely of the conscious, but of the unconscious mind, is ransacked and exposed to the full light of day. The whole story of the patient's life is unfolded, the whole of his character is revealed. During this period of revelation, a process goes on, which is the exact reversal of what has taken place during the lifetime of the patient up to this moment. The same psychic discomfort which has led to the suppression of impulses and emotions into the unconscious, under the influence of external authorities, is now experienced in digging them out and bringing them back into consciousness under the influence of the analyst. The analyst becomes the champion of all these disapproved-of and suppressed qualities, and coaxes them back into favour; but in doing this he becomes the antagonist of the conventional morality which has led to their suppression and appears to the educated conscious mind of the patient to be a revolutionary and immoral influence. The conflict for a time, therefore, is intensified. At first the unconscious fights hard to maintain its obscurity and resists the attempts of the analyst to draw it out. The subterfuges it resorts to are ingenious and very often the patient develops new physical ailments which send him back to the doctors to escape from the analyst. If this crisis is successfully overcome and the analysis is persevered in, it is the turn of the conscious mind to feel itself attacked and it then adopts a defensive attitude. If the qualities that have been suppressed are according to the analyst really admirable, then the teaching which has led to their suppression must be wrong and the whole moral standard of the patient is shaken to its foundation. He then tries to persuade himself that all that he has hitherto believed right is really wrong and all that he has believed wrong is right. This is a new difficulty and more psychic discomfort is produced. Complete synthesis only takes place when the patient's knowledge

is sufficiently complete to dispel all disapproval and the condition which I have described as normal is reached. Love then becomes the only law of his being.

In all this process the analyst is regarded as a judge. First, it is assumed that he must disapprove of all the patient's buried impulses, which he has been taught to regard as the promptings of the Devil, and the confession is made with shame, but in the hope that what is revealed may be forgiven. Then, with infinite relief and wonder the patient discovers that what he has been concealing all these years is buried treasure, that the nature he has suppressed is not a carnal one which has obstructed his poor striving after spiritual perfection, but a divine one which no human influences have succeeded in destroying; the impulses he has confessed with shame are not the promptings of the Devil, but the voice of God himself. It is because Lane is able to believe this himself, and to make his patient believe it in time, that his treatment, if persevered in to the end, results in a cure—in the substitution, that is, of harmony for conflict. That is what he means when he says, "You can cure whatever you are able to love." Love in this connection does not mean pity or affection, but admiration, approval, veneration.

It matters not if the ailment is physical or moral, the treatment is the same, and it differs from the treatment of the doctor in the one case or the moralist in the other. Drunkenness, prostitution, sexual lusts, cruelty, avarice, deceit—these are not only called sins and crimes by the community in which we live, but are recognised as such by the individual who commits them. The drunkard does not consider himself a better man than the sober, the prostitute does not profess greater virtue than the chaste woman—both know that they are "bad lots," but continue in their evil ways, either because their will is too weak to overcome temptation and habit, or because they deliberately prefer the pleasure they derive from the indulgence of their vices to the approval of their more respectable neighbours. In

both cases, there is a definite desire for an indulgence which is both enjoyed and disapproved of. The moralist seeks to cure these vices by strengthening the forces of disapproval. He does one of two things. He acts as a stimulant to one or other of the two sides of the delinquent's nature, which are in conflict. But he never reconciles them. He either makes the sinner better or worse. If he makes him better, *i.e.*, reforms him or cures him of his bad habit, it is by strengthening his will and giving him a motive strong enough to suppress it; but as the conflict which caused the bad habit has not been removed, the cure will always be accompanied by loss of efficiency in some other direction—there will be a price to pay for the cure. Lane adopts another method. He deliberately encourages the enjoyment and not the disapproval. "You are right," he says, "to pursue happiness in your own way, but are you sure that the way you have adopted is bringing you the greatest happiness? Don't disapprove of yourself for seeking happiness, but see whether you cannot get more in another way. Your sin is the protest of your primitive instinctive nature against the conventional morality which has told you that duty, and not happiness, should be the object of your desires. The desire for happiness is really the search for God and not the temptation of the Devil. The authorities who have taught you to suppress this desire have obstructed your search for God, and it is because that desire is really a spiritual craving that it has refused to be suppressed; but, as it has been denied an outlet and cannot reach to God, it spends itself in a determination to punish your educated, civilised, moral self, which has thwarted its purpose. Your sin is in fact the effort of your soul to punish your body for having imprisoned it. Once understand this, and reverence will take the place of disapproval. Your primitive instinctive nature and your civilised moral nature will both realise how they have been mistaken; instead of fighting each other they will join forces, and united and strengthened will proceed on their journey

God-wards. Then, not only will you no longer desire to be drunk or immoral, but you will have a sympathy with these weaknesses in others and an increased potentiality in helping them."

Precisely the same method is applied to physical ailments. The doctor sees only the external symptoms—the operation of the bacillus, the poisoned organism, the inflamed tissue, the fever in the blood ; and he applies the best physical remedy which his skill and knowledge can suggest. He knows nothing of the psychological motive for the disease, and has not yet learnt to look for it.

Lane would say, "Your gout, rheumatism, cancer, pupus, headache, indigestion, tiredness—whatever the complaint may be—is, as in the case of the moral delinquency, a definite but unconscious desire to punish your body. When you can discover why you wish to disable that part of your body which is affected, you will realise that the wish is a protest of the soul against the body, which has misunderstood and enslaved it, and is therefore a thing to be revered—loved. This understanding will remove

the disapproval, the desire for disablement, and your disease will vanish, though if your body has been seriously impaired, Nature may take a long time to repair the damage and may even be unable to do so completely."

This explanation has grown to a greater length than I could wish, but that is because I have had to write in a hurry, and have had no time to condense or revise what I have written. Even so, I have but touched the fringe of the subject and the explanation is far from complete. I hope, however, that it may give you some idea of the kind of way in which this psychological treatment works, and the part that dream analysis plays in it. There is nothing really new about it, as it is only the teaching of Christ applied literally and thoroughly with the help of Freud's technique and freed from the limitations and modifications which have been imposed upon it by a morality which is older than Christianity, and which Christ himself was unable to destroy. It is, indeed, the fulfilment of the law, which, for 2,000 years, mankind has tried, but failed, to accomplish.

Exposé de la Doctrine Naturiste Professée par la Société Naturiste Française

Par DR. PAUL CARTON

LE naturisme est une doctrine synthétique, à la fois scientifique et philosophique, qui préconise l'obéissance primordiale aux lois de la nature, en tant qu'elle représente l'œuvre d'une Énergie Suprême, Créatrice et Ordonnatrice Universelle.

Tous les enseignements humains doivent posséder une base religieuse, impliquant une foi dans l'existence et la direction d'une Force Spirituelle Universelle, qui unifie tout en elle et à laquelle nous devons culte, obéissance et amour, en même temps que nous devons respect, aide et affection à son œuvre créée : les hommes et la nature entière.

L'être humain est une image réduite de l'Activité Créatrice Universelle : il est à la fois esprit, force vitale et matière, groupés dans une unité individuelle. Ses forces de vie et de guérison sont innées. Elles se manifestent à l'appel des énergies volontaires et des excitations extérieures au moyen de l'organisme matériel. Elles sont les gardiennes de la structure corporelle et se font médicatrices, en cas de lésion ou de déséquilibre. Alors, elles s'emploient, sous forme de symptômes morbides, à réagir pour purifier et rééquilibrer le corps. C'est par leur entremise obligatoire qu'agissent moyens de traitement et que s'opèrent les guérisons.

La vie humaine est soumise à des lois d'origine, d'évolution, de progrès et de but, d'ordre matériel et immatériel, c'est-à-dire naturel et divin que, seule, l'étude synthétique et éclairée des sciences, des philosophies et des religions permet de mettre à jour et de démontrer avec certitude.

La médecine naturiste est fondée sur ces lois. Aussi, étudie-t-elle l'homme en tenant compte de ses origines, de sa constitution, de son évolution et des liens étroits qui le relient à ses milieux naturels. Elle enseigne que les raisons premières du bonheur, de la santé et de la guérison sont d'ordre général et élevé, et qu'elles résident, avant tout, dans des faits d'obéissance ou de désobéissance aux lois divines et naturelles qui règlent l'activité biologique et mentale de l'être humain.

C'est dire que la santé est une conquête qui s'acquiert et se mérite par un effort constant de maîtrise des passions et de perfectionnement de soi-même.

Les principales sources de santé sont : l'alimentation simple, sobre, pure, pay-sanne, aussi peu carnée qu'il est possible, comprenant une part d'aliments crus ; l'exercice naturel bien réglé ; le bon fonctionnement des émonctoires ; les adaptations vitales logiques et progressives et la bonne direction mentale.

Les maladies résultent invariablement de fautes commises contre ces lois de vie saine. Elles se déclarent comme des échéances d'erreurs accumulées et à titre de sanctions qui avertissent. Elles sont des crises purificatrices qui éliminent les poisons et obligent à un répit salutaire.

La santé et la maladie sont conditionnées par l'état humoral qui dépend lui-même de la vie saine ou malsaine. Aussi, les maladies sont-elles, avant tout, d'ordre général, humoral, avant de se manifester par une détermination locale. Les microbes, en effet, ne vivent que de la détérioration des terrains organiques et les maladies infectieuses se déclarent bien plus par déchéance des résistances spontanées que par contamination pure et simple.

Les immunités naturelles sont les plus sûrs garants de préservation morbide, de guérison durable et de progrès humain. La soumission aux lois de vie saine, matérielles et spirituelles, peut seules entretenir, les renforcer et les rétablir. Les immunités artificielles (sérum et vaccins) ne doivent donc pas être considérées comme le summum de la thérapeutique, car en diminuant le nombre et la gravité des maladies aiguës, elles ne font que détourner les échéances morbides qui se manifestent alors par un accroissement des maladies chroniques.

La thérapeutique naturiste date d'Hippocrate, son fondateur. Elle est l'art d'exciter, de nourrir et de conduire les individus selon les lois physiologiques de l'espèce et du tempérament, en tenant compte des circonstances extérieures du moment (année, saison, climat, etc.) Elle agit avant tout sur l'état général. Elle recherche d'abord la purification et le rééquilibre organiques et obtient par la même la guérison des affections locales. Son plus puissant moyen d'action est le régime alimentaire, minutieusement déterminé ; puis viennent les soins d'hygiène générale : réglages de l'activité physique, des exonérations toxiques, des adaptations vitales et de la conduite mentale. Au cours des maladies, elle respecte les symptômes qui sont l'œuvre des défenses naturelles et les aide dans leur office preservateur et curatif. Dans ce but, elle réprouve l'usage courant des produits pharmaceutiques et ne reconnaît comme physiologiques et bienfaisants que les agents naturels de vie et de guérison, fournis par les aliments, l'exercice, l'air, l'eau, le soleil, les influences vitales et mentales, appliqués avec rythme et clairvoyance. La réforme individuelle est son but occulte, parce qu'elle est la base du bonheur, de la santé et du progrès personnels et collectifs.

[The Editor has pleasure in announcing the publication in next month's HERALD of an absorbing article by Dr. Paul Carton—"Médecine Blanche et Médecine Noire"—which considerations of space made impossible for him to insert in the present issue.]

Will *versus* Habit

By DR. FRANK CRANE

(By kind permission of the Editor of the "Pall Mall Gazette.")

"We love nothing with such passionate pain as a bad habit.

It is a pleasure, of course, or we would not keep it up; but it is a torment.

To what good thing do we cling with that crazy desire we feel toward the wrong thing?

What is that fire-sweet, hateful yet precious quality that inheres in things reprehensible?

A man once asked a woman, 'How do you want me to love you?' She answered, 'Like a bad habit.' And that was demanding a great deal.

The bad habit is like eczema of the soul. You feel an irresistible desire to indulge in it, and when you indulge in it you get nothing but pain, just as the eczema on your wrist intolerably demands scratching, which only makes it worse.

In dealing with a bad habit the essential thing is to remember the only psychological law by which such things are curable, to wit:—

That the desires be changed by the will operating through the habit.

This is the most valuable truth that any human soul can believe.

By working in accordance with it we are saved; by denying or ignoring it we are lost.

It is this law which makes it possible to acquire culture.

By it one can change his inward cravings and bring himself to any desired condition of character. Without this law life would be hopeless; the individual would never progress; there would be no possible improvement, only increasing degradation.

In a bad habit the thing we want to eradicate is the desire that pushes us toward it. If it is drink, we want to get rid of the thirst; if it is the eating of sweetmeats, we want to get rid of the hunger.

The only way to proceed is first to set the will to watch, and whenever the craving comes on simply not to yield.

This may mean struggle, wretchedness, feverish misery, and perhaps disqualification for our work.

But we absolutely must persist. It is our only hope. And we can comfort ourselves with the knowledge that our nature inevitably yields to our will in the end.

It is not going to be an endless, life-long combat; by and by nature gives in and a new set of desires arises in us which are in accord with the will.

This is utterly true gospel. You may risk your soul on it. Continue to not do a thing and in time the desire to do it vanishes.

The only hope for self-improvement—in fact, the only hope for a life of decency, to say nothing of force and refinement—lies in keeping the will in the driver's seat, the reins of the desires well in hand.

For there is another law in human nature which is the converse of the law above stated. It is: That if one allows himself to be controlled by desire—that is, does only what he feels like doing—the desires steadily grow coarser, the animal swallows up the spirit, and, in plain English, one rapidly goes to the dogs.

This law also is as true and hard as gunmetal.

Are you will-ruled or desire-ruled? Answer that question of questions to yourself, and you will know not only whether you are a good or a bad person (for that's about all the difference), but whether also you are a strong or a weak person, a force or a lump, a growing or a rotten organism.

But what if the will is gone, destroyed? Answer: That is a mere figure of speech. No man's will was ever destroyed. He always has a piece left."

The Germ Theory of Disease

By H. BAILLIE-WEAVER and ROBERT H. SPURRIER

"Some day I shall have a tombstone put over me and an inscription upon it. I want only one thing recorded on it, and that to the effect that 'he laboured to divert his profession from the blundering which has resulted from the performance of experiments on the sub-human groups of animal life, in the hope that they would shed light on the aberrant physiology of the human groups.' Such experiments never have succeeded and never can, and they have, as in the case of Koch, Pasteur and Lister not only hindered true progress but have covered the profession with ridicule."

IN these words written to the *Medical Press and Circular* but a few weeks before his death in June, 1889, Professor Lawson Tait gave final expression to the faith that was in him with regard to the evil effect produced by the practice of experimentation on living animals upon the progress of the healing art and upon the reputation of the medical profession. It is well that this utterance, made by one who was a distinguished member of that profession, should be recalled from time to time and that an enquiry should be made as to how far the accumulated experience of the years intervening between the date of the Professor's pronouncement and the present day have or have not justified it and brought conviction of the truth proclaimed almost a quarter of a century ago by one whose voice was then heard among his brethren but as the voice of one crying in the wilderness. It is perhaps specially appropriate that it should be recalled and the enquiry made when, in celebrating the centenary of his birth, the press is full of laudation of the work of Louis Pasteur.

The investigations pursued by Pasteur, as everyone who is at all conversant with the subject is aware, were not pursued solely along the pathway of vivisectional research. Those which absorbed his attention and interest during the earlier years of his career were undertaken within the realm of chemical crystallography, but the aspect of his work with which this article is concerned is the aspect which called down upon it the condemnation of Professor Tait, in which were included not only the

researches of Pasteur himself but those of Professor Robert Koch and the late Lord Lister. It was out of the researches conducted within the bodies of living animals by this trinity of investigators that there came forth the triple issue of the germ theory of disease, the modern methods of medication based upon that theory in which vaccines and sera are the principal therapeutic agents, and the antiseptic system of surgery.

In discussing the germ theory of disease it is of importance to remember that although the existence of micro-organisms was demonstrated microscopically as far back as the year 1683, belief in bacteria as the causal agents of disease is a belief of comparatively recent growth: it is also of importance to remember that this theory of causation has been preceded by many others in the days that are past as doubtless it will be followed by others in the days that are yet to be. Indeed it is only within the last 50 years that mankind has learned to regard the microbe as a menace to his health, yet within this period of time the doctrine has taken so deep a root that belief in the baleful effect of bacteria is recognised as in itself an active agent in the causation of disease. "Wrong teaching about germs," says Dr. Bean, an osteopathic physician, "has instilled into the minds of many a poisonous fear which is in itself a curse to good health," and, if one needs orthodox confirmation, it is supplied by a writer in the *British Medical Journal* who has been constrained to cry out that

"the fear of the microbe now haunts the minds of many till it becomes an obsession."

It is to the labours of Pasteur, if not entirely then certainly to a very large extent, that the world owes this theory of disease causation. Professor C. J. Martin, the Director of the Lister Institute of Preventive Medicine, in the evidence he gave to the 1906 Royal Commission on Vivisection, explained that Pasteur's experience on the subject of fermentation led him to the generalisation that infectious diseases might be interpreted as particular fermentations due to specific micro-organisms, and this theory it is claimed he established as a result of his experimental researches. To quote Professor Martin's words :

By a series of masterly experiments on animals he established the truth of his hypothesis in the case of anthrax, and chicken cholera and swine erysipelas.

These results, he affirmed, may be regarded as the foundation of the whole modern study of contagious diseases, and their extension by Pasteur and his pupils and by bacteriologists and pathologists all over the civilised world has led to the discovery of the causation of most of the infectious diseases to which man is liable.

Now, despite Professor Martin's affirmation, the question as to whether or not this hypothesis has been established is still a matter of controversy, inasmuch as in its application to human disease there is incontrovertible evidence in existence to show that no single bacterium—to use a term which is generic and includes microbes, micro-organisms and germs—which has been discovered has been known to fulfil *all* the conditions which bacteriological science has declared to be essential of fulfilment before it can be regarded as the proven cause of any given infection. It must, however, be recognised that the theory upon its introduction found almost immediate acceptance as a working hypothesis, and that it has been generally accepted as correct by the medical profession. But although it is true that the germ theory of disease has found general acceptance among the members of the medical profession, there have always been, both inside and outside the ranks of that profession those who have

found themselves unable to accept it, and among these are the eminent names of Florence Nightingale, Alfred Russel Wallace and Dr. Granville Bantock, to mention but three of them. Even before the actual inception of the theory, when it was still "in the air" so to speak, Florence Nightingale, whose "characteristic commonsense" has recently been commended by a writer in the *British Medical Journal*, stoutly opposed it. Writing in 1866 to a doctor, she declared the specific disease doctrine to be "the grand refuge of weak, uncultured, unable minds, such as now rule the medical profession from Dr. . . . downwards, who has the biggest practice in London," and her words both in their vigour and content recall the comment with which in recent years Sir James Barr dismissed in the pages of a leading medical journal the contentions of a contemporary. These are his exact words :

On causation he is not the only writer who flies to that refuge for the destitute—microbes and their toxins—to explain all the ills that flesh is heir to. (*British Medical Journal*, April 15th, 1916.)

Writing a year later the same lady characterised belief in the germ fetish and belief in the witchcraft fetish as products of one and the same mental condition, and in the year 1896, we are told by her biographer, she revoked by codicil a bequest of £2,000 in her will because "it would only end in endowing some bacillus," she said, "and I do not wish that."

To the theory that pathogenic microbes exist for the purpose of causing disease in otherwise healthy bodies to which they gain access, and that the only safeguard against them is some kind of antitoxin with which everyone must be inoculated to be saved from attack by some or all of the diseases which affect the body, Professor A. R. Wallace raised a strong objection in his book entitled *The Work of Life*. Therein he urged the ground of that objection in the following pregnant passage :

This view seems to me to be fundamentally wrong because it does not show us any use for microbes in the scheme of life, and also because it does not recognise that a condition of health

is the one and only protection we require against all kinds of disease; and that to put any product of disease whatever into the blood of a really healthy person is to create a danger far greater than the disease itself.

The objection raised by Professor Wallace to the germ theory of disease on the ground that it finds no place for microbes in the scheme of things, cannot be urged against the theory which Dr. Granville Bantock propounded in the *précis* of his evidence, which he submitted to the members of the 1906 Royal Commission on Vivisection as an explanation of the presence of so-called pathogenic germs within the human body. This theory summarised in the briefest terms is that the presence of micro-organisms therein is the result and not the cause of disease; that their action is beneficent and not maleficent, and that just as outside the body they act as natural scavengers so also inside it one of the rôles they play is that of the scavenger. To this view Dr. Bantock was brought as a result of the correlation of his own observations and experiences with the results yielded by the researches of those who have studied the growth, habits, customs and transformations of bacteria in the normal processes of nature and in the biological laboratory. Along these lines of research much valuable work has been done, and, as Dr. Bantock pointed out in his *précis*, it was long since discovered that in order to convert filth and dead organic matter into harmless constituents, Nature employs micro-organisms as her indispensable agents. Thus in the modern septic tank, it is the action of micro-organisms which dissolves sewage; it is their action which converts manurial matter into the saline constituents essential to plant life, and in the natural purification of filth polluted streams and in many other directions it is admitted that they play a beneficent part. Indeed we are told by a writer in *Popular Science Siftings*, that if it were not for bacteria the world might be piled up with dead plants and animals, and, he says, quoting Mr. R. L. Kahn, although it is well to emphasize the relation of bacteria to disease "their

purpose seems to be not to cause disease and death, but life and health."

With the theory advanced by Dr. Bantock, Dr. Wilson, one of the members of the Commission to which it was submitted, has definitely associated himself in his reservation memorandum which is appended to the Commission's report. This he declares he can do the more readily because he had arrived at similar conclusions to those reached by Dr. Bantock from a close and independent study of the subject, although he had approached it all along from the public health point of view, while Dr. Bantock had approached it, in the first instance, from the surgical side. Moreover, Dr. Wilson emphasises how essential micro-organisms are to the maintenance of health, and how erroneous are some of the theories and groundless the microbial scares when some of these organisms are found to be associated with diseased conditions.

This conception of the microbe, however, as the scavenger of the body who rids it of the débris of disease, Dr. Bean regards as presenting but a fragmentary idea of their beneficent activities, and Dr. Valentine Knaggs, basing himself partly on the discoveries of Béchamp and partly on occult teaching, argues that they are not only the scavengers of death but the builders of life. In his pamphlet on "The True Germ Theory," he contends that all forms in which life functions, whether animal, vegetable or mineral, are built up of cells, which in their turn are composed of colonies of microbes, the microbes resolving themselves into the still smaller living elements which M. Béchamp termed microzymas. These microzymas, he suggests, are the electrons of science which under the guidance of electro-magnetic forces, governed by natural laws, group themselves together into the aggregations of atoms of which all forms are composed. It is the microzyma that evolves the germ and the germ that builds the cell, and it is into the microbe and the microzyma that the dead cell ultimately resolves itself. Now there is going on within the body

a continuous process of construction and reconstruction in the formation of new and the repair of broken down tissue, and this work of construction as also the labour of reconstruction is undertaken by the micro-organisms. Hence you find them present in health and present also in disease, but whether in association with health or in association with disease their action is beneficent, and the germs that are found in any part of the body affected by a disease are nothing more than destroying germs or scavengers. They are not themselves the causal agents of disease but they are constantly associated with it because the lowered condition of health, the lack of vitality which constitute the first stages in the disease process, cause the cells to begin to disintegrate and thereby set free the microbial colonists of which they are composed.

Generally speaking, the conditions which give rise to the beginnings of disease are wrong thought and feeling, wrong diet, wrong social conditions, overwork and strain, impure living. These are the things which drain the vitality of the cells and cause them to break down, and the micro-organisms set free in the process of disintegration take up the devitalised, poisoned matter and change it into something less harmful to the blood. Sometimes it may be the body is so badly poisoned and the cells break down so rapidly that the microbes are themselves poisoned in their efforts to disperse the products of disease and in these circumstances they may add to the amount of toxic matter within the body. "Accumulation of poisons do the damage," says Dr. Bean, "not the accumulation of germs, and every effort should be made to do away with the accumulation of poisons. Measures that will prevent and do away with the accumulation of poisons are very different from those put forth to kill germs."

Now it must be admitted that this unorthodox conception of the purpose of the presence and action of germs within the body of mankind has failed to excite the interest of the medical profession, and it must be acknowledged that up to the

present it lacks scientific proof, though by the way it is not peculiar in this respect, seeing that the orthodox theory seems to us to be in the same position. It is instructive, however, to reflect how far it goes to explain many of the facts which that theory is unable to explain, and especially to consider it in relation to the discoveries of Dr. Abrams which seem destined to revolutionize the present day practice and teaching of medicine. Particularly suggestive in this connection is the declaration made by Dr. Abrams in his book, *New Concepts in Diagnosis and Treatment*, published in 1916, viz., that "whether the object of our differentiation is a human or a germ, we are only dealing with a congregation of vibrating atoms which in their varied combinations are the basic constituents of all that exists." Into these considerations and reflections it is not possible to enter in this article, but whatever may eventually prove to be the true function of the germ in health and in disease, signs are not wanting in the changing world of to-day that among the many beliefs hitherto accepted in the realms of religion, science, sociology and art which are being challenged and overthrown, new thought and new discovery are modifying and shaking, where they have not altogether overthrown it, belief in bacteria as the causal agents of disease, though it is to be doubted whether the medical profession at all realises the extent to which unorthodox doctrines are leavening the lump of bacteriological orthodoxy.

Even as early as March, 1909, we find the editor of the *Lancet*, writing in the issue of the 20th of that month, making a pronouncement in which criticism of the theory is based on the ground of its insufficiency to explain all the facts of disease. After declaring that

The bacterial theory of infectious disease has been held unchallenged for many years, and although it has not been upset yet it must be acknowledged that there are certain facts for which the theory does not fully account ;

the editor proceeds to define the postulates of Koch. These postulates, which are the bacteriological test of the genuineness of

a germ, define the relations which should subsist between the bacteria and the disease to which they are alleged to give rise. They are five in number and with *all* of these a micro-organism must comply before its claim to be regarded as the causal organism of the disease with which it is primarily associated can be regarded as proven. With slight modifications, which he does not describe, the editor declares, these conditions still hold good, but he goes on to remark that

it must be acknowledged that all these postulates are complied with very rarely indeed, if ever.

Two of them, for instance, demand that

the organism must always be discoverable in cases of the disease, and

that it must not be present in other diseases or in health,

and the editor suggests that as it is not at all rare to fail to find the causal organism in an individual case of the disease, that as many micro-organisms which are considered to be disease producing are frequently found in healthy persons, that as there is a profuse diffusion of causal organisms without a corresponding production of disease, and that as it has long been known that a microbe can lose part, or even the whole, of its power to produce disease and normally harmless microbes can become harmful, therefore some factor other than the microbe must play a complementary part to it in the causation of disease. Referring to the many instances quoted by Dr. Hamer in which the causal organism of a specific disease is not capable of itself of inducing that disease, the editor says that the most obvious solution of the difficulty is that the resistant power of the body is the factor which is accountable for the apparent varying infectivity of the causal organism. This would appear to be the solution accepted by the reviewer who, writing in the *British Medical Journal* of October 17th 1914, remarked :

It is the fashion of modern times to attribute everything to microbes, but it is probable that the microbes would make little headway if the ordinary rules of hygiene were followed and the soil for their development kept in physiological condition.

In addition to these pronouncements taken from our leading medical journals, which indicate very definitely the questionings which have been and are being aroused in the minds of the more progressive members of the medical profession with regard to the germ theory, many other pronouncements have been made within recent years which demonstrate not only a remarkable movement away from the orthodox conception of the part played by germs in the causation of disease, but show also a surprising degree of assimilation of the unorthodox theories which have been outlined above. Within the limitation of space assigned to this article, it is impossible to refer to more than two or three of them, but mention must be made of the significant admission of Sir James Goodhart, Bart., M.D., LL.D., on October 18th, 1912, in delivering to the Royal College of Physicians the Harveian Oration of that year. In the course of his oration this eminent authority said :

... pathology is still shifting. We have not yet reached finality. Even bacteria are probably results and not causes.

Reference must be made also to the witness borne by Professor Dixon, F.R.S., in the year 1913, to the beneficial influence of the bacterial flora of the human intestinal tract. "The body," he said, "depended on these extraneous organisms for the effectiveness of digestion." Further, special attention must be drawn to the remarkable article by the medical correspondent of the *Times*, which appeared in the issue of June 20th, 1920, in which in discussing "New Teaching in Medicine," he refers to "the bacteriological age which has just closed," and to the "revolution" in thought which is taking place in the medical schools. He says :

The bacteriological age, which has just closed, had as its motto 'Stamp out bacteria and you will stamp out disease.' That doctrine was inculcated into the students of yesterday, and was accepted almost without a murmur. The student of to-morrow will hear it, but only as an echo.

The writer continues :

The truth is you cannot stamp out bacteria. They are everywhere, in nose and throat, on

skin and in bowels, in the lungs, it may be even in the blood. And—here is the point of revolution—for the most part they are harmless. In general, for there seem to be exceptions, bacteria will not of themselves cause disease. A third partner is needed. There must be a soil, there must be seed, but there must also be the unknown quantity or circumstance, which unites seed and soil to produce growth—i.e., disease.

It is this *third* partner and not the microbe that he refers to elsewhere in this article as "the determining factor" in the production of disease! This pronouncement goes far in the direction of acceptance of the unorthodox theories, but it does not go quite so far in that direction as do the views expressed in an article which appeared in *Popular Science Siftings* of September 2nd, 1919, in which the writer asserts that

Medical theories concerning our commonest and most deadly germ diseases have been entirely upset. Independent investigations in various parts of the world have led to this conclusion. . . . Medical science found the various kinds of bacteria swarming in the different germ diseases and had no doubt they were the cause of the trouble. Now science has shown that that view of the cause of disease is almost entirely wrong. . . . The old microbes were present in the disease, of course, but it has been found, we are assured, that they were comparatively harmless, perhaps beneficial, because they ate up dead organic waste matter in the system. . . . It had long been known that certain kinds of microbes were useful in cleaning up decaying matter in the outside world, but it is now proved that they perform the same duty within the human body.

The changed and changing attitude of the medical profession towards the germ theory of disease is not, however, indicated solely in criticism of the theory itself; it has found frequent expression in the criticisms which have been and are being directed towards the methods of medication based upon that theory. To the failure of these methods, in which sera and vaccines are the principal therapeutic agents, many medical men have borne witness to which only a passing reference can be made here, though attention may perhaps be drawn to the evidence of Dr. McWalter on the subject as containing in a convenient and condensed form the essence of the accumulated criticism. This evidence is to be found in two issues

of the *British Medical Journal*. Writing in the issue of January 16th, 1915, Dr. McWalter declared

The more recent biological and microbic conceptions of disease lead to even more crude therapeutics. Disease being caused by the presence of a pathogenic organism the problem apparently was to kill the microbe. Hence there came an era of microbicidal treatment. It mostly ended in failure. . . .

His second indictment, which is perhaps even more damning than the first, is phrased in the following sentence:

There seems to be little doubt that almost all our meddling methods of medication do more harm than good. (*British Medical Journal*, June 12th, 1915.)

Further, in passing, reference must be made to the fact that within the last two years, Besredka, the head of the Pasteur Institute in Paris, has challenged the whole conception of immunity to disease upon which the so-called preventive treatment by means of inoculation with bacterial vaccines is based. According to this theory, immunity to disease is produced by the elaboration within the blood of the person inoculated of antibodies or antitoxins to the disease against which he is vaccinated, which protect him against subsequent attack by the living germs of that disease. It is this theory that Besredka has challenged with the result that, as the *Times* medical correspondent puts it, "a kind of dethronement of the blood as the chief agent of "attack on our microbial enemies is threatened," and the *British Medical Journal* has described Besredka's theory as "of such enormous practical importance and so subversive of ideas hitherto held by bacteriologists that they merit close study by the whole medical profession."

Another factor in this movement of the medical mind away from generally accepted theories which we ought to mention, inasmuch as it cannot be doubted that it has produced a profound impression, but to which only a passing reference can be made, was Sir Almroth Wright's indictment of Listerian surgery during the war. This system, which is based upon the germ theory of disease, has always had its critics and many years before the war its

use had been abandoned in many hospitals and by many medical practitioners in favour of the aseptic method. It has, however, always had its supporters, and during the war many voices were raised in its favour and its ritual was followed by many surgeons. It is not surprising, therefore, in the circumstances, that Sir Almroth Wright's declaration in the *British Medical Journal* of November 13th, 1915, that

practically everybody has become aware that the antiseptic system, so far as the treatment of wound infection is concerned, has completely broken down.

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deplorable results obtained by the Listerian treatment. (*Lancet*, September 16th, 1916.)

It is not only to the extent to which it has instilled fear of the microbe into the mind of man and introduced into medicine crude and even harmful methods of medication and led to deplorable results in surgical treatment, that the Germ Theory has been productive of ill. In other directions it is responsible for an enormous amount of ignorance and harm, and there seems to us but little doubt that the evidence which has accumulated since the time of Professor Lawson Tait has confirmed the truth of his affirmation that the researches of Koch, Pasteur and Lister have hindered true progress and will bring, if they have not already brought, ridicule upon the medical profession. There can be no question, for instance, that in focussing attention upon the germ as the cause of disease it has diverted attention and effort from clinical observation and investigation. This opinion is held by Dr. Hastings Gilford, who gave expression to it in an article which appeared in the *British Medical Journal* of June 8th, 1912, wherein after stating that

It seems at first sight to be quite preposterous for anyone to assert that the work of Pasteur and Lister has in some respects had a retarding effect upon medical science, he goes on to remark

but that such is the case can, I think, be demonstrated beyond question.

Moreover, in the course of this article, Dr. Gilford emphasises his point of view by declaring that knowledge concerning a large group of diseases still remains in almost as benighted a state as it was in the sixties, and asserts

That our understanding of bacteriology, instead of enlightening our darkness in regard to these diseases, has tended to obscurity is shown in many ways, perhaps in no respect more emphatically than by the present status of clinical medicine as a science in comparison with bacteriology.

Commenting upon the views expressed in this article, the editor of the journal in which they appeared remarks that one of the penalties which has to be paid for the benefits received from men of genius is a noticeable tendency to persist in the line of thought and investigation to which men have been impelled by their discoveries, and, he adds, thereby endorsing the view expressed by Dr. Gilford,

Matters pathological are thought about almost exclusively in terms of bacteria and bacterial diagnosis to the neglect of those methods of research which are based upon more universal factors.

A very good description of the nature of the methods of research based upon these more universal factors is to be found in a book entitled *Experiments on Animals*, by Mr. Stephen Paget, who was and is, a firm believer in the bacteriological methods by which they have been replaced. In that book Mr. Paget says that in days gone by medical men occupied themselves with "the constitutional personal aspect of a case of infective disease," which he considers they over-estimated. He says that "they studied with infinite care and minuteness the weather, the environment, the family history, the previous illnesses of the patient—everything except the immediate cause of the trouble"—the immediate cause being, of course, the germ. To such an extent, however, have these methods of research been banished by bacteriological methods that we have the danger to which the *British Medical Journal* has called attention, viz., the danger that too great concentration on

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laboratory findings may divert attention from the condition of the patient as a whole, and the additional danger created by the fact that

some patients now have time to die or get well before a really scientific diagnosis is reached, and there is a greater chance than formerly for the patient to be forgotten in the pursuit of his disease. (*British Medical Journal*, May 11th, 1918.)

It is to the pass of confusion, error and chaos indicated in this article that the labours of Koch, Pasteur and Lister have, it seems to us, brought the medical profession, which nevertheless lays claim to speak with an inspired voice on the subject of human health and to an ever-increasing measure of compulsory control over the bodies of children and of adults.

The pathway to it and along which it has been impelled by the work of Pasteur and Lister and Koch is the retrograde pathway of vivisection, and it is upon this method of research that the present-day theory and practices of medicine are primarily based. "Such experiments," says Professor Lawson Tait, "never have succeeded and never can," and certainly the evidence presented in this article cannot be said in any way to controvert the truth of this statement.

[Owing to pressure of space the Editor has had to hold over two important articles, namely, "Osteopathy," by M. Grantham Browne, and "Our Daily Health," by Eustace Miles, M.A.; both of which he hopes to publish next month.]

The Inner Life

Fairies and their Work

(Continued)

By E. L. GARDNER

III.

Many readers of "The Coming of the Fairies," by Sir A. Conan Doyle, will welcome further information respecting the wonderful and abundant nature-spirit life with which we are destined probably to become much more closely acquainted. With the loss of our earlier intimate touch with Nature we have drifted apart from this sister stream of life. The bent of later-day science has been largely materialistic, and the commercialism of modern civilisation also has helped to isolate us. So much, too, of the appearance and doings of fairies has been told and written dressed in such fantastic garb that confidence in their very existence has almost vanished.

A record of direct observations of deva and fairy activity, made by one who is singularly talented for such an investigation,

cannot fail to be of interest and value to all who realise the keen vitality and intelligence displayed by plant life.

The observations were made in Yorkshire, Lancashire, and the Cumberland lake district. Mr. Sergeant, the clairvoyant referred to in the above book, is the observer. Most of the investigation was done in the spring and early summer of last year, and the simple method adopted was to obtain a lodging in a secluded part and make excursions on foot. Accompanied by his wife (with her notebook), and seated in a selected spot, Mr. Sergeant quietly dictated descriptions of the nature-spirit life around them. It is these records that are presented here.

A word should be added as to Mr. Sergeant's qualifications. I have known

him for several years, have frequently accompanied him, and am absolutely convinced of his integrity and of his honesty of mind and purpose. Clairvoyance with him is a passive faculty and not the more common passive type of sensitiveness. On several occasions I have seen his ability and accuracy in clairvoyant work checked and confirmed by another. During my own three years of investigation in this field I have met many who are familiar with nature-spirit life and whose descriptions closely corroborate his. It is with assurance and confidence in their general truth therefore that these records are given. E. L. G.

A HOUSEHOLD BROWNIE.

At Home, January 23rd, 1922.

FOR some weeks we have been aware of the presence of a nature spirit of the brownie family, inside the house. He was first observed in the kitchen on the shelf over the range—after which he has been seen in the hall and in the drawing room. He differs somewhat in consciousness and appearance from the working brownies which we have hitherto observed. This evening he entered the drawing room, via the closed door, through which he has been seen to pass and repass. He commenced to gambol around the room, on the floor, and his rapid movements and the occasional flash of etheric light which accompanied them attracted my attention. I gathered from him that these movements were expressive of his pleasure, at my return, after an absence of three days. He evidently regards himself as a member of the family, while there is also the suggestion that he has adopted us. This state of affairs gives him much happiness and he contrives to give the impression of belonging to the place. In appearance he is some five to six inches high, wears a conical brown cap, of a texture like deerskin, tilted somewhat at the back of his head. He has a bright, youthful, clean-shaven countenance, with fresh colour

and dark brown eyes, which are round and bright. The neck is a little long and thin for our sense of proportion, and his rotund little body is clothed in a green close-fitting coat, knee breeches, brownish grey stockings of a rough material and at the present moment large boots, out of proportion to the rest of his body. He is very lively, very familiar, evidently has some regard for us, though normally we are not aware of his presence. I gather that the kitchen is his habitat and that in some way the sight of household utensils pleases him. Again, unlike those of his kind that we have hitherto met, he does not belong to a band, and appears to have neither kith nor kin. On my saying this he looks up from the sitting position which he assumed from the time I commenced to describe him, with an expression which plainly conveyed that as far as we were concerned we were his kith and kin. He finds his amusement and occupation in a manner all his own, and evidently possesses all he needs within himself. In a way, which I can't as yet grasp, he has idealised the house, the hearth and household affairs, and appears to gain great satisfaction from his association with them. His intelligence is absurdly childlike; he has no reasoning faculty, and little of what we call the instinct in animals. He just plays, amuses himself with imaginary occupations, to pursue which he retires into a corner and becomes oblivious to everything outside of the little thought-world which he creates. In appearance, this world is like a lavender blue haze of glamour, surrounding him like a large cocoon; therein he plays, much as a child plays, with its bricks. He knows of our goings and comings; he showed himself clearly on a recent occasion, when we were about to leave the house for ten days. Beyond the effect upon him of the human emanations, I see no purpose for his presence. He certainly does not appear likely to fulfil the legend of his type and perform any household duties; though he does not materialise he is able to increase his visibility and to change his form from that described to a more subtle one, as do fairies.

Near Home.

Early Spring 1922.

Plant life is awakening to growth after the long days of winter. The air appears as a shining grey mist—self-luminous ; every tiny stem of flower, of plant, of weed, of everything that grows, shines with a glittering light, and within, up the very centre, there plays a thin stream of radiant energy—glowing like sunlight and bursting forth into the upper air. Outside and around the stem—its complementary force is playing, and these two support and mould the growing flower. Every tiny rootlet has its thin fiery counterpart within it and beyond it into the ground. Mother Earth herself is glowing and appears as atmosphere, no more impeding the movement of her children than does a mist. Closely examined, this brightness of our Mother Earth is seen to emanate from the soul force of myriads of cells of life which manifest themselves in the material world as soil. The fairies watch and guide the growth of cell and tissue. They manipulate the formation of the crystals along the axes and designs they know and love so well. Among these conditions move the brownies—diminutive men—brown in colour, frequently dressed in hoods, coats, knickers, stockings and shoes, carrying their tools—sometimes a satchel. Queer, quaint little figures, tiny caricatures of human kind, they labour, absorbed and unaware of ought save the task and the orders they instinctively obey. There is no spoken word of command, it is as if their group consciousness is inspired by the will of their Director. The inspiration appears to them as an inward pulse in a common direction and they obey it much as do the migrating birds. Slow moving and heavy, they do not become aware of much outside their immediate surroundings when engaged in their work ; some wear girdles, some belts, and many wear what appear like leather aprons. They have that broad rustic smile which seems to belong to the tillers of the soil. Far more alert and active is the gnome. Sharp in his own world as the gamins of the big towns and bearing a relation to the brownies not dissimilar

from that of the street urchin to the country gawkin. The gnome can leave the ground with greater freedom than the brownie and is much more sensitive to human thought and to ridicule and praise. Though quite a creature by himself—he is a born mimic and loves play rather than work. Though swift of motion and not easily tamed, he will respond to affection, attention and praise. Given these, he will perform for the benefit of anyone who has the power to perceive and appreciate his antics. Mostly a clown—he sometimes apes the soldier. Music he has—mostly of an imitative kind. The brownies appear limited to the horn or bugle—with its single note.

LAKE DEVA.

On the Western Shores of Thirlmere.

June 4th, 1922, evening.

During an evening stroll attention was attracted by a nature deva which appeared as if poised over the Lake, with its gaze and attention focussed upon it, as if to pierce to its very depths. Though a sexual, male characteristics predominated in its appearance. General colouring was that of heather glowing in the sunset, deepening in places to a dark crimson. The face was that of a beautiful youth, and although the features were strongly marked the effect was rounded and smooth, cheek bones high, eyes very wide apart and slightly drawn upwards at the outer edge. The whole aura streamed upwards from behind the body which was poised in a semi-horizontal position, as if upborne on a powerful wind from below. He made sudden movements, flashing some 200 or 300 yards and then remaining poised, as before, still gazing intently into the lake, upon which his whole attention appeared to be centred. He seemed to be connected with evolution taking place beneath the water, and there appeared to be lines of force flowing from his eyes and hands, down into the bosom of the lake. His attitude of mind was that of one who scans minute detail with great concentration, so that nothing escaped his gaze,

and for the half-hour during which he was observed, his concentration did not seem to waver for the fraction of a second. Somewhere within his consciousness was the knowledge of a superior whom he serves. That there is a presiding genius of this district I feel convinced. I sense rather than see a figure faintly resembling and suggesting one of the great figures of the Greek Pantheon, a God in very truth.

The study of this must be gradual, and it would be unwise to make a statement upon the subject as yet. I am aware of a consciousness which holds this landscape and all that it contains within its grasp, an ensoulment which sums up into a unity the vast diversity of the many forms of evolving life in this neighbourhood.

IN THE LAKE DISTRICT.

Wythburn, November 26th, 1921.

Facing Helvellyn.

Up the hillside—glorious sunshine—frosty.

Nature Devas.—On or near the summit of the hills on our right are to be seen a number of devas. Within them resides much of the joy in the processes of nature which animates the nature spirits. While this joy expresses itself in them as a certain gaiety of demeanour, I do not observe the light frolicsomeness of the little folk. There is a deep-seated joyousness amounting almost to continuous ecstasy, the effect of which is visible in the facial expression and atmosphere of these beautiful creatures.

In height varying from that of a man to apparently eight or ten feet, their slim graceful figures are robed in the rich colours of the scenery amidst which they live. Brown, soft deep green as of fir trees, golden yellows, and the lighter greens of the grass, all sublimated to their highest octaves, shine forth resplendent in the bodies of light in which they are visible. Other colours are constantly flashing forth between them as they converse.

The colony consists of probably 100 devas. They all appear to vary slightly in colour. In some the rich browns pre-

dominate, others are green, while some are a golden yellow with the other shades showing as subordinate hues.

Some smaller ones appear to have wings, or a semblance of them. Not so the larger, who appear to abide nearer the summit.

They move across the valley frequently in pairs, sometimes travelling with speed, sometimes floating gracefully—even disporting themselves in the air. The purpose of their existence is not clear to me, they appear to ensoul the hillsides in some way.

A totally different and more highly evolved deva resides on the heights of Helvellyn.

While those just described are communicative, self-expressive beings, whose natural forces radiate from them in all directions, this, their elder Brother on Helvellyn, appears extremely remote and withdrawn from the physical plane. I perceive him near the summit, motionless, expressionless, save for the two blazing orbs which even at this distance (three miles) produce a decided effect upon my consciousness. They are like twin lakes of fire. His consciousness seems seated in the Eternal and appears as deeprooted and unshakeable as the very mass of mountain on which he resides.

(A curious fact about this and other devas is that they do not appear to use their eyelids—if they have them.)

On the mighty brow shines a diadem, in colour like the cold luminosity of the moon; a bluish green emanation surrounds this great one, on the lower planes, while with higher vision he shows forth a radiant splendour of aura, which embraces the whole summit of the mountain and pours forth its glories high into the upper air.

I sense the presence of his peers on the other mountain heights: a similar Being of golden colouring appears to inhabit Skiddaw.

The sides of Helvellyn are peopled with creatures at various levels of evolution. Playing on the surface many branches of the family of little folk are to be seen, some robed in the greenish brown of the mountain side, and some with distinctive

individual colours of their own. One yellow and black variety, with the colours arranged in stripes, stands out by reason of the comparative hardness and density of the colours.

Moving about in amongst these nature spirits, apparently hardly aware of them, are various grades of lesser devas in astral forms. They intermingle with and occasionally sweep through a colony of the little folk without the latter apparently being aware of their presence.

The devas first described appear to communicate also by sound, for I hear music, largely consisting of calls in many tones, not unlike the human voice, but more flutelike and full, and, of course, many octaves higher. I am reminded of Wagner's "Call of the Walkyries."

(The foregoing records are based, as explained, on direct observation made by a competent clairvoyant. Much more has been done and all will probably appear later in another form, together with an attempt at some general classification of characteristics and the differing fields of activity. The hitherto perplexing "forms" of the little people are in a fair way of being understood, but to deal with this and other points here would be largely to repeat the review given in the last chapter of Sir A. C. Doyle's book "The Coming of the Fairies.")

I cannot do better than conclude these few notes with a communication made by the kindly Helper (referred to in the first article) concerning the "death" and "birth" of nature spirits.)

"The lower order of fairies and nature spirits do not have a continuous, re-incarnating consciousness. When the forces which go to make up the tiny etheric body are exhausted and have played their part, they merely disintegrate slowly, the process of death being a beautiful one to watch, and in no way connected with sickness or sorrow. A fairy gradually becomes less active—the coarser atoms of

the body break free and join the mass of etheric matter. The fairy is perfectly happy and in no way disturbed by this, because it opens up new fields of vision. Consciousness is in a kind of ecstasy and focussed inwards, and the tiny form gradually melts away like ice placed in warm water—and the consciousness returns to what corresponds to a group soul, having performed useful work in one or other of the dense kingdoms of Nature (mineral, vegetable, animal or human), and having implanted an added vibratory power upon the matter of which its body was formed. It will be seen from this, that there is nothing in the nature of continuous memory in the lower orders of nature spirits, because there is no separative principle. If you place a liquid in a linen sack and suspend it in the air, drops will gradually be forced through the bottoms and sides of the bag; each of those drops may be taken to represent a fairy incarnation. They are not born through the operations of other fairies, but as a result of the outward pressure of the group consciousness. The first appearance is of a diminutive form in the subtler etheric world, a form which is dreamily and happily conscious of itself and becomes slowly and gradually more and more dense. At the same time, the consciousness within is turned more and more definitely outwards and a more remote reflection of separateness is realised in the new born fairy child. These ever-recurring phenomena are a constant source of delight. For example, in that order of nature spirit which may most truly be called fairy, many take a keen pleasure in copying the methods of Nature in the insect world and of human mothers, combining these two in many delightful ways, though, of course, it is all make-believe. There is no parenthood in fairy-land, only a gentle protection for the new arrival and an introduction to its own natural instincts and the customs of its tribe."

Bird Poems—The Half Gods—A French View of Hypnosis and Mesmerism—Hindu Faith—A Flower Book

By S. L. BENSUSAN

I HAD occasion to write in these columns a few months ago about "Some Birds of the Countryside," and since reading that book I have made up my mind to miss nothing of Mr. H. G. Massingham's work, because he is, I think, a very honest and devoted bird lover, whose observation is keen, reliable and sympathetic. He is a specialist, and sometimes I think that it is very good for the general reader that men should specialize, though whether it is equally good for the specialists themselves it is hard to say—one recalls the studies of the man who watched stars and the man who studied beetles in the "Breakfast Table Papers" of Oliver Wendell Holmes. Perhaps it is as well to look all round the world we live in and to turn from one pursuit to another if we are to enjoy what we may of the great gift before the swift years dull our perceptions and cry a halt to our seeking. On the other hand, so brief is the life span, so numerous are the calls that come to us from every side, that if we do not specialize we can never hope to understand any one of the subjects that hold us. After all, the kingdom of birds is wide, it can accommodate many rulers. One of the greatest, the late Mr. W. H. Hudson, has left a vacant throne and I cannot help hoping that the time will come when Mr. Massingham's claim to it will be recognised. He has added considerably to our debt by giving us "Poems About Birds," an anthology covering the years between the middle ages and the present day; indeed, the first poem is of the eighth century and, as his book is drawn to a close, Mr. J. C. Squire, who has contributed a very charming preface, charms the reader with his poem called "The Birds."

It is customary, nowadays, to sneer at anthologies, but Mr. Massingham, conscious of the custom, rebukes it, and with justice. If the work be well done it calls for no apology, and the special value of an anthology is that it appeals to certain of our steadily recurrent moods. Such an one as this makes an appeal at any season of the year to the man or woman who is at heart a bird lover. In the winter, at the dead of the year, when sunrise follows morning and sunset surprises the young afternoon, when the woods are bare and food is scarce and only the sparrow is an optimist, a book of this kind is the best company because it recalls for the reader all that the gay months have in store. If on laying it aside he chooses to brave the weather and to hear the thrush or the robin doing their best to cheer the wayfarer, his sense of gratitude will be quickened by the thoughts of the book that awaits his return. He will know, if he has dipped ever so lightly into its pages, that the pleasure he has received has been felt and recorded by dead bird-lovers to whom dead birds sang, and that they will thrill readers yet unborn in times when he and the birds that have helped him have gone their way, perchance even have come back again. I think, too, that when the summer returns, it will be very pleasant to take Mr. Massingham's anthology to the woods, and to turn its pages there, in the intervals of listening to so many of the choir whose music inspired the collection.

He has chosen well to keep the record within limits. His publisher (Mr. Fisher Unwin) suggested 200 selections, and he has held bravely to the figure. Here and there the reader may feel that a poem has been introduced more because it has a

piece of scholarly writing than because it was actually inspired. It may be that here and there a modern has crept in by act of grace or courtesy; these things will happen in the best regulated anthology, but it is ungracious to be too critical when the bulk of the work is so eminently pleasing. In his rather sententious introduction, Mr. Massingham does not, perhaps, keep very closely to his brief. He allows himself certain liberties and perhaps a little irrelevance, but if there are comments or verses that might possibly have been omitted without any loss, the prevailing sense that the book yields is one of pleasure, quickened by the feeling that Mr. Massingham has plenty of good work in store for us.

He tells his readers that it was impossible to secure the right to publish certain poems by living writers or by dead writers whose copyrights are still in the hands of their publishers. George Meredith, Mr. Masfield, Dr. Bridges, Prof. Dowden, and the ladies who are known as Michael Field are among those who have eluded him, and one feels that the loss affects one and all. The compiler is hurt because his book is thereby rendered less complete than it might be. The author whose works are copyright also loses, because he is not to be found in the pleasant company of his peers. I think his publishers lose, too, because surely if a reader is delighted by a poem and does not know the author's work, he will make its acquaintance at the earliest possible opportunity. One may doubt, too, whether any publisher or author can be loser by the inclusion of one or two poems in an anthology. It is significant that the greatest of our living poets, Mr. Thomas Hardy, is represented by three poems; how they strike home. Swinburne is not represented, though surely no anthology dealing with birds in poetry can omit "*Itylus*," to say nothing of stray lines that arrest by their beauty. Coleridge, too, has better lines to the nightingale than those published here. But, after all, the selection is a sound one, and the result is a book worth keeping and one that

will be an acceptable gift to every bird lover.

* * *

I have come across a curious piece of self-revelation by Letitia Withall; it is called "*When Half Gods Go*," and the publishers are the Theosophical Publishing House. The author, in what she is pleased to call a proem, preface had been better, tells us that the book gives a glimpse of the lives of two women, who having looked for each other throughout the years, met and were parted by death after a brief space. Under the shock of loss, the survivor has turned to her pen. She claims that her friend has spoken to her directly and that she has written down her words as they have entered her understanding, and that at times the dead friend has taken the living friend's pen and written. The result is something that savours a little of hysteria, but there is rather more in it than that. Unfortunately, the moods of the two writers have a way of changing, that is almost kaleidoscopic. For instance, Kathleen, the dead woman, says, "I am so delighted with my new or rather my old body, it is so 'cumph' and so airy." On the same page we have a lot of metaphysics, and on other pages there is a very rapid transition from what you might almost call slang to the use of "*thee*" and "*thou*," instead of "*you*," with the result that the reader is perplexed, because it is impossible to write on two planes in this fashion. Apparently the living author is living on a farm colony, and her response to the changing mood of the year is very rapid and enthusiastic. But the quality of the observation is sometimes at fault. For example, on May the 6th, she writes that blossoms are "beginning to pearl the straggling orchards." Surely the year in which this pearly only began with May must have been an extremely late one. Again we find our author, who writes with appreciation of food, and with something approaching rapture about tea time and its pleasures, praising Cornish pasties. This is reasonable enough, but, unfortunately, we find her a little later on asking us if we sacrifice any bird or beast

to our food lusts. Then we begin to wonder whether she has ever looked inside a Cornish pasty before eating one.

It is quite clear that the writer has found complete consolation in her beliefs, that she has endeavoured successfully to bring Theosophical teaching into action, that it has influenced her life and has given her a sense of the real presence of a lost friend. But, unfortunately, no matter whose hand be at work, the writing lacks restraint. There is an incessant and very uncritical use of all manner of phrases that can only be handled with effect by those whose emotions are under control, by those who have some very definite proposition to put forward. The circumstances under which this book is written would seem to be hostile to that control, page after page resolves itself into an almost incoherent gabble of beautiful words. There are very many sentences that cannot, despite inordinate length, boast a single verb. The impatient reader will, in all probability, turn the book down completely, but if he will persevere, he will be rewarded every now and again by passages that are quite coherent and contain beautiful thoughts and vivid conceptions that have been reached by suffering and contemplation, the two great solvents of the mysteries round us. I cannot help thinking that this book should have been pondered, rather than published, that a delay of a year or two might have added very considerably to its value. Failing this, some hard-headed friend should have been invited to undertake the thankless task of sub-editing and removing the excrescences. The story of a love that gropes its way to some touch with the departed is a beautiful theme, indeed, an immortal one. It is one thing to have the experience that Miss Withall claims for her heroine; it is quite another so to communicate them that they will evoke the response, the thrill that gives the assurance of truth wearing the garments of literature.

* * *

A translation of Monsieur de Dubor's book, "The Mysteries of Hypnosis," has

been prepared by G. M. Hort and published by William Rider & Sons, Ltd. I think that the book will yield much of interest to Theosophists, if only because it reveals the extraordinary ignorance of French men of science everywhere outside their own particular domain. It is one of the peculiarities of the Frenchman that he seldom looks for anything that is good in the world beyond the boundaries of France; if there are discoveries outside that wide area, he is inclined to ignore them. Above all, he is quite convinced that any research by scientists of other countries must be regarded with something akin to suspicion. So we find that in this book which deals with Hypnosis, Magnetism, Telepathy, Clairvoyance, Telekinesis and the Psychic Double, there is hardly any reference to work that has been done outside France, while Monsieur de Dubor regards as French discoveries certain facts well known to the rank and file of Theosophists for the last 30 years. The chief interest of the book lies then not in what it has to tell us, for much of that is already familiar, it will be found in a revelation of the attitude that helps or hinders research. For example, we learn that the French Academy of Medicine condemned Mesmer's System on the ground that it was dangerous, and Monsieur de Dubor is able to write about Hypnotism down to the time of Charcot and Bernheim without mention of any English or Scottish investigators with the solitary exception of Braid. We learn that good subjects for Hypnotism are not often to be found in middle life, they lie above and below that line, but less than three per cent. of people are utterly beyond the power of the Hypnotist. Our author defines Magnetism as "the personal action whether psychical or physiological exerted by man on man," and he tells us of Monsieur Sausse who was able to see what he took to be magnetic vapour issue from the tips of his fingers while he was making magnetic passes.

There is a distinct difference between Magnetic and Hypnotic sleep, and this is

set down with some care. In Magnetism the sleeper communicates with the Magnetiser and with none other, he only accepts suggestions that agree with his (the sleeper's) own judgment. There are also psychic manifestations. Hypnotic sleep, on the other hand, is associated with complete anæsthesia and feeble intellect, and communication with everyone present. There is an interesting chapter on Clairvoyance, and a quotation from a work by Monsieur Lancelin, who says that the advance of science will one day enlarge the scope of man's vision in regard to the unknown future, in much the same manner as the telescope and microscope enlarge it in regard to objects immeasurably remote and infinitesimally small. Monsieur Jules Bois, author of "The Invisible World," speaks of divination as property of human nature, a latent power, which, for want of realisation on the part of those that possess it, too often remains latent, and consequently perishes for lack of use. Dr. Gaston Durville holds that there exists in man a certain higher cerebral faculty which is independent of time and space and which, in a privileged few, may, under certain exceptional conditions, be capable of lifting the curtain which hangs between us and futurity and of revealing events which have yet to be enacted and of which the seer can have received no intimation by any normal means. Monsieur Charpentier, of the School of Nancy, is said to have established incontestably the existence of "permanent nerve waves" in the neighbourhood of the living body.

In the fourteenth chapter, the author tells us with extraordinary gravity that it is obvious that if the possession by man of another body, more subtle and immaterial than his physical, ordinarily invisible but capable of occasional materialisation, is once established as a fact, certain phenomena are no longer open to the slightest doubt. And he goes on, amazing author that he is, to tell us that this subject had received but scant attention until at the beginning of the present century it attracted the eager attention of a Frenchman, Monsieur de Rochas!

It is, perhaps, unnecessary to deal any further with this remarkable book, in which one finds that all the work done by Theosophists, all the books written by Madame Blavatsky, Dr. Annie Besant and a dozen others, are entirely ignored, and facts that were well established years ago are solemnly placed to the credit of French Savants. Perhaps the one matter for congratulation is that certain truths are finding their way to recognition in spite of the self-imposed barriers that science has erected, the barrier that some of her followers are now tearing down in order that they may participate in work that has been done for them. In all probability the time is not far distant when a Frenchman will discover Theosophy.

"Atmagnan," by T. L. Vaswani, is quite a noteworthy little book, and despite a title that must sound unattractive to English ears, should be read and pondered. It is published by Ganesh and Co., of Madras, and contains within the limits of a hundred pages an exposition of the author's religious views. He tells us much that is worth knowing of the Indian view-point, and manages to express himself very clearly and concisely, revealing on page after page the scholar deeply read. He says that India's Sacred Books are inspired by what he calls "immaterialism," and he believes that the idealistic interpretation of nature, which is the inspiration of Hindu literature, will give a new framework to western psychology and a new stimulant to western science. In a fine passage he rebukes depression, perplexity and the stress of sorrow, reminding us that we are what he describes as "sons of Eternal Joy." "Inheritors of immortality," he exclaims, "why do we wander as beggars and as exiles in the House of Life?" He tells us that Nature is the "Love-Joy" of God expressed in various forms. Here is a little passage that is worth quoting. "Sometimes, it may be, you have a look at the face of a 'Sadhu,' a pure soul, or some great Teacher, some earnest seeker after God, and you see upon the face of

such an one the stamp of purity, of calmness, of peace, of 'shanti,' and your 'atman-consciousness' is developed. You listen, perhaps, to a preacher, and he touches your heart-strings, and again your 'atman-consciousness' is developed." He goes on to explain other states or conditions that produce a like result. He tells us that after the difficult path of his self-realisation has been trodden, the seeker finds that all that has been taken from him has been returned and returned transformed, beautified and changed into something rich and rare. The senses, the lower mind, desire and will, all come back purified and strengthened. Space forbids full detail of this description, but it will surely recall to many the closing chapter of the book of Job.

Another strong point in Mr. Vaswani's faith is his belief in the unity of the world's great religions. He tells us that if we can determine the interior principle of a religion we shall discern its harmony with other faiths, and in another place he writes, "the one Logos-Light shines in all religions, speaks in all churches; God himself is the central Will operating in all religions." The diversity merely gives to each faith its distinctive factors, and our author looks to a time when the reverence of Hebraism, the freedom of Hellenism, the moral earnestness of Zoroastrianism, the practical idealism of Buddhism, the sacrificial love of Christianity, the vigorous faith of Islam, and the mysticism of the Hindu religion will blend into a faith that will serve humanity. He tells us, bluntly enough, that when love of one's country becomes hatred of other countries, it is a disease, and those who preach nationalist doctrines spread the disease. Finally, he says:—"There is a pride in the heart of the dominating civilisation. There is pride in our patriotism and philanthropy, there is a pride in our fierce shouts of progress. There is pride—and the world's wound aches. There is pride—and Krishna has concealed himself."

It is impossible to do full justice in a very brief note to this illuminating little book, but it is one that I have read

with the greatest possible pleasure and recommend with the fullest possible confidence.

Mr. Henry S. Salt has endeavoured, in "The Call of the Wild-Flower" (George Allen & Unwin, Ltd.), to present a study of wild flowers in what he calls their personal aspect, that is to say "as neighbours and friends of man." The idea is not only good, but very largely novel, because it is only here and there in literature that one finds the flower treated in this fashion. Mr. Salt speaks of the "spiritual" aspect of flowers, their life and character in relation to man, and there is in the description of his intention something to stir the pulse of the reader with pleasurable anticipation. But as the reader accompanies his author from Sussex to the Down Lands, and thence to Surrey, Hertfordshire, Derbyshire, Wales, the Lake Country, he is forced reluctantly at the end of a long pleasant ramble, to the conclusion that Mr. Salt has not realised his ambitions.

There is much to agree with in his asides, his protest against naming flowers after their discoverer will appeal, so will his protest against picking and stealing of rare wild flowers for private gardens. Now and again he is delightfully eloquent about flowers that please him, such as the Viper's Bugloss and the Water-Avens. We may enjoy the optimism that leads him to believe that, in some time to come ere long, moor-land now reserved for grouse shooting and presumably park lands in which the woods are preserved for game will be open to the public, that the sport of the few must give way to the health and recreation of the many. He has pleasant stories, too, of adventures among landlords, some of whom may be tamed by timely use of the magic word botanist. At the same time, Mr. Salt is perhaps wrong in suggesting that the transplanting of wild flowers to the garden is not desirable. My own experience is that in wood and hedgerow the struggle for life is very severe, and for many years it was my practice to collect wild flowers

at the back end of winter as soon as their leaves were showing. The roots were carefully planted in large open bowls and in soils that had been well chosen, and the flowers not only came earlier to my study than they came to the lanes beyond, but they were larger and better. Even common dandelion can be cultivated to a point at which it becomes superior to anything it achieves while filling the roadside with its "harmless gold."

Happily, one does not fail to enjoy a book that has been written conscientiously, and with knowledge, because one cannot see eye to eye with its author. If he has not reached the goal he set for himself, if he has not brought the

"spiritual" aspect of flowers to our mental vision, he has at least afforded his readers a few pleasant hours.

I think that he might have refrained from attack upon Mr. C. E. John's well-known flower book. I suppose that, like every work of the kind, it has faults and limitations, but it has been a very present help in time of uncertainty to thousands of amateur flower lovers, and in all probability it will continue to help them in very many years to come. Whatever its faults, the book has become for the amateur botanist at least, a classic. It is something to learn from; Mr. Salt does but supply a little pleasant zest to the initiated.

Practical Idealism

The Trend of Penal Reform

By ARTHUR ST. JOHN

IV.—Conclusion

WE perceive, therefore, as the first feature of the moral and intellectual law, that the higher sentiments, absolutely and in all circumstances, declare against offences, and demand imperatively that they shall be brought to an end.

"There is a great difference, however, between the means which *they* suggest for accomplishing this object and those prompted by the propensities. The latter, as I have said, blindly inflict vengeance without the slightest regard to the *causes* which led to the crime, or the *consequences* of the punishment. They seize the aggressor and worry, bite, scourge, imprison, or strangle him; and there their operations begin and terminate.

"The moral and intellectual faculties, on the other hand, embrace even the criminal himself within the range of their sympathies. Benevolence desires to render *him* *virtuous*, and thereby happy, as well as to protect his victim. Veneration desires that he should be treated as a man; and conscientiousness cannot acquiesce, in any administration towards him that does not tend to remove the motives of his misconduct, and to prevent their recurrence. The first step, then, which the moral and intellectual faculties combine in demanding, is a full exposition of *the causes of the offence, and the consequences of the mode of treatment proposed.*" (George Combe in *The Constitution of Man.*)

"In modern times there has been a quickened realisation of three principles,

which are of fundamental importance in connection with Delinquency. The first is that the community is responsible for its social outcasts; the second, that nothing happens without a cause; and third, that prevention is better than cure."

(Dr. W. A. Potts in *Journal of Proceedings of the Child Study Society*, London, Vol. I., 1921-1922, p. 32.)

The above words of George Combe's were written nearly a hundred years ago;¹ and in practice we lag behind them still. But in somewhat similarly distressful times the study of the human mind is again claiming our attention and leading to like conclusions.

If these conclusions are to find full and satisfactory application in practice I am convinced that we shall have to make up our minds that the protection of society—which, of course, is a main purpose and test of penal procedure—is best secured by single-minded treatment of each individual delinquent in accordance with his needs, that is, without any other aim than that of curing him of his tendency to delinquency and establishing him as a useful and happy member of society, or, where that is impossible, of giving him such supervision, succour or care as may be necessary to make him as useful and happy as he can be.

Many, perhaps most, people still find it difficult to accept this doctrine. They cannot get away from the idea that it is necessary to make the treatment of the offender deterrent both to himself and to others. This feeling stands constantly in the way of all attempts at positive, constructive and education, or re-education, of the offender. For, if education is to be effective, it must be pleasurable; it must lead to enjoyment of good effort and good achievement; and if your main object is to make things disagreeable, you had better abandon all thought of educating.

We cannot tell how much good or how much harm is done in the way of deterrence; that is, in deterring people from crime by the thought of the punishment it might incur, or a former crime has incurred. But we do know that the

attempt to deter militates against curative or educative methods. It is obvious that a man is best made industrious, not by fear, but by adequate incentive or, better still, by enjoyment of the work itself. It is obvious that if we have turned a criminal into a useful citizen we have done something to protect society; while we can be fairly certain that if we have deliberately inflicted on him suffering which has no relevance to his offence we have injured him. What good or harm we may thereby have done to others we cannot know. We may possibly have deterred someone from committing a crime (and possibly also made him worse in the process). We know that violence breeds violence, appeals to low motives, evokes resentment, deceit and other undesirable things. And, though such things are not to be measured, we can be sure that, by habitual resort to violence and deliberate infliction of pain and injury, we lower the *morale* of those who administer and of the public who acquiesce.

As I say, we do not know results; but we do know (do we not?) that compassion and desire to understand and to help are more wholesome motives than anger, fear, vengeance, contempt, self-righteousness, and probably any other motives or "rationalisations" connected with "retribution" or punishment in the ordinary sense. I shall therefore assume that the safest known way of protecting the community from crime, short of forestalling it altogether by just social conditions and adequate care and education of all children, is to be perfectly just with the offender by so treating him as to secure him as a useful and happy member of the community.

But before we can cure we must make a good diagnosis. Before we can help we must understand. Therefore sound penal procedure divides itself into two processes, (1) investigation, (2) treatment. The aim of penal reform is to secure efficiency in both of these, and to exclude from criminal procedure everything which militates against such efficiency or is irrelevant to the purpose in hand.

¹ In 1826, though the book was first published in 1828.

For our purpose offenders may be divided into (1) those who may safely be dismissed with or without a caution, (2) those who require some kind of treatment, if only medical or surgical, or a slight alteration of environment, and (3) those who require permanent supervision or care.

Many of the first class, but by no means all, can be quickly diagnosed. Mishandling of one of this class, however, may result in transferring him to the second class, or, possibly, to the third—even if he did not really belong to it originally. And we must not forget Dr. Potts' warning that "the first appearance in court, so far from being an incident of little import and capable of being dealt with by a few kind words and a caution, should be looked upon as possibly the last opportunity of making a fresh start."¹

Our "habitual" and "professional criminals" are all members of one or other of the above classes who have been mishandled. They have received neither adequate investigation nor suitable "treatment." That is, they have been treated unjustly. And both they and the community have suffered from the injustice.

To emphasise the importance of thorough investigation, and to indicate something of the nature of what may be its demands in many cases, I will venture to quote at some length from a few experienced authorities. First from Mr. Cyril Burt,² psychological expert to the education department of the London County Council :—

In studying crime, as in most other fields of individual psychology, we encounter at the outset the fact of multiple determination. So violent a reaction, as may easily be conceived, is commonly the resultant of a plurality of causes. It needs a good many coats of pitch to paint a thing thoroughly black. Crime, therefore, in any given person proves nearly always attributable, not to some single, all-explaining cause—called "moral imbecility," "inborn criminality," or (more simply and plainly) "original sin"—but to a converging multitude of alternative factors; and the nature of these factors, and of their various combinations, may differ widely in different individuals.

Usually, it is true, some one predominant factor can be singled out as chiefly responsible: here dullness of intellect, there instability of temperament, and, in another, vicious companions or a criminal home. Hence, for convenience of exposition, it seems legitimate to classify both cases and causes under half-a-dozen broad recurring types. But, in treatment, it is never safe to deal with one factor only, however crucial that factor may appear. Every probable influence must be considered: every hostile agency must, if possible, be removed.

In taking case-histories of young delinquents, I pursue the same general plan of enquiry, the same "psychographic scheme," that I have adopted for investigating backwardness and deficiency. Indeed, in all problems of individual psychology, whether the mind in question be normal or abnormal, and whether the abnormality be moral or intellectual, it is essential, for any scientific appreciation of the disturbance, to make first a complete and comprehensive survey of the whole child and his surroundings. Without this basis, no diagnosis can be sound, no treatment satisfactory. Any "psychographic scheme," therefore, must be all-inclusive: it will contain systematic headings for the analysis of the characteristics of the environment, as well as of the personality, and for the analysis of the physical characteristics of that personality, as well as of its mental characteristics, whether intellectual, emotional, inborn or acquired.

and, again, on the same page :—

It is impossible to evaluate the sources of crime, or to recommend an appropriate treatment, until the criminal's intelligence has first been accurately gauged. For this purpose standardised tests are now, of course, available, and should always be applied.

Dr. William Healy says :—

It was not long before we were forced to the conclusion that such information as might be obtained by mental testing, physical examination, by learning the main points of developmental and family history, and by enquiry into companionship and other environmental conditions, was absolutely insufficient to explain the essentials of the development of a marked tendency to delinquency in certain cases. Certain elements of inner mental life had to be sought out and invoked for explanation, even if practical issues alone were in view.³

and in his preface Dr. Healy says :—

The remarkable results following upon exploration of mental conflicts—at least, when there has been any fair chance for building

¹ Child Study (London). Proceedings, 1921-1922, p. 33.

² *Psyche*, Jan., 1922, pp. 232-3. From the first of a series of articles on "The Causes and Treatment of Juvenile Delinquency."

³ *Mental Conflicts and Misconduct*, p. 6. The same lesson of the importance of "the thorough examination of the individual offender, especially in regard to his mentality," is driven home by Dr. Hamblin Smith, Medical Officer of Birmingham Prison, in his book, *The Psychology of the Criminal*, 1922.

up better impulses in these cases we have been studying—show most concretely how earnest seeking for causes forms the effective approach to treatment of misconduct.

Mary E. Richmond¹ describes as follows the four processes leading to social diagnosis used by case workers:—

(1) The first full interview with a client; (2) the early contacts with his immediate family; (3) the search for further insight and for sources of needed co-operation outside his immediate family; (4) the careful weighing in their relation to one another of the separate items of evidence thus gathered and their interpretation. By interpretation is meant the attempt to derive from all the evidence as exact a definition as possible of the client's social difficulties—the act of interpretation is the act of diagnosis.

It is evident that, if these counsels are to prevail, and if every defendant is to receive the attention he in justice needs, our courts will require expert help of various kinds far beyond anything they have now. The least that we must aim at is that there should be a sufficiency of physicians and psychologists, or physicians with psychological training, medico-psychologists, and expert investigators, supplemented by adequate clerical staff, to give proper attention to all defendants brought before the courts, before the cases are disposed of. Many cases, no doubt, will require very little investigation (though again we must not forget Dr. Potts' warning about the first appearance in court being possibly the last opportunity for a fresh start); but others will require more time, up to weeks or even months of careful observation.

This is the minimum we should ask for; not the minimum we shall get, it is to be feared, until the public is more enlightened. But the enlightenment is evidently on its way. Already we have Dr. Hamblin Smith saying that "it is becoming clear that 'uninvestigated' offenders are about the most expensive luxury in which any community can possibly indulge."²

The above minimum would hardly satisfy an enlightened public, which would surely require a medico-psychological

clinic available for every court or convenient group of courts with complete medical, psychological, nursing (visiting nurses) and clerical staff. Nor would that satisfy them, indeed; for it would be obvious that to wait till delinquency manifests itself, is to wait too long, and, if medico-psychological clinics are needed, then let them be available for children at school and infants in the nursery.

In the second article of this series the procedure in a court which happened to be in England was contrasted with that of one which happened to be in Massachusetts. In both cases the relations between husband and wife were involved; but the cases cited in the English court were non-support cases. The Massachusetts case was not. Now let us take a non-support case in the Philadelphia Municipal Court. Such cases are convenient as offering a significant contrast of method. Moreover, cases involving relations between husband and wife are particularly important, seeing that disharmony between parents is recognised as fruitful ground for delinquency.

In Philadelphia the wife applies at the Domestic Relations Division of the Probation Department of the Municipal court, where she is met by an officer of the court and assigned to a woman interviewer (a probation officer told off to receive complaints), who gives her a sympathetic hearing, encouraging her to tell her whole story, and giving her all the time necessary for the purpose. The husband is then invited by letter to come and see the same interviewer. If he comes he is interviewed apart. Afterwards the two are, if possible, interviewed together. They may now be reconciled, or an agreement arrived at as to the allowance to be made by the husband. "Field workers" (that is, investigating probation officers) visit the home, etc., where necessary, to check statements and collect required information, for instance, as to the husband's income, and other matters of importance. All notes are dictated to a stenographer

¹ *Social Diagnosis*. Mary E. Richmond. New York. Russell Sage Foundation, 1917, p. 103.

² *The Medical Examination of Delinquents*. A paper read in London, Nov. 22, 1921, and reprinted from the *Journal of Mental Science*, July, 1922, p. 7.

afterwards. The court has a Medical Department, under the supervision of an expert medical board, with a staff of medical examiners, psychiatrist, psychologist, visiting nurses and a dietitian who visit homes. This department supplies the court with medical and mental facts about a case when required. So that a complete summary of the ascertained facts about a case is before the court when it comes up for trial. In the case we are considering, if it has not been settled out of court, the judge in his turn tries to effect a reconciliation, or, failing that, to arrive at an agreed allowance, instead of imposing an enforced award. As a last resort imprisonment may be awarded, and while the man is serving his sentence 65 cents a day is remitted to his wife. When the husband is ordered by the court to pay a certain allowance to his wife, he pays it to the Accounts Department of the court, and it is sent to the wife. She does not have to call for it.

Such is the procedure of a court which looks upon itself as an instrument of social service, trying to mend social evils and help families which have met with, or are in danger of, disaster, as contrasted with the procedure of a court which aims at nothing more than the perfunctory carrying out of the law, without investigation and without troubling about the consequences of its decisions.

It is obvious that "treatment" will depend very much on investigation (or on its absence), and that a court well equipped for investigation will be well equipped for treatment of at least a considerable proportion of the offenders with which it has to deal. "Merely to prove," says Mr. Cyril Burt,¹ "that a given child has committed a given offence, and then to warn him, to fine him, to flog him, or to send him to an industrial school, is an acknowledgment of failure, not a measure of reform." This, of course, is condemnation of much prevailing practice. Mr. Burt adds: "A wider and more scientific employment of the system of probation would largely meet the need."

Our courts, being badly equipped for investigation purposes, are consequently badly equipped for "wider and more scientific" probation.

The Birmingham court gave a lead a few years ago by appointing an eminent medico-psychological expert as court physician. But, as they pay him fees by the case, and as they also have an excellent medico-psychologist in the local prison, they economise by remanding doubtful cases to the prison for observation, and hardly ever consult their court physician. The same court, however, does excellent work with its probation officers, especially in its juvenile court section, and these obtain good co-operation from the medical experts. As far as I know, this is the only court which has so good an alternative in their local prison. In any case we have here an example of how the efficiency of penal measures is subjected to financial and political maladjustment.

As an example of a court well equipped for investigation, and therefore also for treatment, we might cite again the Municipal Court of Philadelphia, though, I believe, none of these American courts would claim to have reached their ideal. The Annual Report for 1919 of this court shows it to have a President Judge and eight other Judges, each with his own chambers, separate court-rooms for civil jury trials and non-jury trials (three or four court-rooms each), and a court-room each for the criminal, misdemeanants, domestic relations, and juvenile divisions; besides clerical offices, a chief probation officer's office, separate probation offices for women's criminal division, men's criminal division, men and boys' misdemeanants, women misdemeanants, domestic relations division and juvenile division; juvenile house of detention, women misdemeanants' house of detention, employment bureau, delinquent accounts bureau, medical department, gynecean hospital, department of accounts, statistical department and educational department.

We have already seen something of the working of the domestic court or division,

¹ *Psyche*. July, 1922, p. 70.

which is one of the most important and advanced features of some modern American courts. In Philadelphia the domestic relations division of the probation department has its own probation officer in charge, who is responsible to the chief probation officer. The employment bureau and delinquent accounts bureau, though they function independently, are under the direction of the probation officer in charge of the domestic relations division. The probation staff of this division, at the time of this Report, consisted of eight interviewers; a probation officer in charge of assignments, who assigns cases for investigation and supervision to the "field workers"; a case supervisor, who reviews the records taken down from interviewers and field workers, makes suggestions and requests further investigation where thought necessary; and "field workers," that is, probation officers who visit homes and other places for purposes of investigation and supervision.

The office staff of the same division of the probation department consists of (1) an officer of the court who receives people and directs them to the source of information or help they desire; (2) interpreters; (3) stenographers who take down and transcribe notes of interviewers and field workers; (4) a court representative, who prepares summaries of information collected for the court, attends the court with complete case records, and is responsible for entering court decisions; (5) filing clerks, who procure records needed by members of the probation department and return records to files.

Other courts might be cited, but perhaps enough has been said to indicate the trend of court development where investigation and probation are taken seriously. There is not space here to expatiate on the interesting development of municipal courts in America, with domestic relations and family courts, where all matters connected especially with family affairs are focussed. Nor, perhaps, is it either necessary or advisable to press such forms of organisation. We have in some of our

larger courts a framework which might probably without much difficulty be directed to the same ends if the same spirit informed it. What is wanted is the intelligent spirit of social service, the perception of the need of getting at causes with a view to helpful and constructive work. Such a spirit, working in harmony with an interested public opinion, will find its own appropriate means and forms.

Given such a spirit and intelligent interest, in the public and in the courts, there is little doubt that, working in co-operation with other social agencies, official and unofficial, such a wide and scientific system of probation as Mr. Burt desiderates might be developed, so as to deal effectively with the majority of those who come before them. But there would no doubt still be some, even beyond those who, by reason of permanent mental defect or disease, require permanent care, who will require lengthy segregation for training outside the control of the courts as at present constituted. What about these?

We have seen that our prisons do not meet the need. Our prison system is, as Dr. Mary Gordon says, "a gigantic irrelevance—a social curiosity." "If the system had a good effect on any prisoner," she says, "I failed to mark it. I have no shadow of doubt of its power to demoralise, or of its cruelty. It appears to me not to belong to this time or civilisation at all." And her main argument, she says, "is that we not only do not deter, but that we do actually make-over our criminal to crime."¹ Such is the verdict of an ex-inspector of prisons. We need something very different. If we must have institutions at all for the kind of people we are considering—people who are normal in mentality, but too criminal in habit for ordinary probation methods—we want institutions which will from the first ask for, and rely on, co-operation from the inmates in their own cure, and will insist on their taking initiative in training themselves in self-discipline and mutual aid.

That this is not impracticable has surely been proved by the prisoners' Mutual Welfare League in Auburn and Sing Sing prisons, Westchester Penitentiary, and, I think, several other ventures.

There remains the difficult problem of occupation or work, involving the training for, and finding of, useful occupations in ordinary life. It cannot probably be finally solved until the outside world has solved its unemployment problem. This always remains as the dark background of after-care work. But the immediate problem of industrial organisation in penal institutions should not be beyond reach of a passable solution if we could secure consultation and co-operation between the public servants concerned, competent representatives of the agricultural and industrial world and the prisoners. Moreover, there are several achievements, or partial achievements, in Europe and America which will probably afford useful lessons. There are, for instance, several institutions which are self-supporting or nearly so—such as Witzwil in Switzerland and the Minnesota State Prison in America, though a self-supporting institution is not necessarily one which affords quite the organisation of occupations we require. There is also such a state-wide organisation of industries as that which obtains in Ohio, from which probably much might be learned.

In England, the line of least resistance in the transformation of prisons into useful institutions may possibly lie in the development of the preventive detention system now practised at Camp Hill, Isle of Wight, in the directions indicated above, while extending and adapting it to all prisons.

There is one axiom of "prison reform" which must not be forgotten—namely, that prison reform must begin with securing the goodwill and co-operation of the prison staffs from top to bottom. They must have such an income secured to them as will allow them to dismiss anxiety on that score from their minds. They must be given a position and status of respect and responsibility that will ensure their hearty and intelligent co-operation in a

most honourable public service. It may be that higher qualifications will have to be required of future members of this service. But in the meantime the present members of the service should be treated with justice and consideration, and then we can see how they will respond. That full justice and right consideration is not what they have been receiving can be seen by reading the Prison Officers' Magazine, which might almost be called one long complaint. No safe progress in new departures can be reasonably expected without securing the intelligent and enthusiastic co-operation of a contented staff. When this is secured the battle will be at least half won.

We have hardly mentioned the magistracy. Yet it occupies a commanding position at the point where, as is here contended, treatment, when required, should be added to investigation. Including in the term all judges and magistrates in courts of criminal jurisdiction, our magistrates at present are obviously unsuited to the task here proposed for the courts.

Years ago the Penal Reform League suggested to a Royal Commission a plan for securing more competent magistrates by recruiting the magistracy from experienced and successful probation officers. Again in one or two other pamphlets we sketched a proposed career for probation officers from student probation officer, probation officer, chief probation officer (including heads of reception houses, training colonies, etc.), to magistrate, and finally, perhaps, superintendent of probation. May I now indulge in a dream in further development of this idea?

I dream, then, of one big service for dealing with crime and criminals. (I generally like to think of it as a branch of a combined ministry of health and education.) In this service would be different sections, such as police, probation officers, institution officers, medico-psychologists, and so on. Members should be reasonably free to transfer from one section to another. All should have a common college training (at the Inns of Court or Universities perhaps). There

might have to be a legal section. But all sections would probably want to have some legal knowledge.

Courts would be groups of such members, especially of medico-psychologists and experienced probation officers and investigators. Perhaps the group would elect its own chairman. Or there might be some rule by which the president of the court was appointed. In any case the court would be selected for experience and skill in the art to which the service was devoted—the art of “mending men.” The business of the court would be to secure the co-operation of the individual brought before it in finding out the truth about himself and, where needed, in educating or re-educating himself as a valuable member of society.

This is not especially a legal matter. Think what criminality means; and what the problem before the court is. They would have to make a provisional diagnosis and, where needed, suggest a course of training or change of environment, or what not. This is a problem of education, or re-education, not a problem of law.

Now education is a matter of satisfying hungers. I remember years ago Prof. Earl Barnes enumerating the hungers to be satisfied as follows:—hunger for food and drink, for action, for knowledge, for companionship, for property, for self-aggrandisement, for beauty, for reasoning, for sex-expression, for worship, for righteousness. This may or may not be a complete and accurate list, but it gives a hint of part of the task of the court and its co-workers—to find out which hungers have not been satisfied. Is that a legal matter? “To be desperately hungry,”

added Earl Barnes, “is to be a genius.” But if the desperate hunger is thwarted at a certain crisis—it might, might it not, produce a criminal?

So, then, the court would pass on some of its “patients” for probation. And in my dream probation would include not only supervision in the home and ordinary life, but in some cases a sojourn in some institution or colony or in a labour gang, or in some home or institution, for week-ends. And various kinds of probation officers, medico-psychologists and craftsmen belonging to the service would staff these institutions and colonies.

What would become of the lawyers and barristers? Well, I suppose there might still be civil law to be administered, and why should not many of them join this new service. It would not be so lucrative perhaps, but it would surely be abundantly more satisfying in self-respect and public benefit.

One thing, however, we must never forget: namely, that all schemes and institutions for dealing with crime and social wreckage while social arrangements remain as now, are like the work of the nursery school doctors in the slums. They mend and mend, but the slums go on with their evil work. Mending criminals is a never-ending business so long as human society is so ordered—or rather disordered—as to go on producing criminals. As long as normal people in thousands cannot find employment, what an anxious task is that of those who have to find work for comparatively abnormal folk! We come back to this, then, that there is no final specific for preventing crime short of just social arrangements in society at large.

(Concluded.)

The International Federation for Animal Defence

By G. BAILLIE-WEAVER

FROM all parts of the world comes response to the appeal of the Federation. The Star Groups, working sometimes independently, but more often in conjunction with societies already established, are responsible for much of the increased interest in the animal cause which is active in the various countries.

Reports from Iceland and Portugal are to hand which show the progress of humane feeling and practice in these countries. In Iceland reform is mainly concerned with humane methods of slaughter. The law of 1918 which decreed that animals slaughtered in public abattoirs must be shot, has been supplemented by a new law of wider jurisdiction which requires that every animal slaughtered, not in abattoirs only, but on farms and elsewhere, must either be shot or must be stunned before being bled. Legislation as to the methods of killing sea birds, large numbers of which are slaughtered on the Iceland coasts, are under consideration.

In Portugal, as in other countries, there are two sections of opinion and sentiment in regard to the animal world. There are people who look upon animals as mere machines, without feeling and beneath consideration; and there are people whose sympathy with and understanding of sub-humanity have been awakened and who support the movement for animal protection. Some of the latter put their opinions into individual practice by intervening in favour of the ill-treated and overladen beasts of burden constantly to

be met with in Portugal. In this country, as in others, the clergy fail in championing or even supporting the cause of humane-ness; nor do the police—few in number—always do their duty in preventing acts of cruelty. But the work of the Star is making progress, and there is much in the way of legislation and endeavour that is distinctly encouraging. There is a Bill before Parliament to prohibit pigeon shooting; and in addition to animal defence societies already in existence in several towns, an educational league for awakening and promoting humane feeling is in process of formation under the presidency of Senator Rodrigo Guerra Alvares Calual. The Lisbon Society, to the Secretary of which, Mr. A. R. Silva, we are indebted for the interesting report on Portugal, has a membership of 2,500, an animal clinic with a veterinary surgeon in attendance, and several vigilance police officers who have been instrumental in bringing many offences to light. It hopes to be able to establish an animals' hospital; also to organise Jack London Clubs.

The Animal Protection Society of Mulhouse, in France, which has been for some time in abeyance, is to be restarted, under the secretaryship of Monsieur Riss, *Président des Vétérans*, whose influence and position will be of great service to the cause. Monsieur Helfer, the Superintendent of the abattoir, has undertaken to do all he can in the interests of humane slaughter.

The report from the Dutch Indies shows that in spite of laws against cruelty to animals, dogs, at any rate, are subjected

to treatment which can only be described as brutal. All dogs must at all times wear a badge bearing the name and address of the owner, and large enough to be easily distinguishable, and if a case of hydrophobia occurs in a district, every dog in that district must be muzzled and kept on a lead. If these requirements are not complied with, dogs are destroyed by the police, even when in the private grounds of their owners, and the method of destruction is the horrible one of beating to death. Vivisection is rife because of the ease with which its victims can be obtained; and slaughter reform is held back by the fact that the Moslem religion, like that of the

Jews, prescribes slaughter by means of bleeding.

In the official report of the International Federation, attention is drawn to the activities of the Canine Defence League in England, especially to the campaign against the constant chaining of dogs, and the movement for paying the dog licences of people too poor to pay them themselves. At the beginning of the year, when the licences fall due, numbers of dogs are turned homeless into the streets, and the Canine Defence League is doing its utmost to draw attention to the suffering which ensues, and, as far as possible, to prevent it.

A Member's Diary

February 22nd, 1923.

KILLING FOR SPORT—HORSE-TRAFFIC—NICOLAS ROERICH—DR. T. W. RHYS-DAVID—WILHELM KONRAD VON RÖNTGEN—STAR LIBRARY—INTERNATIONAL STAR CENTRE—DISCOVERY BY PROFESSOR BURTON SCAMMELL—HOME FOR WORLD-FAMED INTELLECTUALS—CURE FOR FAT—DIAGNOSIS BY TUNING-FORK—THE LEEDS LABORATORY—THE OASIS OF THE STAR—"GUIDANCE FROM BEYOND."—NEW OCCULT SCHOOL—EXCAVATIONS AT UR OF THE CHALDEES—AND IN EGYPT.

A MEETING to protest against killing for sport was held in the Caxton Hall on January 18th. The report reached this office too late for the February issue. The chair was taken by Mr. H. Baillie-Weaver. Mr. Edward Carpenter spoke of the extraordinary devotion of animals to men. It is want of sympathy, want of perception which allows man to go on killing for sport.

Miss Lind of Hageby declared that there was no more horrible pastime than that of finding fun, amusement, and relaxation in dealing out torture and death. The horror of blood sports went on because people had made an imaginary line of difference between man and the animals.

I DO sincerely hope that something will be done about horse-traffic in the streets of our great cities. The roads have been made to suit motor traffic and it is heartbreaking to see

horses dragging heavy loads over streets on which they can get no foothold after a shower of rain. This is a subject which requires immediate attention.

A READER sends an appreciation of the article which appeared in the December, 1922 number of this magazine from the pen of Mme. de Manziarly, on the Poems of Nicolas Roerich. His books are barred to most on account of the language difficulty. It is interesting to hear that the daughter of Mme. de Manziarly is going to marry the son of Nicolas Roerich.

THE death of Dr. T. W. Rhys-David has caused an enormous gap in the group of Western Scholars. He was originally a Government official in the Ceylon Civil Service. He wrote "Buddhism" in 1878. The Hibbert

lectures were delivered in 1881. He lectured on Buddhism at the American Universities in 1894. He was 80 years of age when he died in December 1922.

IT is with regret we hear of the death of the great German physicist Wilhelm von Röntgen. It was with his discovery of "X"-rays that he laid the foundation of a new era in physical science. He was born March 27th, 1845, at Zennep and died at Munich. He resigned the post of Director of the Physical Institute at Munich in 1919.

SOME very useful books have been presented to the library of the Order of the Star in the East, 61, Baker Street. As some of these have been sent without the names of the givers, this opportunity is taken to thank those who kindly remember that the library always needs good books.

MISS PHYLLIS M. JAMES who has often written poems for the *Herald of the Star* and the *Occult Review*, etc., has just published through Erskine Macdonald & Co. a collection of poems on various subjects of interest. It is a little volume showing a great love and knowledge of nature which charms by its simplicity.

A WRITER from Poland emphasises the importance of union between members of different countries. It is true, he says, that the Order has gained members, but let us not forget that the ultimate triumph of the idea which the Order seeks to spread, depends on the efforts of those who work whole-heartedly. It is not enough to say, "I am a Member of the Order," we must show our disinterested devotion to the aims of the Order. He asks us not to hesitate even to the extent of personal privation and sacrifice! We must remember that on our personal efforts depends the happiness of thousands of our brothers who now live in sad and miserable ignorance. Deeds and not words are wanted to assist our beloved head in the formation of an International Centre which would play an important part in sending out words of encouragement and consolation.

The writer thinks that if each one of the 100,000 members would contribute a small sum,

the idea could be realised. Each National Representative could hold the sums collected until the Congress at Vienna in July.

A SERIOUS rival to monkey-gland rejuvenation has risen in the discovery by Professor Barton Scammell, of Dover, that the use of radio-phosphate of potash will enable a man to live to be 125—always feeling "as fresh as a daisy."

JACOB ERDANG, an American of Brooklyn, says he drinks as little water as possible and to this fact he attributes his wonderful health, strength and eyesight. He asserts that abundance of good wine throughout his life is the reason for his reaching the great age of 110. His son is—70 but a water-drinker, therefore, *poor boy*, he will not attain to any great age.

THE Mayor of Capri wishes that wonderful island to be recognised as a centre for intellectuals all over the world—as was Florence in the time of the Medici—so that any world-famed intellectuals who so desired, would be able to pass their old age in a monastery given up for that purpose. The Committee on Intellectual Co-operation of the League of Nations has, I hear, already been approached.

A CONTEMPORARY says that an American health expert claims to cure fat by music. The specialist supplies his patients with gramophone records that tell him what exercises he must do to recover perfect health and give him the necessary musical accompaniment.

A dozen records, if conscientiously played every morning for ten weeks, are said to reduce the weight of a City gentleman over fifty years of age, by several stone. "Cures" are said to be effected in New York where the musical bathroom makes many a home a place of æsthetic charm.

D R. R. T. WILLIAMSON, of Manchester, has discovered that an ordinary tuning fork, seven inches long with an oval metal foot, will help in the diagnosis of nervous diseases. A peculiar vibrating sensation is felt

by the patient if the tuning fork is first struck and then placed on the skin over some bony prominence or on the nail of the big toe. In some diseases this is the first form of sensation to be lost. In others the bony sensibility is retained when other sensations are lost.

THERE is in Leeds a laboratory designed for the examination on scientific lines of super-normal things and for the investigation of supposed emanations from the human body, assuming that such emanations are physical and made visible by exceptional conditions of atmosphere. It is probably the only institution of its kind in the world, and if in the future it should assist in the revelation of the source of the innumerable diseases following the trail of civilisation, it will deserve the undying gratitude of suffering humanity. It is perhaps surprising to note that the opening ceremony was attended by twenty medical men, some of whom expressed real interest in the work undertaken by the laboratory.

MR. CLIFFORD S. BEST holds that our bodies have a kind of spiritual "steam" invisible to most people, and he hopes to establish the existence of this emanation and to make it visible to a number of people at once. We shall then see each other as we really are, with all our virtues and vices revealed. And the medical practitioner will have a better opportunity to diagnose complaints, for should anything be wrong with the aura, the body will certainly suffer.

A MEMBER writes: A recent visit to "The Oasis of the Star" near Pisa, in Italy, and the conditions in this "Oasis" induce me to appeal to the Brothers and Sisters of the Order in its favour. The "Oasis" is situated about two miles from Pisa and consists of a main building with a little chapel and a farm. Ten to fifteen people could be accommodated in the building when the necessary furniture has been procured. The farm, when productive, will feed the inhabitants of the "Oasis." After serious difficulty the money has been provided to complete the price of purchase. But the "Oasis" needs urgent help to improve existing material conditions. There is neither light nor heating, except in the dining room. Everything

is needed to transform the place into a real "Oasis."

Mr. Turin, the Head of the Order in Italy, who lives in the "Oasis" with his wife and two lady guests, both devoted to the work, are already there.

The atmosphere of the place is excellent, and under these hard conditions the devoted spirit is beyond praise. Mr. and Mrs. Turin have given all they have of material means and all their time and life to this work, and the poor and hard conditions under which they live is inspiring and at the same time depressing to those who consider that material comfort of some kind is necessary to make the body an instrument capable of producing good work.

Furniture, light, heating, etc., etc., are required, also men and women to work on the farm, the kitchen, the house, the garden; money will buy all this as also feed the men and women who would go there to help.

There is a spring of natural gas on the property, but money is needed to see whether it can be used for lighting and heating the whole place.

Two thousand helpers sending 5s. to 10s. each will put the "Oasis" in a condition to reach the purpose for which it has been created comfortable with your donation.

If you happen to be in Italy, go and spend a day or two at the "Oasis" and you will not regret any help you have given to it.

Be one of the two thousand who will help to build the Centre for the Lord's Work in Italy.

Donations to be sent to Mr. EMILIO TURIN, "Oasis della Stella," 11, Via Paradisa, San Biagio, Pisa, Italy.

A BOOK has just been published by Philip Allan & Co., 5, Quality Court, Chancery Lane, London, W.C. 2, called "Guidance from Beyond," given through K. Wingfield. Sir Edward Marshall-Hall, K.C., has written an introduction to this, in which he relates a wonderful experience he once had through the agency of Miss Wingfield's automatic writing.

IT appears from the Preface, written by Helen Countess of Radnor, that Miss Wingfield practised automatic writing unceasingly; that when as a girl she used the Planchette, it wrote: "Take the pencil in your hand"; that the writing was not disturbed when people talked to her.

SIR EDWARD MARSHALL-HALL holds that automatic writing is "a real thing," and by its means messages are conveyed from some place outside the physical world to those who are still in it.

HE speaks of the incalculable mischief done by unscrupulous swindlers disguised as mediums. Miss K. Wingfield used her wonderful powers to help those in need of assistance, and she has never "attempted to make a penny of pecuniary gain by their use."

THE extracts from these writings just published have been chosen for their simplicity. The teaching belongs to no special creed, as for example: "When anyone has passed to the other side you must not spend your life in looking for visible signs and wonders to convince you of their proximity, but you must place yourself in a receptive attitude, and learn to understand that deeper communication which takes the place of speech."

NEWS of a very interesting discovery made by a joint expedition of the British Museum, London, and the University of Philadelphia, U.S.A., of an ancient temple in Ur of the Chaldees has come to hand. This temple was built 3,000 years before Christ, and it is said that Nebuchadnezzar claimed to have restored it.

THE City of Ur is familiar to readers of the Bible as being the home of Abraham. It is no longer a city but a mound of ruins called Mughair.

THE City enjoyed great commercial prosperity on account of its situation at the junction of the Tigris and Euphrates, which commanded extensive water communication with opulent countries. It exacted tribute from remote regions such as Southern Syria.

UR was the mistress of North and South Babylonia under King Ur-Gur, the builder of those stage-towers (ziggurats). It lost its political supremacy about 2000 B.C., but remained a literary and religious centre until the close of the Babylonian era.

THE site was excavated in 1854 by Loftus and Taylor, both archaeologists, who measured the length, breadth and circumference thereof, proving it to have been a city of considerable size.

THE ruin of the Temple with one of the stage-towers is the most important discovery. The lower bricks were laid in bitumen, and bear the name of King Ur-Gur. The name of the last King of Babylon, Nabonidus, 639 B.C., is found upon some clay cylinders discovered in an upper stage, one of which ends in a prayer for his son—that Belshazzar at whose banquet appeared the mysterious handwriting on the wall spoken of by the Prophet Daniel.

THERE is a good deal of talk about the new school of occult teaching in the Forest of Fontainebleau. Ouspensky is the chief exponent of the Gurdjieff system, which sets out to develop a double consciousness. It is apparently a reaction from the overdevelopment of intellect. Katherine Mansfield, the distinguished writer of short stories, lived for some time at the school.

THERE have been other schools or communities established for those who desired to escape from the life of the world. Nathaniel Hawthorne writes about Brook Farm in "The Blithedale Romance," and Laurence Oliphant joined the "Brotherhood of the New Life." Not one of these pioneers solved life's little problem by withdrawing from the world, and often the best-known members of these communities have drifted back to the life of the world.

EVERYONE is talking of Lord Carnarvon's discoveries. The Tomb of Tutankhamen with its treasures is a wonderful find. All the newspapers are full of it. Even the *Times* has at times to correct conclusions which have been arrived at hastily. Professor Newberry gave a very interesting lecture on his own discoveries in the Valley of the Tombs of the Kings, and he showed with lantern slides views of the scenery of the place which helped one to understand better the rest of his descriptions. Many of the objects found by him in the tomb of Akhnaton (predecessor of that Tutankhamen who now fills the picture) were shown on the screen. Two dog collars—one engraved in hieroglyphics "This is the Hound of the House," and a glove with thumb-piece used by Akhnaton when shooting with bow and arrow, were so like the dog collars and gloves of to-day that one seemed to forget the call across the centuries.

THERE are a good many specimens of mummies in different museums, and personally I should like to know that the body of Tutankhamen was going to be left in the long silence. I do not like to think that he also will be taken somewhere for exhibition. Only a very small part of those who gaze on these things have other incentive than vulgar curiosity.

PERIX.

From our Paris Correspondent

DES films du plus haut intérêt, révélant la vie des microbes, ont été pris par le Dr. Comandon et projetés récemment à l'Ecole des Arts et Métiers. Voici quelques passages du très bel article que M. Vuillemoz a fait paraître dans le *Temps* sur cette "Cinématographie des Microbes":

"Les difficultés étaient grandes," nous dit-il.

"Pour obtenir des visions nettes de ces infusoires dont la taille ne dépasse guère un millième de millimètre, il était nécessaire de les baigner dans un torrent de lumière. Mais la lumière les tue. Il fallut donc user de précautions infinies pour régler utilement l'éclairage de cette fantasmagorie. Les résultats obtenus sont excellents... C'est une féerie. Dès que le rayon lumineux traverse une cellule pulmonaire, une artère, des vaisseaux capillaires ou un fragment de muqueuse, le grouillement de la vie compose des harmonies, des accords de lignes, de volumes et de mouvements d'une extraordinaire beauté....

"Les parasites de toute espèce font preuve d'une combativité incroyable. Il faut les voir bousculer avec rage les infortunés globules rouges, qui tournent, désarmés, se déforment sous le choc, reprennent leur élasticité avec une douce obstination, mais sont parfois transpercés, déchirés, *hémolysés*, c'est-à-dire vidés de leur hémoglobine, qui s'est écoulée par l'affreuse blessure que vient de leur faire l'assaillant. On les voit frappés en plein cœur par un vibron qui a pris son élan et les traverse comme une balle de mitrailleuse. On assiste à leur agonie. Et comme chaque spectateur sait qu'il est lui-même le vaste champ de carnage dont il aperçoit ici un minuscule secteur, comme il sait qu'en ce moment précis se livre dans son sang et dans ses tissus une formidable bataille, dont il ignore l'issue, mais dont dépend son existence, il suit avec l'intérêt le plus sincère cette émouvante stratégie. L'écran était jusqu'ici une baie ouverte sur le monde extérieur: c'est, maintenant, sur les mystères les plus troublants de notre vie intérieure que cette fenêtre s'ouvre. Et nous nous en approchons avec une curiosité passionnée....

"Ces films sont des films de guerre. Formidablement armés, les spirochètes ou les trypanosomes se livrent à des attaques furieuses.

"La terrible bataille s'engage dans l'organisme et voici qu'au moment où tout semble perdu, où les globules rouges se sont montrés si faibles et si désarmés en présence de leurs féroces agresseurs que leur défaite semble inévitable, voici que tout est remis en question par l'arrivée de renforts. Une armée blanche vient au secours de l'armée rouge. Les leucocytes

aperçoivent le péril et se précipitent dans la mêlée. On les voit accourir des quatre coins de l'écran, se frayant un passage à travers les bataillons déjà engagés dans la lutte, contournant rapidement les obstacles, prenant adroitement les chemins de traverse, énergiques, courageux, pâles, mais résolus...."

LA DEPECHE de Toulouse a annoncé que des films vont être tournés représentant de nombreuses conférences faites sur des animaux vivants anesthésiés.

Ce n'est pas là encore, hélas, la suppression de ces expériences, mais c'est tout de même un grand progrès, car, une fois les documents établis, la projection des films suffira aux professeurs de physiologie pour illustrer leurs cours, et l'on n'aura plus besoin d'expérimenter sur des sujets vivants. "C'est à la Faculté des Sciences de Paris," dit la *Dépeche* de Toulouse, "que revient le mérite de ce mouvement en faveur de nos frères inférieurs."

MME. LE GALL, femme du sculpteur, institutrice dans une des écoles de l'Etat à Paris, a eu l'heureuse initiative de créer dans sa classe, avec l'aide éclairée de son mari, un petit atelier où elle fait travailler ses élèves, de petits enfants entre 4 et 5 ans, à des travaux de poterie, de tissage et autres travaux d'art. Mme. Le Gall est arrivée au moyen de ce travail, à de remarquables résultats, non seulement en matière d'éducation manuelle, mais en matière d'éducation sensorielle, artistique, intellectuelle et même morale.

M. et Mme. Le Gall ont exposé les métiers à tisser et les objets d'art exécutés par leurs petits élèves au Salon d'Automne l'an dernier. Cette exposition a été très remarquée.

Le deuxième dimanche de Janvier, l'Ordre de l'Etoile d'Orient a invité M. Le Gall à faire une conférence sur ses idées en éducation. Des métiers avaient été apportés et joliment disposés dans la salle, de sorte que l'on a pu voir au cours de cette intéressante réunion une dizaine de petits enfants travailler avec gaieté et entrain devant un public charmé. Un bon goûter termina la joyeuse séance.

LE II JANVIER Mme. de Manziarly a parlé une dernière fois pour l'Ordre à Paris, avant son départ pour l'Extrême Orient. Sa conférence a été accompagnée d'un très beau concert donné par les chœurs de l'Eglise russe. sous la direction de M. Kibaltchitch.

From our American Correspondent

THE whole country was shocked before Christmas by the discovery, after months of search by Government officials, of two mutilated bodies in a deep lake in Morehouse parish, in the State of Louisiana. It is charged and widely believed that these two young men were tortured and murdered by the Ku Klux Klan. About forty of its members in that parish are expected to be arrested. Some of them are alleged to have confessed under oath to the Prosecuting Attorney, and hearings will soon begin.

The Ku Klux Klan was originally a secret society formed in the Southern States after their defeat by the North in the bloody war of the Rebellion in 1865. It was then a terrorist society composed of former landowners, disenfranchised Confederate soldiers, and other white men, and had as its chief object the wresting of political and social control of the Southern States from the numerous just-enfranchised negroes, led often by scallawags and adventurers from both the South and the North. Conditions varied in different localities, but on the whole it is probable that the Klan was a force on the side of order and sound reconstruction.

However, in some districts the Klan fell into the control of violent men and became simply bands of outlaws, dangerous even to their former members and a reprehensible menace to just and good citizens. Because of this former outlawry, the recent widespread resuscitation and rapid growth of the Ku Klux Klan, after almost a half-century of innocuous desuetude, has aroused much alarm and bitter antagonism of press, pulpit, prosecutors and public. The not unreasonable fear is, that the Klan will be made a secret and lawless instrument of private persecution.

On the other side, it should be recorded that the officially-printed objects of the Klan are altruistic, patriotic, protective of life, liberty, and the pursuit of happiness and ostensibly aimed only at conspirators, law-breakers, and those who threaten the substance of the free institutions, by the aid of which this nation has grown.

Klansmen claim that America must be prevented from falling under the domination of King, Pope, landed hereditary aristocracy, or other so-called undesirable features that exist in other parts of the world.

Some reputable and law-abiding citizens throughout the nation are among the apologists for the Klan and publicly defend them.

A few weeks ago a large church in Brooklyn, New York, advertised in the papers that on the following Sunday a Ku Klux Klansman would speak from its pulpit in defence of the Klan.

The visitor wore the regulation Klan regalia, a sheet-like garment covering his body and a white hood, pyramidal in shape and with slits for eyeholes, covering his head. He entered the pulpit and said: "My dear friends, I desire to read to you this statement. This order has been called into existence to meet one of the greatest needs of the times."

He then read a history of the Ku Klux Klan, declared that the original Klan had preserved law and order and put down criminals during the reconstruction period, and asserted that it was held in reverence for its good deeds by the people of the South.

He said in part: "The Ku Klux Klan of today was called into being to see that law and order reign throughout the country. Among the purposes of the institution is to see that the schools and educational institutions of the United States are not controlled by Roman Catholicism.

"We are opposed to the whisky-sellers and the bootleggers, and we are organised to maintain the supremacy of the white race, and to keep Protestantism in the ascendancy."

In spite of the most determined criticism by Roman Catholic-owned newspapers and many other journals there seems to have been a rapid growth of the order. It seems possible to believe that much of this growth has been inspired by fear, whether justifiable or unjustifiable, of the growing political and educational power of the Roman Catholics, who are often alleged by their critics to be planning to restore in time the temporal power of the Church.

Whether or not one can avoid alarm at the existence of a secret order whose members exercise illegally the right of the high justice, the middle and the low, all Star members can be shocked and revolted at the horrible negation of brotherhood exemplified by the undoubted tortures visited upon the victims of mob violence in Morehouse parish, Louisiana. It is to be hoped that the long arm of the Federal Government will grasp the offenders.

REINCARNATION seems to be receiving a widening acceptance in this country, and from time to time prominent men and women are quoted in the telegraphic news despatches as having stated their own belief in

it. A recent adherent to this theory is Mr. Henry Ford, a well-known automobile manufacturer, who it is generally expected will be a candidate in 1924 for election to the Presidency of the United States. His autobiography is being widely published.

ON New Year's Day a reception was given by Mrs. Mary Gray in the Ojai Valley, California, in honour of the appointment of Mr. Ernest Wood as National Representative for America of the Order of the Star in the East. Among those present besides Mr. Wood and Mrs. Wood, were the following widely-known

workers or officers of the Order:—Mr. J. Krishnamurti, Mr. J. Nityananda, Mr. A. P. Warrington, Bishop Irving S. Cooper, Mr. Fritz Kunz, and Mrs. Adelia H. Taffinder.

THE striking success which is at the time of writing attending the public New York clinics of the famous Dr. Coué of France will go far towards preparing the way for ready understanding and acceptance of instances of spiritual healing by the Great Teacher when He comes. Dr. Coué is dealing another heavy blow to the materialistic theory of disease still so prevalent among some classes of medical men.

From our Indian Correspondent

THE last letter was written in the very thick of the Annual T.S. Convention, and it could not then be realised how great a success it was going to be. All were uniformly impressed at the total lack of ill-feeling of any kind, nor was there any grumble or complaint, in spite of the 700 delegates that had to be housed, fed and generally looked after. The atmosphere was saturated with peace and harmony and it was a happy augury for the future.

To us of the Star, the one event that stands out paramount in the various engagements is the Star meeting held on December 28th—a day sacred to the Order—in the big hall at the T.S. Headquarters. Mr. Jinarajadasa, in his usual lucid style, explained the meaning and the work of the Order. Our Protector, Dr. Besant, then took us back to ages gone by, many a life ago, and recalled instances of her work and trials with our Chief, Mr. J. Krishnamurti. She spoke of the work at present and of the future possibilities that are yet latent in our Order. We all then turned our faces to the North, where dwell the great Rishis, and our beloved Protector recited the Star invocation. It was so thrilling and impressive, that the prayer to the Lord Maitreya to come down to the world was indeed answered, and all felt the benediction of His presence in their midst.

A public meeting was also arranged in Madras City to take place in the famous Gokhale Hall, on December 30th, and, indeed, it was a remarkable success. The hall was full—which was strange in these days of political strife—and the audience, though not very responsive, listened with eager attention. Dr. Besant was in the chair, and speeches were made by

Mr. Jinarajadasa, Mr. Arundale and Mr. Janmadasa Dwarkadasa.

THE Right Hon. V. S. Srinivasa Sastry, P.C., who is now an international figure, and who has done much to bring the nations of the world together and to bring about an understanding between the components of the Indo-British Commonwealth by interpreting India to the West and to the Dominions, gave a remarkable lecture at Adyar, under the auspices of the National University Union. His lecture throughout was imbued with the spirit of internationalism, the subject being "The League of Nations." He emphasised the point that it ought to be a League of the peoples of the various nations and not of their Governments, and exhorted Indians not to shut themselves out from the rest of the world, but to give and take freely and make their contribution to world-culture. Such a lecture is invaluable from the Star point of view, and should not be allowed to be lost to the world, and efforts are being made to publish it in pamphlet form for distribution and sale.

THE establishment of an International Theosophical University, called Brahma-vidyashrama, has already been referred to in the December letter. To celebrate the 200th lecture, there was a gathering of students and teachers under the big Banyan tree, when tea was drunk and views expressed. Mr. Cousins, who has dedicated himself to this work, gave a summary of the work done and of the hopes with regard to the future. Others spoke of the

immense value of the work and the self-sacrificing labours of the Professors.

Mr. Jinarajadasa, in summing up, spoke of the immense value of the Ashrama for theosophical propagandists, not only by giving them a broad survey of modern knowledge, but by sharpening their intellect and giving a criterion of knowledge. It would also teach them how to handle a subject and give a mental touch to their devotion. He said that knowledge had become so specialised at present that its horizon had become hazy and people had lost sight of the wood for the tree. He referred to the remarkable impression the Greeks had created on the world, although they flourished only for about 150 years, not because they were equipped with much material, but because they knew something of everything and they were masters of their intellectual house. The Greeks were at the Centre of Knowledge. To-day we had strayed away to the periphery and did not even recognise that there was a centre, a Brahmaidya, specially so in the West. The Ashrama was giving a large survey of knowledge for this very purpose and to lay great stress on the faculty of knowledge rather than on knowledge itself, so that the "central" attitude to life may be developed.

OUR Protector has gone to Delhi, stopping at Calcutta, Patna, Benares and Allahabad on the way for theosophical, Star and political lectures. The political conference, reference to which was made in the December letter, takes place on February 12th, 13th and 14th, and let us hope it will be a success. The Indian National Congress has gone on in its reckless way, and a large number of leaders headed by Messrs. Das, Nehru, Kelkar and others have left the Congress. They are in favour of entering the Legislative Councils and working through them. At last, they are coming into line with Dr. Besant, which, we hope, will lead to combined action.

MISS DOROTHY ARNOLD—well-known to Star workers in the West—writes from Japan: "One of the chief reasons of my going back to Shanghai (China) is that I am anxious to revive the Star which is quite dead. . . . I propose to spend six months of every year in China and the other six in Japan." The Far East needs the message of the Coming more than any other and all praise and success to Miss Arnold in her pioneer work.

Letters to the Editor

FOR SERVICES RECEIVED.

To the Editor of the HERALD OF THE STAR.

SIR,—What an absolute feast of good things you gave us in your January issue! I feel it is much too good to keep to myself, and out of sheer gratitude to all who contributed to this wonderful number, I ask you to accept the enclosed £2, and either to send a copy each month to three of our Members who are not able to afford a copy of their own, or, as an alternative, to send the copies to some place where they may be seen perhaps by several.

I feel it is a very great privilege to have at first hand the writings of so many who have earned our deep affection and respect, and beg to tender to you my grateful thanks.

Yours, etc.,

"A GRATEFUL MEMBER."

[In compliance with the above request, the subscriptions to the HERALD have been entered for a period of twelve months.—ED.]

THE SHADOW AND THE REALITY OF THE SPIRITUAL LIFE.

To the Editor of the HERALD OF THE STAR.

SIR,—It is always interesting to read Mr. Krishnamurti's stimulating editorials, but with

all due respect to him, there are one or two points I would like to raise from the point of view of the ordinary individual.

He gives us to understand that we are playing with shadows and losing the reality, turning our backs to the light and bemoaning the loss of it; that all we need is a *little effort* in order to live the Spiritual Life. Probably what is easy for Mr. Krishnamurti, is very difficult for some of us. If the Spiritual Life was easy of accomplishment, would not everyone instinctively turn to it?

We are all seeking "magnificent happiness" and tranquillity. We all long for perfect peace, for cessation of the constant strife between our lower and higher natures, but to long for it without having the necessary strength to climb the difficult mountain is the unhappy lot of most of us.

It seems to be so largely a question of growth. According to Theosophical literature, we are only just beginning to be self-conscious on the astral plane. We have yet a long way to go before we reach the Buddhic, and live constantly the life of the spirit. To live the life of the spirit is for us at present fraught with much difficulty, and the trouble is not that the light does not shine, but that it does not burn steadily enough to make us forgo everything else for it. Sometimes in the dark nights of the

soul it seems to disappear altogether, and then we feel lost indeed, belonging neither to one world nor the other. It is not invariably easy to conjure up the white flame of enthusiasm which inspired us when the Order of the Star in the East was first formed.

I think, moreover, that we often realise truths intellectually without feeling them in our hearts, and it is only when we *do* feel them that we get sufficient motive power to act. The intellect is cold and critical, it is always finding excuses for not acting, and many times we allow ourselves to be guided by its detached reasoning. How are we to make ourselves *feel* things instead of just thinking about them? We all realise the necessity for reform, both in the human and animal worlds, but it is not until the suffering of the other creature is reflected in ourselves and our own heart bleeds in response, that we can overcome our natural inertia and begin to bestir ourselves.

Then too, take the doctrine of "Harmlessness," (a very negative state of goodness). How can we even practise that? As long as we live in a so-called civilised country, how are we to stay the hand with the "bleeding knife"? Every time we wear a pair of shoes or wash our hands, we are using parts of the body of an animal. Many of the processes of our industrial life depend upon the sacrifice of animals. Scarcely any part of an animal's body is wasted. Even if we believe that the exploitation of animals is a shameful thing, how can we, who are so small in number, bring about the radical change necessary? We are like a voice crying in the wilderness, and the task seems stupendous. Are we to refrain then from "shedding tears of ecstasy" until we have wrested the bleeding knife from every hand?

We are obliged to be eternally compromising between this world and the spiritual, simply because our spiritual stature is small, and our indomitable will merely in the making. If we had reached a stage of spiritual growth when all the abuses of the present day were swept away, what need would there be for the incarnation of a Great One? I think that when He comes, His presence alone will stimulate our waning lights and spur us on to great endeavours, but in the meantime, we have to try to keep alive the flame ourselves, and in the everyday turmoil of life and in the incessant strife within ourselves, it is often very difficult.

It seems to me that it is in the intermediate state when we are beginning to detach ourselves from the claims of this world, and before the spiritual light burns clearly and ceaselessly within us, that we remain "miserable, fruitless and inglorious." It is a stage of growth, which is bound by its very nature to be temporary, and one which we have to endure.

If, as Mr. Krishnamurti says "we resort rather carelessly and hopelessly to this difficult and complicated business of the spiritual life," is it not because we have to break away the clinging tentacles of this world one by one, and

that it is no easy matter? All the faults and weaknesses of our past lives rise up and confront us, and can we overcome these in a day? To live the spiritual life is a stern business, so stern indeed and so exacting that often our hearts fail us, and we turn once more to the world around us, seeking happiness and satisfaction there, although we know from past experience how unstable and transitory earthly happiness is.

Were we to follow the demands of the spiritual life, it would mean that we should never rest until every trace of cruelty, either to animals or humans was abolished, all slums done away with, every man, woman and child provided with the necessities of life, war abolished, and exploitation of the weak by the strong entirely suppressed. It would in fact mean Utopia for the world. The question is, how many of us are capable of working unceasingly for this end—how many of us have the spiritual *growth* necessary for this tremendous display of energy? How many of us instead falter by the way, becoming discouraged by the tremendous odds we have to face, full of hope and energy one day, full of despair and depression the next, alternating always between success and failure? Such I think is the lot of the ordinary man or woman.

Yours, etc.,

ADELINE B. HOLMES.

CAPITAL PUNISHMENT.

To the Editor of the HERALD OF THE STAR.

SIR,—I am sure that the readers of your journal must have been horrified at the recent example afforded of the relentlessness of the law in carrying out the sentence of capital punishment.

In view of the fact that so long an interval had passed since the last execution in England of a woman, we seem to have taken a definitely retrograde step.

It is clear that the great public which deprecates these terrible survivals of barbarism must for the future make every effort towards *legal* redress. Capital punishment must be abolished, and every humane man and woman must strain every effort to this end. Even the standard of "an eye for an eye" and "a tooth for a tooth" is offended by a system of retribution which allots an agonising period of suspense and anticipation to the perpetrators of crimes which, as in the Ilford murder, however dastardly, involve but a short sharp space of suffering to the victim.

Can we not range ourselves in line with the more civilised nations who have already abolished this outrageous survival?

Yours, etc.,

MARGOT BAINES.

To the Editor of the HERALD OF THE STAR.

SIR,—Will you kindly in your Editorial Notes, let us have your views upon Capital Punishment?

Many people are much opposed to Capital Punishment, yet hold themselves bound by the fact of it being at present the law of the land. But are not laws framed as an outcome of Public Opinion? If a sufficiently large number of English people believe that "Thou shalt not kill" means something more than mere words, there could be an alteration in the law, and a step forward in civilisation made.

We as members of the Order of the Star in the East know that "Between right and wrong Occultism knows no compromise." In the work of "Preparation" we wish to live now that we may be worthy to know Him when He comes. Can we imagine Him approving of the awful duties laid upon the officials in yesterday's tragedy.

While the subject is fresh in the public mind cannot the Order collectively organise a definite movement? Of course I know that as an "Order" it cannot be made compulsory on members, as in the T.S. those cannot be bound to any policy. But surely as individuals we ought not to wait until it is "proper" to be "advanced." Yet as individuals we can do little.

Yours, etc.,
(Miss) EDITH DOWDING.

THE STUDY OF ASTROLOGY.

To the Editor of the HERALD OF THE STAR.

SIR,—Through the columns of the HERALD OF THE STAR, may I, as Secretary of an Astrology group, endeavour to get into touch with Secretaries of Astrology Groups in other countries? In Scotland we carry on our astrological research work as a branch of the Study Section of the Order of the Star in the East. We feel privileged to be allowed to do so as it is a great incentive to the idealistic study of the subject. We have endeavoured to make clear our ideals and have expressed them in the following Aims and Motto:—

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2. To form an Aquarian Group for such study wherein each member works as a part for the whole.

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3. Horoscopes in which the planet may be regarded as the dominant influence.

As we meet but once a month it will take us three months to study each Planet and each sign respectively, but we hope that a deeper understanding of the "abstruse science of symbolism" will be the result of our united efforts. The different sections of the group are kept in touch with each other by means of correspondence. As we wish our National Group to have an International character we should like to get into touch with other Astrology Groups, studying along similar lines, and I, as Group Secretary, shall be pleased to hear from the Secretaries of other Astrological Groups.

Yours, etc.,
(Miss) C. H. R. McPHAIL.

THE UNITY OF BELIEF.

To the Editor of the HERALD OF THE STAR.

SIR,—The Order of the Star in the East, though perhaps more definite in its organisation and beliefs than most, is not by any means alone in believing in the early return of the World-Teacher.

There are, even to my knowledge, many other bodies of men, whether they call themselves religions or societies who look for the coming of a Great One within a comparatively short space of time.

In view of this fact, would it not be well to make systematic enquiry, and compile and publish in this magazine a record of such bodies, with a statement of the ground common to all, and the main points of difference in belief. Co-operation with those of like beliefs and ideals irrespective of method of execution is, I take it, one of the Star Ideals, and surely the first step in Star work is to find out how many people, ignoring the labels they wear, will be prepared to recognise, and work for, the World-Teacher when He comes.

Yours, etc.,
T. C. HUMPHREYS.

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(ENGLISH SECTION)

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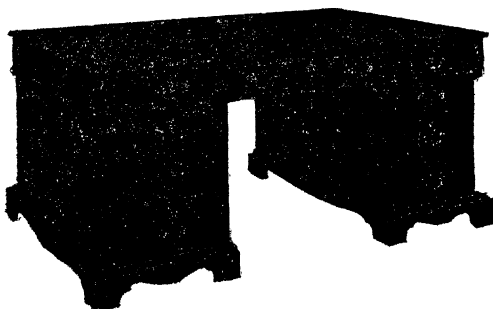
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THE Herald *of the* Star

VOL. XII. No. 4

APRIL 2nd, 1923

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Single copies: Great Britain, 1/- (Postage 2d.); America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Postage, 1/6 extra). U.S.A. and South America, \$3 per annum (Postage, 50 cents extra). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square W.C. 1.

A Member's Diary

March 22, 1923.

SPRING—SATAN AND WINE—NOTES FROM A LECTURE BY MR. KRISHNAMURTI—THE NEW CIVILISATION—NORWEGIAN STAR COMMUNITY—MR. GURDJIEFF—ECTOPLASM.

SPRING with all its beauties is again with us. It is in the air, the thick sticky buds of the trees are ready to burst into the glory of leaf and blossom.

Long, long ago, when this small universe Was just begun and in its infancy, Behind it there still stretched unending years, Before Time gave our future prophecy. Babylon has fallen now, and Ilium, Thebes is no longer great and Rome extinct, And all brave men and good have now become Together with their virtue derelict. The songs of birds, the promise in the sky, That filled men's hearts with longing long before, Shall be as sweet to far posterity, And then they too will pass and be no more, But there shall ever be new happening, And violets mark the coming of the Spring.

THE following was sent me by a friend. It is a precise translation from a small section of the Talmud, that wonderful book which contains the whole body of the Jewish civil and canonical laws and traditions, with the commentaries and speculations of the Rabbis:—

SATAN AND WINE.

(From the Midrash Tanhuma.)

"Noah was the first planter. Now when the turn of the vine came to be planted, Satan appeared before Noah, and asked him: 'What plantest thou, Noah?' And he answered: 'It is a vineyard that I am making.' And Satan asked: 'What produce will this vineyard bring?' And Noah said: 'The fruit of this vineyard will be sweet to the palate and the juice of its berries will gladden the heart of man.' Then said Satan: 'Let us work together at this vineyard.' And Noah said: 'Thou art welcome to help me.'

"Then Satan went away and returned with a sheep, and this he slew under the vine. Then he brought a lion, and this, too, he slew under the vine. And twice more did Satan go away, bringing a monkey and a swine, and these, too, did he slay in the same place. And the blood of the four beasts soaked into the ground and mixed with the sap of the vine.

"Now, this is the meaning of Satan's work:

"Before man tasteth of wine he is like a lamb, peaceful and innocent and knowing no evil. And when he hath drunk two goblets of wine he is like a roaring lion that knoweth no fear in his mighty strength. And having drunk more he becometh like a monkey, prancing and jumping and speaking vain and shameless things, a laughing stock to all those that behold him. And when man hath drunk still more of the juice of the vine he becometh drunken, and falleth down. Is he not then like the swine that lieth in the dirt, an abomination to all men?

"And all this did befall Noah, whom the Lord chose for his righteousness. Now, what shall be said of the power of wine on ordinary men?"

Isn't it marvellous? Of course, I've asked for more.

THERE are no Editorial Notes this month. One can only fortify oneself with the glad tidings that Mr. Krishnamurti will be in England soon.

DURING Mr. Krishnamurti's visit to Adyar last year, there was some uncertainty as to what work should be done at the Sunday Star

Meetings. One of the boys said, "Oh, we will come along and look at your face. That will be good enough." Mr. Krishnamurti said, "They meant it very seriously, and I felt rather shy; it is not very pleasant to sit up on a platform and be stared at."

* * *

THE following is from rough notes of a speech made in Australia early in 1922. It explains itself and needs no comment. I only wish that we could get more of Mr. Krishnamurti's speeches, and perhaps we shall when he comes:—

"There is an idea that when the World-Teacher comes that he will give us what we want. I do not know how that statement affects each one of us, but to me this idea is most repellent. I do not want what I can get already; I want something that I cannot get. I want to fight and to struggle in order to get it.

"It is the same way with any teaching. The value of any teaching lies in the fact that it can give something which we have not. It does not matter if it hurts or gives pleasure, the more it hurts the better it is, and consequently, I feel very strongly that most of us will be disappointed with a teacher if his teaching should be contrary to our ideas of the present day.

"Do not imagine that body the great Teacher is going to take is of great importance. It does not matter what body he takes as long as he gives us something that helps us. It is the same if we look at a cloud in the sky. To me it is sufficient that it is beautiful and gives me a certain

amount of happiness. It does not matter where I see it, whether in Australia, India or China, as long as it is beautiful, it is all the same to me. Likewise, there is an idea prevalent amongst the members of the Star that he is going to take such and such a body, and if he does not take that body then he won't be 'He.' I am not preparing you for anything, but I want you to be broad-minded about all these things, because they are not of great importance.

What does it matter if he takes a Chinese body, a white body, an Indian body, as long as we see the same radiant happiness that we see in a cloud, we feel the same joy that a beautiful stream gives us, which makes us forget the trivialities of daily life?"

MADAME MANZIARLY on her way through America has been able to see Mr. Krishnamurti and his brother. She reports that Mr. Nityananda is looking remarkably well, and has apparently quite overcome his recent illness.

MR. KRISHNAMURTI has booked his passage to England and that he will arrive about the middle of June. It is hoped that he will deliver a lecture in London. Readers of the HERALD OF THE STAR are informed that the date and place of this lecture, when known, will be announced in the HERALD OF THE STAR—and nowhere else; they may take this as a warning!

THEN there is another point which might be of interest, and that is, that we must develop a *Star attitude*. This question is very difficult to explain in a few words. To me personally it is not very clear, but I know what it should be,

though I cannot explain it in words. There are various movements in the world for the benefit of the world, but each of these movements does not see that there are other movements existing parallel to themselves. They think they are the only body that leads to salvation; that they are the only group of people through whom salvation can be attained or happiness gained. Now to me the Star is not at all like that. I feel that the members should join other movements, and there take the *Star attitude* in those

movements. I know it is very difficult to explain in words exactly what I mean, and I hope that you understand what I am driving at, rather than stop at my words."

"**T**HEN there is the question of Internationalism which touches many of us, and especially those people who are believers in Brotherhood. We all profess with the utmost willingness that brotherhood is the final goal of humanity. Consequently, this question of internationalism is of the utmost importance both to the Theosophical Society and the 'Order.' If these two bodies are going to do anything in the world, they must be international. There must be only one God and one flag, in religion and ideas. And yet when our emotions are stirred up by war, by bitterness, by trivialities, our principles disappear like snow under the hot sun. Our professions become mere lip-service. We are all human beings, that is the worst of it; and we must not be human beings if we want to do what we mean to do, what we are fighting for. Do not let us sacrifice, and then fail the next moment. What is the good of sacrificing if a breeze of wind comes and sweeps you off your feet? You must be strong to stand against the world, for the Order of the Star in the East must lead, not be led.

"There are those in the Theosophical Society who think that we are someone in particular. The outside world thinks we are the greatest cranks alive, and we are. Some of us have the impression that we are great people who can achieve great things. We can achieve great things *if* we are great people. How are we likely to become great? To me there is only one thing, one work, one path that creates greatness. It does not lie as most of us believe, in looking at pictures and in mere spiritual sentimentalism, because these things are rather weakening to the character. It is the man who says, 'I am going to get there in spite of everything; in spite of my own feet bleeding, I am going to get there,' who is likely to be great. It does not matter where he goes, that man will be

something in the world. There are too many indifferent people in the Theosophical Society and the Order—not enough who are definite, who have got definite ideas about the Star. It is this indifferent attitude which is prevalent everywhere that is the ruination of all fundamental principles of man.

"There is another great thing which makes men great, namely, that you must have a mind which examines, which sees and which scrutinises carefully and, above all, *impersonally* all facts. We are, I am afraid, inclined most of us (for it is the easiest path), not to examine impersonally those things which we hate; but we must see impersonally the real value of things, even though when we have to face things which we do not like and our emotions stir us up and make us blind. Then comes the real use of impersonality and logical introspection. We profess all these things, but when it comes to the daily practice of life we fail utterly. Once we get what we want we are dead. It is the continual unhappiness, the continual striving, that makes one big. It is the people who are discontented, who are not satisfied, who are really great—the people who are continually climbing, climbing, climbing. When you are really thoroughly and unmistakably miserable and discontented, for the majority of us are very self-satisfied, then you have the chance of going forward, and till we have got over this attitude, I am afraid we are not fit for what we profess to be. I am not very contented. If you are once contented you lose your chance of greatness. We drift along and do what thousands and millions of others are doing day and night. It is of no good having a Society or Order which is to remain contented. They who are going to climb the mountain, which we must climb to become a god, for each one of us must become a god, must fight. Suffering means evolution. The true discontent is never to be satisfied with oneself."

MR. KRISHNAMURTI tells us a little about a new scheme of city-running which is being tried by a little community in Massachusetts.

It is called "The New Civilisation," and is run on honour, and is backed by a thorough-going business man. Each member pays 10 cents to belong to the community.

A GREAT deal of talk about running a community on an honour basis may evaporate without attracting much attention, but when a person is literally permitted to pay whatever he thinks is right for an automobile ride, people sit up and take notice."

THIS New Civilisation, which is being tried at Foxborough, Mass., U.S.A., is associating members on a basis where they can agree; politics, religion and other controversial matters are left out. In the words of the originator of this experiment: "The thing is not religious, nor is it philanthropic—it will be economically sound, and people will put in only what they get out."

These are the rules of the Community:

- "1. Get all the joy out of life you can; give it to the first person you meet, and then repeat.
2. Do the things that are right for all.
3. Put your ideals into practice.
4. Do the things you would like to see others do.
5. Be the kind of a person you would like to have for your best friend.
6. Say what you think and mean what you say.
7. Control yourself and work for what you want.
8. Take what belongs to you and see that others get what belongs to them.
9. Treat yourself right and you will be treating others right.
10. Belong to the New Civilisation.
11. Earn your own living.
12. Take care of your obligations.
13. Build up a reserve.
14. Have open hands, open mind, open heart."

THERE is a Star-Community at Blommenholm, Norway, presided over by Dr. Lilly Heber. A general meeting is held on the third Sunday in the month, and Star members are always

welcome. Dr. Lilly Heber has also a Star meeting once a month in Christiania, when Mr. Krishnamurti's Editorial Notes which appear in the HERALD OF THE STAR are read and discussed. Public lectures have also been given—Mrs. Hilde Richard lectured on "Protection for Animals" and Mrs. Hanna Isaachsen on "The World Peace." and Lieut. Bugge Paulsen on "Do we need a World Language?" Sweden, Denmark and Norway together publish a paper called "Stjernen"—the Star—which appears every other month and contains a translation of Mr. Krishnamurti's articles and lectures, and deals with some of the spiritual movements of the times.

AT Fontainebleau there is the most complete installation of medico-electrical apparatus, and Mr. Gurdjieff appears to possess a full knowledge of principles scarcely yet studied in Europe. He aims at training the physical and emotional as well as the intellectual. He has also knowledge of how to promote capacity of resistance to infection.

MR. GURDJIEFF is of Greek origin. His youth was spent in Persia. Mr. Ouspensky is a Russian, and has a reputation as a psychologist. Mr. Gurdjieff, with thirty investigators, spent five years in trying to discover what lay behind the wisdom of the East. His companions were men who could claim to know all that Europe knew of Art and Science. They travelled to that region between East Persia and Thibet, and, separating, sought entry in some school where esoteric knowledge might be found.

SOME of these returned after several years to organise a second expedition. Some members of both these expeditions are still in Central Asia, and some will probably never return. Mr. Gurdjieff and some of his companions who spent twenty years in various schools,

are now engaged in working upon the material they collected. It is said that this material consists of every known subject except mathematics, and that they possess knowledge of psychology, music and medicine far in advance of anything known in Europe.

SIR ARTHUR CONAN DOYLE showed some photographs of solid "ghosts" on a screen recently at a London hotel. Ectoplasm, he explained,

is a putty-like matter which emerges from the mouths of mediums when under control—this substance is capable of forming itself into likenesses of the dead.

He showed a photograph of an ectoplastic female ghost of the Elizabethan era, who inflicted itself upon a household, conversing with the family and nursing the children. It appears that everybody exudes ectoplasm in vapour form, and it can be seen and photographed, but is so sensitive that it returns to the body of the medium soon after a light is turned on.

Pessimism and Optimism in Christianity

BY WILLIAM LOFTUS HARE

IT is possible to discern that, from the very beginning, the adherents to the Christian movement were divided temperamentally into two groups. Those who despaired of the world on account of the depth to which it was sunk in iniquity; and those who hoped for its complete redemption. The remarkable question (Luke xiii, 23), "Sir, are there but few who are to be saved?" raised an issue which the still more remarkable answer has not yet solved to the satisfaction of optimists who still cling to the idea of the victory of Christianity—a victory not only over other faiths, but over "sin" itself.

Such an issue seems to be important and pressing: for it might be said that unless the Christian life be of universal efficacy it must be, in some sense, invalid. But this, I think, is not so. Christian faith in God, Christian love for Christ, the Christian life-ideal and the Christian ethic, are not dependent for their validity upon the number of persons who embrace them and benefit by them.

Conceivably, the world may never become Christian in name or in nature. There may happen to the religion the fulfilment of the prophecy regarding Buddhism—the complete disappearance of its doctrine, its scriptures and its relics—but as a factor in the world's life it will have exercised its legitimate influence and justified all its efforts. Even if Christianity should be swallowed up in Neo-paganism by an outburst of savagery or the refined irreligion of the future, it will have exercised a beneficent resistance to its conquerors and sustained the lives of the relative few who had the courage and wisdom to embrace it. Therefore the issue between the pessimistic analysis of life and the optimistic vision of the future, however it be solved, does not affect the truth of the Christian life. If but few, or many, or all are to be saved, salvation remains desirable for its own sake. In worldly calamities, such as shipwrecks, fires, earthquakes or famines, we save whom we can, even if but few. The world-Saviour said there would be joy in heaven

over one repentant sinner. He himself suffered gladly to bring one thief to Paradise.

Putting aside, therefore, all questions as to the ultimate nature of that good which was to be brought to men by the Christian mission—whether a unique and personal mystical union with God, or a changed moral valuation of all that life contains, or a peaceful social order of love and kindness, or an assurance of spiritual life hereafter—we may revert to the issue between those who hope for its universal acceptance and those who fear that it will be for the most part rejected. These two groups are still with us, and their voices will long be heard, both in the Church and the world. Both have good warrant in seeking confirmation of their hopes and fears in the pages of the Gospels and from the lips of the Master himself. Both may point to history, down to this hour, as illustrative of the truths alike of their pessimism and their optimism. Happily, as I have argued above, the truth of Christianity is agreeable to both.

THE HISTORICAL ROOTS OF PESSIMISM.

We must go back to pre-Christian days in order to discover the roots of the pessimistic view. After centuries of disappointment the best spirits among the Jews had given up all hope of a worldly revival of their nation, and looked to a "Kingdom of the Heavens" to which the suffering righteous would be brought in safety from the wreck of the world. After all, it was but just to hope for this release and to fear the punishment that was coincident with it. Everything seemed to point to the moral collapse of the world as seen by the suffering righteous. The apocalyptic prophecies that were set mysteriously and authoritatively in circulation told in increasing detail of the woes which would be poured out upon those who deserved them. The world already was strewn with the ashes of the ancient kingdoms of Babylon, Assyria, Egypt and Persia, and it needed little imagination to picture the like downfall for Greece and Rome.

In respect to time and language Jesus Christ belonged to that age. His words

were drawn, more than is generally understood, from the Apocalyptic of His day. Even if, as He doubtless did, He put a new and intensely personal content into the old phrases, yet He maintained the same dramatic atmosphere of tense expectation, of division, of crisis, which had held His predecessors in its spell. What, we may ask, did He think of the likely success of His own work and the continuation of His mission by His successors? What was His estimate of the readiness of the mass of mankind or even of Israel to embrace His faith and practice? We may boldly ask: Was He a pessimist or an optimist? Did He look for the speedy or ultimate triumph of His cause?

In seeking for an answer it is not enough to pick out isolated passages on one side or the other, nor to count and weigh them severally. To be candid we must admit that, although every optimistic utterance can be capped by a 'pessimistic one, Christ seems to be the authority standing behind both views. This deepens our interest in the search for the truth, and leads us to attempt a philosophical understanding of Christianity which is too often neglected.

PESSIMISM IN THE PARABLES.

In announcing that "the Kingdom of God is at hand," Christ gave to His hearers a reason for joy, but when they learned that "it cometh not by observation," and does not belong to the panorama of history or to time itself, but is "within," He gave occasion for depression. For it was to be accompanied by poverty, by mourning, by hunger, by persecution and death, He says. Yet He puts it before all the riches and power of the world in value. And we see at once that He realises that this most precious thing few will desire and fewer will seek. Nowhere is the unreadiness of man for the *summum bonum* more clearly and more tragically illustrated than in those wonderfully-conceived discourses called the parables, through which there runs the consistent and depressing thought that men will not accept the riches He offers to them—except but few. This inner

Kingdom is like a precious pearl which a merchant seeks and at last finds. There is a price to be paid—"all that he hath." Not one in a thousand will pay the price, Christ seems to say. Again, who is willing to become possessed of the field in which the hidden treasure lies, or who indeed is prepared even to believe it is there and to search for it? Nothing is more clear than Christ's consciousness of His continual rejection. The net draws good and bad fish from the waves; in like manner men fall back into the world from which He would redeem them. The seed of the Kingdom is cast into all men's hearts, but some are preoccupied, some are tempted, some do not realise it. Only a few bring forth good fruit, and even not all of them an hundred-fold. The field of the world, intended to grow wheat, brings up a crop of tares; the great supper where "all things are now ready" finds the guests absent and the host abused. Even when men desire the good they do not fulfil the conditions for obtaining it—they come to the wedding feast without a wedding garment; the wicked husbandmen would have the harvest without paying the rent. Of ten virgins five are foolish, and rely on others rather than on themselves; the men who have but one talent—the majority perhaps—will not use it. Yes, even the Children of Light, those who were to carry on the work of the redemption of the world, were not as competent in their own concerns as are the men of the world they would redeem. They start to build a tower without the means to finish it; they would conquer a Kingdom without sufficient strength. What a hopeless prospect for Christ's mission when it fell into their feeble hands!

Yet, in spite of this penetrating analysis of man's unreadiness and incompetence to attain to the full depth and extension of the Christian life ideal, we have the beautiful and emphatic testimony to the *value of the individual redemption*. The woman rejoices because she has found the lost coin; the shepherd is glad to tell of his finding the one lost sheep; while the father, seeing his son a great way off, runs to him, falls on his neck and kisses him.

In the two dramatic visions of eternal judgment salvation is awarded to Lazarus and the sheep, while Dives and the goats are lost. We gain the impression throughout the parables that "but few are to be saved"—the goats are more numerous than the sheep. It surely is a very significant fact that not a single one of the twenty-five to thirty parables contains a hint in the direction of the optimistic view that world redemption was possible or to be expected. The mustard seed and the leaven illustrates the mystery rather than the numerical extent of spiritual regeneration. The leaven "leavens the whole lump" of the individual life in which it is set; not, alas, the whole world!

THE SENSE OF FAILURE.

In surveying the plenteous harvest before Him the Master sighed that the labourers were few; in the synagogue at Nazareth He hinted that—like Elisha who cured Naaman alone among lepers, and Elijah who visited only the widow of Zidon—He would not evangelise His own country; His disciples were likewise sent "to the lost sheep of the House of Israel"—to the most needy cases only. He came to set a fire in the earth and impatiently longed that it might quickly be kindled; for time was short. Many were called, but few were chosen, and effort was not to be wasted on those that were unworthy. He even doubted if His disciples could drink His cup and share His fiery baptism. He foresaw that they would be driven out of the synagogues, and that He Himself would be rejected of the elders. Before His eyes multitudes went down the broad way that leads to perdition, while a few only found the narrow door that leads to life—not even all who wished to do so were able to enter it. "I stood in the midst of the world, and in flesh was I seen of them; and I found all drunken, and none found I athirst among them. My soul grieveth over the sons of men, because they are blind in their heart"—such are the tragic *logia Jesou* found in the sands of Oxyrhynchus. Knowing

that "offences must come," Jesus said of the offenders it were better they had never been born, and He blessed, almost with His last words, the barren daughters of Jerusalem. What books contain so pathetic a lament as that of Jesus over the holy city?

O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not!

If thou hadst known in this day, even thou, the things which belong to thy peace! But now they are hid from thine eyes.

Here, surely, is the sense of failure aptly summed up in the expiring cry from the cross: *Eloi, Eloi lama sabachthani*.

THE RESCUE OF THE ELECT.

In reading the Synoptic Gospels for this special purpose I am bound to say that nothing can be found to warrant the view that Christ or His disciples—and much less His enemies—were conscious of the initiation of a movement that would aim at or achieve world redemption. On the contrary the whole story is much more one of an attempt to rescue the Elect from the present and impending moral and spiritual evil to which the world was, by its history and blindness, unhappily doomed. I do not adopt the view of an *interims ethik* appropriate only for a period of transition and therefore mistaken and fanatical from a broader outlook: far from it. The principles of redemption were true for all time. There was always the natural corruption against which to work. "Sin," which belongs to life in the flesh, would always need as an opponent a sanctity to overcome it. There would always be a heavy weight of inertia to lift, a blindness to illuminate, an impetus towards perdition to arrest. The function of Christ's mission was clear and significant; however much it might fail there was always work remaining to be done until the far-distant end which no one could foresee, with which, indeed, there was no practical concern. Such, I believe, was the completely satisfactory view of the

work of Christ and His adherents as recorded in the Synoptic Gospels. It was essentially different from the older apocalyptic which looked for events to happen in accordance with a scheme of destiny known to a few. Christian apocalyptic was personal rather than cosmic, spread out over eternity rather than restricted to narrow or definite periods. The Kingdom was always near, the judgment ever being delivered, the Son of Man momentarily descending into each heart as it became ready, and therefore no one knew "the day or the hour." For some it came soon, for others it is still postponed. *Mutatis mutandis*, those same Parables can now be spoken, that same Sermon preached, that same Lament uttered over all great cities; that same Question asked: Are there but few to be saved?

THE FOURTH GOSPEL.

Since the case for the pessimism of Christianity can be amply sustained from the Synoptic Gospels it is needless to examine the Gospel of St. John with equal care. In its pages will be found the same views, however, beginning with the prologue: "He came to His own yet His own received Him not." Nevertheless, it is the gospel of success: it looks for world salvation. "For so greatly did God love the world that He gave His only Son that everyone who trusts in Him may not perish, but may possess the life of the ages. For God did not send His Son into the world to judge the world, but that the world might be saved through Him" (Weymouth). This was the optimistic reply to the pessimism of the old apocalyptic and of the synoptics, and it runs through the Gospel and its dependent epistles, through the Pauline and Patristic writings, down to this day. There are two chief reasons for the power of the fourth Gospel. The exalted status of its central figure, who is boldly said to be the Logos, and the doctrine of the Holy Spirit. It is possible to be born of the Spirit, says the Master to Nicodemus. As the wind bloweth where it listeth so the Spirit breathes where He will. "Whosoever

drinks any of the water that I shall give him will never, never thirst." The evangelical phrase "whosoever will," became the foundation of the hope for the future, and triumphed over older doubts. With it Christianity became Universalism. It was naturally thought an impiety to suppose that the cause in which the Son of God was interested could possibly fail. I will leave to my readers to scan the pages of the literature of Christianity looking for indication of the strengthening optimism of its career. The Apocalypse of St. John tells of the day when the Kingdoms of the world shall become the Kingdoms of our Lord and His Christ: it is the key to the belief in the conquest of political power by the force of righteousness to which optimists and idealists ever have clung. But it is the very greatness of the claim and the fondness of the hope—contrasted with present-day experience—which brings us sharply to a standstill with the question: Can we hold to it any longer?

TWO GREAT WORLD POLITIES.

With these thoughts in mind, and before I conclude, I invite my readers to glance at the historical process which has led to our present condition.

The Jewish prophetic conception of a world polity under Divine patronage was never realised. Nevertheless, the idea was passed on to the Christians of the early centuries through the writings of St. Paul and the Fathers. A Christian polity (Rome) was actually established and began its task of conquering and governing the world, and no serious opposition was encountered from other religious or political centres. The wild hordes of the North and the dusky people of Africa soon succumbed, in spite of occasional outbursts. At length a formidable competitor entered the field from the sands of Arabia, and in the seventh century another world polity was established, namely, Islam. Wielding the sword of Allah, the Khalif, with two swift blows, humbled Zoroaster on the Euphrates and Christ on Jordan's banks, and from that

day to this two rival world-polities have striven for the dominion of the earth. "The Near Eastern Question" is its latest phase. I have never heard it suggested that Islam was the answer to the challenge of Imperialist Christendom. Yet it was Rome, ecclesiastic and secular, which set the bad example.

Until last century all Europe and the colonial world accepted the Christian faith, nominally. To-day France, Italy, Germany and Russia have more or less cast it off, officially or practically. The Northern countries, including our own islands, are deeply affected with materialism, the off-shoot of science and war. The Americas are divided between enlightened, idealistic, if naive adherence to the old faith and the superstitious credulity of the Catholic Church. But both are fast entering upon that period of refined paganism which Europe has definitely reached. Indeed, the Christian polity established in the fourth century has, except in name, disintegrated; and, because it is less primitive, is less powerful, and less coherent than its ancient indestructible rival, Islam. Christendom as a polity has ceased to function, and the world has lapsed back again—politically, morally, materially, economically—into its basic paganism, and is about to enter upon a new career.

ILLUSION OR TRUTH.

I do not wish to raise afresh the controversy which raged in the days of our fathers around the idea of "Eternal Hope" or to stimulate a silly season correspondence that will ask "Is Christianity a failure?" Nevertheless, I desire to call upon Christians of our time to think seriously on the theme propounded here. What shall we say if the ideal of a world redemption or reformation, not only by Christianity but by Religion itself, should prove an illusion? What reason have we for thinking it a possibility? It is not enough to hope for a desirable thing: one must be convinced that it lies within the scope of life, that within the world's law it can be realised. And to attain this

conviction we must not consult alone our feelings—which often lead us astray—but our clarified reason. It is truth we want, not satisfaction. And if the truth, philosophically discovered, should dash our fond illusions to pieces and show us that for ages beyond calculation this old world will go struggling on in the pit of egoism, never learning or always forgetting its lessons—then we must bravely adapt ourselves to a fresh revelation of truth which is neither so flattering nor so comforting as we had believed. I do not hesitate to say that the conception of an automatic world-redemption somehow wrapped up in the web of destiny has done more to postpone its own fulfilment than any other error, because it has discouraged men from making the efforts necessary to cope with the static evil of existence.

A SYNTHETIC VIEW.

The conclusion which we must reach is neither the thesis of pessimism nor the antithesis of optimism to the exclusion of the other. The synthetic view will result from an appreciation of the depressing truth of the one and the attractive beauty of the other.

Life is an infinite cycle of alternate effort, failure and success. Rising from the *will to live*, which is implanted in each one of us, our egoism directs us to actions of a self-affirming character, and our intellect devises the best means for our gratification and our power. In the struggle of each against all we suffer much and learn little. Here and there, in the intervals of struggle, we become

aware of the sufferings of others, so like our own, and there is developed in us a tremor of compassion, which is the basis of all personal and social morality. As death follows life, we return into the bosom of Nature more richly endowed than we came, having suffered and enjoyed, failed and succeeded, hated and loved. As life follows death, we come forth again from the womb of Nature, endowed with part of the general enlightenment which the Unconscious has received, and begin afresh our claim on life, our struggle, our self-victory and our final defeat by death. We are all unique and all different. Some are hard and insensitive, some are bright, and others are dull. He who most vibrates with compassion for the woe of others and is able to suffer for their sakes would be a World Saviour. He raises all his actions to the level of love, of positive good will, *agapé*. His intelligence is directed not to care for himself but his desire for others' good. It appears—indeed it is—foolishness to the world, but it sees to such distant horizons and deserves rather the name "wisdom." It is not of this world. Humanity, continuing with the impetus of a torrent, its struggle for existence, cannot yet appreciate that love which submits to sacrifice and defeat, that love which takes its way out of the world without complaint in order to reappear again with greater force and wider embrace.

Christ will never sit upon an earthly throne or rule mankind with crook and mitre. Only when the inner light of love shall break out in men's hearts will He see of the travail of His soul and be satisfied.

A RESTAURANT will shortly be opened at the STAR HEADQUARTERS, 6, Tavistock Square, where an excellent Vegetarian cuisine will be provided.

Thought and Its Power

By DAVID SMITH

THE man or woman entering into the study of the occult sciences, would do well to devote a little time at the beginning to the study of the power of thought. The dictionary definition of thought is "Act of thinking," but to the student of occultism it is something more, it is also an "Act of creating." This planet upon which we live was at one time a thought in the mind of the Creator. This magazine was at one time a thought in the minds of its promoters.

Thoughts are real forces. We cannot evenly quietly hate another without sending out a little poison into the world about us, a baleful influence is bound to make itself felt, though none may know its source. We cannot love another without sending out towards him thoughts of kindness and helpfulness that will affect the atmosphere in which he moves. The Honourable Bertrand Russell once said, "The power of thought, in the long run, is greater than any other human power. Those who have the ability to think, and the imagination to think in accordance with man's needs, are likely to achieve the good they aim at sooner or later."

We should be careful of what we think and speak. We cannot see air, yet we know it is there. The ascent of water from the lake into the atmosphere, cannot be seen, yet we know that this is a scientific fact. So it is with thought. They run in currents as real as those of air and water. Whatever our thoughts may be, they will attract thoughts similar. If it was possible for us to see thought with the physical eye, we should see its currents flowing to and from people. We should also see the thoughts coming from an individual of a kind and helpful nature, were the same as those coming from all others of the same nature. Those in a despondent or angry

mood you will find in the same current with others despondent and angry, and that each one in either of those moods acts as an additional battery of such thoughts, and is strengthening that particular current.

When you are in what is commonly called "a fit of the blues," you have acting on you the thought current coming from all others in low spirits. You are at-one-ment with all who are feeling "fed up," if I may use a vulgar expression. The mind is then in a sick condition. It is possible for it to be cured, but to anyone who has long been in the habit of opening the mind to this current of thought it will take some time.

If we attract to ourselves the current of evil, we become at one with evil, but if we attract the thought current of Divine Spirit of Good, we become more and more "At One" with that Power, or as the Bible has it, One with God.

A number of people meeting together and talking of any form of disease or suffering, of death-bed scenes and dying agonies, if they cultivate this taste for what is unhealthy, they bring in themselves a like current of thought full of images of sickness, suffering and things revolting to a healthy mind. This current will act upon them, and eventually bring disease and suffering in some form.

If, in our station of life, we are in the midst of sickness or suffering, or if we talk or think of sick people, we draw on ourselves a current of sickly thought, and its ill results will in time be made manifest. Marie Corelli, in her book, "The Life Everlasting," portrays the ill effects of sickly thoughts. Miss Harland is on a sea voyage for the good of her health, and during a conversation, unconsciously reveals the cause of her ill health; she says. "I need someone to be sorry for

me ! I tell you my life is a perfect torture ! Every day I wonder how long I can bear it. I have such dreadful thoughts. I picture the horrible things that are happening to different people all over the world, nobody helping them or caring for them. People in prison, people in shipwrecks, people dying by inches in hospitals, no good in their lives, and no hope, and not a sign of comfort from the God whom the churches worship."

Ralph Waldo Trine was once talking with a friend, who said, "My father is greatly given to worry." "Your father is not a healthy man." Trine replied, "He is not strong, vigorous, robust and active." He went on to describe more fully the father's condition and the troubles which afflicted him. The friend looked at him in surprise, and said, "Why, you do not know my father ?" "No," Trine replied, "How then can you describe so accurately the diseases with which he is afflicted ?" "You have just told me that your father is greatly given to worry. When you told me this you indicated to me cause. In describing your father's condition I simply connected with the cause its own particular effects."

There are germs which separate into parts effect forms of matter merely to allow the forces of life to rebuild them again, and these may propagate in the human system if it so happens that the human system is prepared to receive them. Their devastating process is called disease, but they never begin their work till the being they attack has either wasted a vital opportunity or neglected a vital necessity. Far more numerous are the beneficial germs of creative power, and if these find place they are bound to conquer those whose agency is destructive. It all depends on the soil and pasture you offer them. Evil thoughts make evil blood, and in evil blood disease germinates and flourishes. Pure thoughts make pure blood and rebuild the cells of health and vitality.

There is at present, perhaps, no religious sect doing more good for suffering humanity than the Christian Scientists. Their method of healing is by instilling

into the mind, pure, noble, and healthy thoughts. At a testimony meeting of the Christian Scientists, at which I was present, a lady gave her testimony as follows. She said, "For a number of years I had been a sufferer from pleurisy, and the doctors had given me up as incurable, when a friend suggested I should try Christian Science treatment. I accordingly purchased 'Science and Health,' by Mary Baker Eddy. I closed myself in my room for two days, and allowed no one to enter. I gave myself up to reading, meditation, and prayer, and at the end of two days I was completely cured." There have been hundreds of such cases throughout the world proving the Christian Science methods practical.

There is yet another method of healing, called "Absent Treatment." You will remember in the case of the healing of the Centurion's servant, that Christ used this method. That upon the Centurion expressing his unworthiness that Christ should enter into his house, Christ marvelled, and at the self-same hour the servant was healed. To the student taking up the "Absent Treatment" method, the first essential is the hearty co-operation of the patient. In all cases of healing done by Christ, it was at the request of the sufferer or his friends, and his first words were "dost thou believe." Every individual has the power to draw within himself and allow only his own thoughts to influence his physical body, or he can open his mind to receive the current of thoughts coming from his friends, which will either be the means of uplifting or lowering his health conditions. The second step for testing a patient by the "Absent Treatment" method is, at a certain time every day for about ten minutes, sit in some secluded spot where there will be no danger of interruption. Close your eyes, and form in your mind a mental picture of your patient, with this difference, instead of seeing him in bed, see him out in the open, playing tennis, football, or whatever recreation he is particularly fond of. Instead of the pale face, see a tinge of colour in the cheeks, instead of the sunken listless eyes, see

them bright and sparkling. Do this for five minutes. For the next five minutes picture your patient at his work, whatever it may be. If he is a man of business, see him seated at his desk, reading his correspondence. Whatever you do imagine that he is exceptionally busy, put life into your mental pictures, and keep all thoughts of your troubles out of your mind. Let your patient know the time at which you will be forming the mental pictures of him, and it will greatly assist if he will remain in a passive condition for the ten minutes you are treating him. You are, of course, using your imagination all the time.

A profound philosopher of the latter day has defined imagination as "an advanced perception of truth," and avers that the discoveries of the future can always be predicted by the poet and seer, whose receptive brains are the first to catch the premonitions of those finer issues of thought which emanate from the Divine Intelligence. For instance, the prophet Daniel said, "many shall run to and fro," and "knowledge shall be increased." We all know that this has come to pass. We have our shipping service, and our railways, our universities and public schools. Fifty years ago, Jules Verne, in his book, "Twenty Thousand Leagues under the Sea," gave a vivid description of a ship moving under the water; he was laughed to scorn. To-day, the submarine is a reality.

Imagination is the faculty of conceiving in the brain thoughts which may, with time, spring to the full fruition, of realisation. Every item of our present day civilisation has been imagined before taking practical shape.

When men talk business together they attract a business current of idea and suggestion. The better they agree the more of the thought current do they attract, and the more do they receive of idea and suggestion for improving and extending their business. In this way does the conference or discussion among the leading members of the company or corporation create the force that carries their business ahead.

Travel in first-class style, put up at first-class hotels, and dress in apparel "as costly as your purse can buy," without running into the extreme of foppishness. In these things you find aids to place you in a current of relative power and success. If your purse does not warrant such expenditure, or you think it does not, you can commence so living in mind. This is the first step in the right direction. Successful people in the domain of finance unconsciously live up to this law. Desire for show influences some to this course. But there is another force and factor which so impels them, that is a wisdom of which their material minds are scarcely conscious. It is the wisdom of the spirit telling them to get into the thought current of the successful, and by such current be carried to success. It is not a rounded-out success, but good so far as it goes. If our minds are, what is falsely called economy, ever set on the cheap—cheap lodgings, cheap food, and cheap fares—we get in the thought current of the cheap, the slavish and the fearful. Our views of life and our plans will be influenced and warped by it. It paralyses that courage and enterprise implied in the old adage, "nothing ventured, nothing gained." Absorbed in this current and having it ever acting on you, it is felt immediately when you come into the presence of the successful, and causes them to avoid you. They feel in you the absence of that element which brings them their relative success. It acts as a barrier, preventing the flow to you of their sympathy. Sympathy is a most important factor in business. Despite opposition and competition, a certain thought current of sympathy binds the most successful together. The mania for cheapness lies in the thought current of fear and failure. The thought current of fear and failure, and the thought current of dash, courage and success, will not mingle nor bring together the individuals who are in these respective streams of thought. They antagonise, and between the two classes of minds is built a barrier stronger than walls of stone.

Live together in any one idea, any one "reform," and you get into the thought current of all other minds who are carrying that idea to extremes. There is no reform, but what can be pushed too far. The harm of such extremes falls on the person who so pushes it. It warps mind, judgment and reason, on one side. It makes fanatics, bigots, cranks and lunatics, whether the idea involves an art or study, a science, a reform or a movement. It connects the extremists of all people in such order and current of mind, no matter what their speciality may be. Such people often end in becoming furious haters of all who differ with them, and in hating, expend their force in tearing themselves to pieces. The safe side lies in calling daily for the thought current from the Infinite Mind.

When that wisdom is more invoked, our reforms and organisations, "for the good of the whole," will not run into internal wrangles almost as soon as they are organised. As now conducted, the thought current of hatred to the oppressor is admitted at their birth. This very force breeds quarrels among the members. It is force used to tear down instead of build up. It is like taking the fire used to generate steam in the boilers and scattering it through the building.

When people come together and in any way talk out their ill-will towards others, they are drawing to themselves with ten-fold power an injurious thought current. Because the more minds united on any purpose the more power do they attract to affect that purpose. The thought current attracted by those chronic complainers, grumblers, and scandal-mongers, will injure their bodies, because whatever thought it most held in the mind is most materialised in the body. If we are always talking and thinking of people's imperfections, we are drawing to us ever of that thought current, and thereby incorporating into ourselves those very imperfections.

It has been said that "talk creates force," and that the more who talk in sympathy the greater is the volume and power of the thought current generated

and attracted for good or ill. A group of gossips who can never put their heads together without raking over the faults of the absent are unconsciously working a law with terrible results to themselves. Gossip is fascinating. There is an exhilaration in scandal, and the raking over of our friend's or neighbour's faults is almost equal to that produced by champagne. But in the end we pay dearly for these pleasures.

If but two people were to meet at regular intervals, and talk of health, strength, and vigour of body and mind, at the same time opening their minds to receive of the Supreme the best idea as to the ways and means for securing these blessings, they would attract to themselves a thought current of such idea. If these two people or more kept up these conversations on these subjects at a regular time and place, and found pleasure in such communings, and they were not forced or stilted; if they could carry them on without controversy, and enter into them without preconceived ideas, and not allow any shade of tale-bearing and censure of others to drift into their talk, they would be astonished at the year's end at the beneficial results to mind and body. Because in so doing, and communing together, with a silent demand of the Supreme to get the best idea, they would attract a current of life-giving force.

Let two so commence rather than more. For even two persons in the proper agreement and accord, to bring the desired results are not easy to find. The desire for such meetings must be spontaneous; any other motive will bar out the highest thought current for good.

The old-fashioned revival meeting through the combined action and desire of a number of minds brought a thought current, causing for the time the ecstasy, fervour and enthusiasm, which characterised those gatherings. The North American Indians worked themselves into the frenzy of their war dance by a similar process. They brought by force of united effort a thought current which stimulated and even intoxicated. The

more minds working in the same vein, the quicker came the desired result.

The real orator in his effort draws to him a current of thought which ascends again from him to his audience, and thrills them. So does the inspired actor or actress. They bring a more powerful element of thought to themselves first, and this flowing through them acts on the audience afterwards.

If you dwell a great deal on your own faults, you will by the same laws attract more and more of their thought current, and so increase those faults. It is enough that you recognise in yourself those faults. The surest way for a young woman to become ugly is to be discontented, peevish, cross, complaining, and envious of others. In those states of mind she is drawing to herself the invisible substance of thought which acts on and injures her body. It is simply cause and effect. Put your face in the fire and it is scarred and disfigured, because of an element acting on it. Put your mind in the fire of ill-will, envy, or jealousy, and it is also scarred and disfigured, because of an element as real as fire, though invisible, acting on it.

We should more and more invite the thought current of things that are lively

and amusing. Life should be full of playfulness. Continued seriousness is but a few degrees removed from gloom and melancholy. Thousands live too much in the thought current of seriousness. Faces which wear a smile are scarce. Some never smile at all. Some have forgotten how to smile, and it actually hurts them to smile, or to see others do so. Habit continually strengthens the sad capacity of dwelling on the malady, which may be the merest trifle at first.

The more you get into the thought current coming from the Infinite Mind, the quicker are you freshened, and renewed physically and mentally. We have the power to create a world of our own, where we will be the centre and source.

"You never can tell what your thoughts will do

In bringing you hate or love,
For thoughts are things, and their airy wings

Are swifter than carrier doves.

They follow the law of the Universe—

Each thing must create its kind ;

And they sped o'er the track to bring
you back

Whatever went out from your mind."

Books of the Month

Talks on "At the Feet of the Master"—The Omnipotent Self—The Problem of Population—H.P.B.

By S. L. BENSUSAN

ALL but the greatest writing shrinks from simplicity. The Bible, "Pilgrim's Progress," "Don Quixote," to take three great books at random, have the directness of genius. The modern writer embroiders his thoughts and even though these thoughts be of little worth, he knows that the embroidery will attract attention, for his critics if they too are authors will have practised the making of bricks without straw. That curious work "At the

Feet of the Master" interested me when I read it. There were many arresting passages, but on attempting to return to the book I found it simple to the point of insipidity: there was little or nothing that appeared to stand above the level of the hundred-and-one wise admonitions that greet our responsive moods. Perhaps the average reader's taste for simplicity has been corrupted. A wise man talking to a child, a highly educated country clergyman endeavouring to subdue his thought to

the level of a rustic congregation, might have spoken in like fashion. Then I took up "Talks on 'At the Feet of the Master'" (Rt. Rev. C. W. Leadbeater, Theosophical Publishing House), and realised, or came near to realising, the full extent of my own ignorance, for the explanation of the simplest phrases illuminates them, the development of a simple instruction invests it with vast significance. I am reminded of some great virtuosos who gives us variations on an original theme. A simple melody, no more than a bar or two, grows under the master's hand to something almost beyond our grasp though it is no more than what we heard in the beginning without full comprehension. The "Talks" were delivered in Australia between December, 1914, and August, 1915. It seems strange that work of such interest and value should not have been published earlier. Though delivered in the first instance to Theosophists, these sermons, if they may be so described, should appeal to even a wider circle, for they are full of wisdom, and the author has a certain directness of speech and a certain felicity in the choice of words that makes all he writes not only readable but enjoyable. Thinking men and women, whatever their creed, will rise from this book with their faith strengthened and their mind refreshed. For once, a volume of some 660 pages does not prove too long. It may be unnecessary perhaps to say here that the author of "At the Feet of the Master" is Mr. Krishnamurti and that we are told the work was communicated to him when he was thirteen years old. Hence comes, we learn, the simplicity of the diction.

The "Talks" themselves do not err on the side of over-elaboration, they are addressed to men and women of average intelligence, but they have in them that which bespeaks knowledge and authority of more than common kind. They are the ripe fruit of wide faculty, great experience and mellow philosophy. Perhaps they shock at times by the easy fashion in which they refer to life on other planes; the author or preacher does not seem to realise that even among those who accept Theosophy as a rule and inspiration of life,

the vast majority have no super-physical development and no expectation of acquiring any in the near future. To such readers the facile references to astral forms on the platform and to travel on other planes are almost disturbing. They challenge incredulity, and we may doubt the wisdom of the challenge at this stage of normal development. I do not think the more valuable parts of the work would lose by the omission of passages that invite the scoffer and may even disturb the judicious. This is the only protest so far as the matter is concerned, but perhaps in the manner of its presentation a little more care might have been exercised. There are sundry repetitions of phrase and statement, but these are small matters and do nothing to detract from the real value of the book; indeed there is so much to be thankful for in it that references to blemishes seem almost ungrateful.

Theosophy reduces pride of race to an absurdity. Those who suffer now from such pride are advised that they belonged to a different race in their last incarnation and will be members of yet another one in the next birth to come. Ponder for a moment how this thought, if it could be brought home to the average man and woman of what Oliver Wendell Holmes called "the comfortable classes," would help to bring about human brotherhood! Think too of the justice that in the recurrent round of life and death makes the persecutor one of the oppressed. We are told that "the disastrous teaching about a man having a soul" is responsible for endless harm; what we need to know is that man *is* a soul. We are not to think repeatedly of our faults in order to fight them, we are rather to think upon the opposite of those faults and concentrate our attention upon it. Jealousy is analysed and found to be selfishness, and we are told, on the authority of a Master, that the only repentance which is worth while is the resolve not to offend again. We are warned against depression: it harms those who are around us as well as ourselves. The difficulties of concise thinking and its value are described carefully, and there is a valuable discourse on right

thinking, people being urged to forget all slights and injuries and to remember all the kindnesses they have received and all the good qualities they have noted in others. "Your business is to look for the divine in everybody and everything." The Ego, we are told, however limited our knowledge of it, has only the one great burning, overmastering desire for progress, for the unfolding of the higher self, and the bringing of the lower vehicles into line as its instrument.

There is an admirable discourse on the value of restraint in speech, illuminated by a remark of the President's—"Every useless word spoken by a student of Occultism is a brick built into the wall that separates him from his Master." The effect of mind control upon worry is another question handled very thoroughly. I think, if space permitted, it would be easy to fill pages with quotations from this book without setting down anything that thoughtful people could well afford to forget, but the volume is within the reach of the student, and in quantity and in quality is splendid value. Very gratefully I acknowledge my indebtedness. To those who, like me, have no knowledge either of the higher life or the higher vehicles there is much in this volume that is in the nature of a revelation. To give but one instance, let me name the discourse (No. 17) on the power of thought.

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Dr. Paul Bousfield, Physician to the London Neurological Clinic of the Ministry of pensions, and author of works on psycho-analysis, has published through Messrs. Kegan Paul a study in self-deception and self-cure entitled "The Omnipotent Self." It deals with what is known as Narcissism—a form of self-assertion that leads by many rough roads to various ailments of mind and body. To the Theosophist the book will provide curious reading. The Doctor tells us that we have every reason to believe in the registration of all facts "somewhere in the unconscious," that there is an "unconscious part of the mind" which acts as a storehouse for the memories, ideas and emotions of the past. For likes and dislikes, he tells us, there is

frequently no assignable reason. Pride in the belief that we have reached a condition of final development is given as a factor that prevents our advance, and we are told with great seriousness that many of our higher activities and desires are sublimations of lower and more primitive instincts. The doctor deals severely with uncontrolled thought, and points out that children as well as adults should be trained to the possession of a directive intelligence. There is a wise chapter on the readjustment of objectives. The author invites his readers to decide what their aims are, whether immediate or remote, and to eliminate the impossibles or incompatibles. He suggests that people should have a substitute for undesirable thoughts and use it.

All this is very interesting and it is very sound, but the fact that sets me wondering is that these theories and suggestions advanced by a doctor of good repute, an authority on psycho-analysis, are actually dated 1923. I turn to the corner of my library in which my theosophical books are stationed and take down three by the President. Dr. Annie Besant's "Thought Power," is not dated, but my edition is the twelfth reprint and is dated 1920. Her "Path of Discipleship" is the second book and was written eight-and-twenty years ago; the third volume, "In the Outer Court," belongs to the same year. Just a small part of the great truths enunciated in these books is offered by Dr. Bousfield in 1923! If any comment is needed, surely it must take the form of an appeal to all who know the books I have named to extend their circulation and influence. My ever-present thought is one of surprise that works of such extraordinary value to the average man and woman, of whatever creed, should not be better known. "Twelfth reprint" does suggest an extensive circulation but when people have read Dr. Besant's "Thought Power" and Dr. Bousfield's "Omnipotent Self" they will realise that the exponents of psycho-analysis have arrived by a devious route at the very outskirts of the domain they seek to control. I should be very surprised to hear that Dr. Bousfield has read "Thought Power," to name that one of the

three books mentioned which bears most nearly on his problems, but I am quite sure that it would be very helpful to his work.

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Mr. Harold Cox, the brilliant editor of the *Edinburgh Review*, is greatly concerned with the question of birth control, and writes vividly and forcibly on the subject in "The Problems of Population" (Jonathan Cape). Mr. Cox is very strongly of opinion that excessive population is a mistake. He suspects a certain class of soldier and politician of opposing birth control in order that militarism may not lack recruits in time of war. He thinks that the cruder type of Socialist wants a heavy birthrate in order that the stimulus to class warfare may be maintained, and, moreover, he is inclined to attribute to excessive population most of the evils from which the world is suffering. He does not consider that marital relations should be impeded, but that families should be curtailed strictly to the limits of support and a proper standard of health for the mother.

There is nothing new about all this. Dr. Malthus supplied the world with a large number of theories many years ago, and Dr. Annie Besant, with the late Mr. Charles Bradlaugh, published a book called "The Fruits of Philosophy," in which they put forward definite means for preventing conception. It will be remembered that prosecution followed and that the book was held by the Higher Courts to be a legitimate expression of opinion. In later years, when Dr. Besant joined Madame Blavatsky, she dissociated herself with her previous work, having learned, or shall we say come to the conclusion in the light of fresh knowledge, that we are not so competent as we think we are to decide how far the world we live in shall or shall not be populated.

The question as to the proper limits of population is very difficult to decide. For example, Japan, with little more than a quarter-of-a-million square miles, can hold nearly 80 million people, while the Australian Commonwealth, with nearly three million square miles, has less than six million. It may be pointed out that much of Australia is uninhabitable, but, on the other hand, the country that is

impossible to-day may be possible a few years hence as a result of our greater knowledge and increased facilities for maintenance. There is plenty of room still in Canada that, far flung land, could probably absorb very many millions of people and yet rejoice in great open spaces; and whatever views we may hold about population, it is idle to suggest that the world is yet full up. As knowledge grows and science takes longer strides it may be possible to maintain population on a scale not attempted hitherto, and certainly we should beware of seeking through the reduction of population a means of fighting evils due, in the first instance, to our grievous social system. In England, by our neglect of agriculture and our disregard of all save the manufacturing interests, we have driven the population of the country into the towns and made wastes of the great rural areas. But if England's population were evenly distributed, he would be a bold man who would venture to say that the country could not contain it comfortably and with an adequate measure of the necessities of life, most of them to be won from the soil.

Unfortunately, our social system is a complete tangle: the great majority of Englishmen must suffer in order that a small minority may be prosperous. This being so, impatience may be pardoned when we are told, even by so shrewd an observer as Mr. Cox, that the only thing to do to extend comfort and well-being is to reduce population.

There is one very grave objection that must be made to birth control. You could not institute it, even though it were desirable, unless it were adopted universally. Suppose that a country of relatively high civilisation like our own were to reduce the pace of production so that population declined—say as it has done in France. What would be the result if Russia in Europe, and China and Japan in Asia, were to maintain their present productivity? In a little while the Slav and the Yellow Races would dominate the world and would proceed to make short work of minorities. Consider, too, the case of the coloured population of the United

States. It is notorious that they are far more productive than the white folk. Their families are often three and four times as large as those that belong to the ruling power of the country. If white America practised birth control, and black America relied upon its primitive instincts, in a very little while the white man in America would be fighting for his life—and fighting with no hope of victory.

While admitting all the difficulties and dangers that Mr. Cox urges so forcibly in his book, I am by no means convinced that the remedy is not worse than the disease. In the first place, it is extremely doubtful whether we have the moral right to regulate conception. From the theosophical view point, I imagine, it is clear that such a right is not with us. Secondly, if birth control is to become inevitable it should surely not be practised by advice or direction of the State until we have taken some pains to remodel our social system and to raise the character and prospects of those who are submerged to-day through no fault of their own. To deal with such a vast and complicated question in order to maintain an economic order that is admitted to be falling into decay is at once a desperate and a dangerous expedient.

I have had an odd, an unpleasant, experience. Seeing a book entitled "H. P. Blavatsky. By One of Her Pupils," I proposed to review it in these columns, supposing that it was a study of the life of the strange woman to whom history has yet to do justice. I found that the book is not what the title led me to expect, but is a savage attack upon Dr. Besant and C. W. Leadbeater. My first intention was, in the circumstances, to ignore the work altogether, but this seems hardly right, for it is written (by Alice Leighton Cleather) with the very deliberate intention to destroy all belief in and respect for two leading figures in the society. For one who knows nothing of the personality of these leaders, there can be no question of acquiescence on the one hand or defence on the other, but one feels that any pupil of Madame Blavatsky who can write as Mrs. Leighton Cleather has done must have missed the point of her teaching.

The book is devoid of moderation, and does not admit the possibility of the author being mistaken. That the works and teachings of Dr. Besant and C. W. Leadbeater have been of immense value to thousands of thoughtful people, that they have turned numbers of Western men and women in the direction of the spiritual life with which the East is more familiar, can hardly be a matter for dispute. Indeed, I should find it hard to name any writer who has influenced this generation for good in a measure that will enable him to rank in this regard with Dr. Besant; and she has supported her colleague through good and bad report. His writings are those of a man with great spiritual insight, and though I have read the most of them I have failed to discover any thought or suggestion that could harm man or woman.

The Theosophical Society is apparently doing useful work, is filling a great void in the lives of many, is helping the despondent to hope, the passionate to use self-control, the selfish to lose their separateness. These are some of the things that matter: beside them the capacity to function consciously on other of the lower planes is a poor achievement. Theosophy is bringing out what is best in its votaries: it is a force for good. In the circumstances an attack upon its leaders by one who may claim to have been taught by the Founder seems to partake of the nature of intellectual aberration. Surely, the Theosophical teaching is quite clear on the point that each will and must answer for himself. Then, too, the teaching is impersonal: it does not take personalities into question. Those who are attacked in this book have brought certain invaluable teaching to the West, but for their efforts I think this teaching might have died with Madame Blavatsky. In the light of these facts, indiscriminate abuse may well leave them cold who aspire to be students rather than judges. For the rest I am content to quote Henry van Dyke, who tells us: "Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel it is absolutely necessary, and that God is listening while you tell it."

The Search

By B. SCAMMELL.

There was a garden once, most fair,
A place of quiet shade, and yet,
Now is it desolate and bare,
The paths with thorns and tares are set.
In all its lonely ways
God is not found these days.

If humbly I should now return
To dwell with men, and with them share
The day's relentless toil, and learn
Some kindness and mercy there,
In the thronged streets I trod,
Perchance I should find God.

Practical Idealism

The Rarest Commodity

By E. L. GIRARD

AS the days pass, carrying us further away from the hysteria of self-preservation which the war engendered, one becomes less and less hopeful that an unaided world will find salvation for itself. And yet it is in a plight so terrible, a condition so pitiful, and an immanence of destruction so real, that one wonders that through pain alone it is not enlightened as to how it might alleviate its agony, if not, perhaps, find its cure. Being, as it is, a kind of titan whose form is composed of the assemblage of all men and creatures, the world exhibits, and exhibits grotesquely and in caricature, those very faults which the average man and creature embodies. The world, like men, is self-deceived, is suspicious of change, is fearful of what defect is within it, is ignorant of what grandeur slumbers within the enwreathing mists of the outward forms, is incapable of self-confession, and is credulous, lazy and selfish. To this sum total we all contribute in greater or less degree, in the measure in which we are ourselves self-deceived. It is, of course, the constant duty of members of the Order of which the HERALD is the voice, to make a goodly fight, whatever the odds, against these forces that retard the personal and therefore the universal development toward the Light. We are, essentially, reformers, first of ourselves, and then of such others as may want our help. The first important thing for us,

then, is that we should close our eyes to nothing. Tradition and public opinion want us to ignore such things as the world finds it inconvenient to face. The extraordinary initial subtlety and consequent cruelty of the world towards all reformers, exhibited toward them in the exact measure of their daring and success, is a commonplace to any student of history. "The more you tell the truth, the more you will be lied about" is a blunt truth one must face simply, without mock-heroics.

Take any two current topics about which any reading and thinking man or woman is bound to have his own opinions. I select at random the question of the war settlements and modern views of sex problems from amongst a host of sources of world-suffering. What do we think about these things? What knowledge have we of our own which entitles us to have any opinions? Have we tested our views against different types of thinkers? And then have we the courage to stand, in all company, by the Truth as we have seen it? No doubt readers of this forward magazine have forward views on one or other or both of these subjects and on many others; but even amongst them there are doubtless substantial numbers whose views are not thoroughly tested, grounded on a broad and sure base. I do not propose, of course, to go into these two questions at this stage, but I should like to indicate a line of thought about each of them.

The spiritual principle of Sacrifice was the one thing that was badly needed at Paris in the Peace Conference days. Anyone in the least degree acquainted with the essentials of religions knows that the hatreds that made pre-war Europe what it was, made the so-called peace what it is. The ideal of Europe remains just *balance*, and no more. The Peace Conferences were medleys of diplomatic cunning, sheer fear, arrogant triumph, commercialism, selfish politics, vulgar boasting and profound ignorance of what the world yearned for. That much is quite obvious to many thousands of people now. Why did they not know it then? Because their knowledge of spiritual principles is mere theory. Had there been even a few men placed high in affairs who knew in practice that hatred ceases not by hatred, but by love, the whole story would have been different. What about President Wilson? will be asked. Well, his ideal was also justice, no more. It is true (according to Dr. Bowman) that M. Clemenceau honoured him with the title of pro-German, and from such a quarter one might take it that that meant that Mr. Wilson had some idea that the German people might be treated as brothers—fallen brothers, but still of the family. Yet that is a superficial view, for it is only by contrast with the intrigue and revengefulness of those about him that Mr. Wilson appears to have reached out towards something greater than Justice. He fought with every weapon that he had for the biggest thing he dared demand, but because—fine as it is in itself—Justice was that thing, there was failure. The whole story of the last three years or so of “diplomacy” is the same tale told by an idiot, full of sound and fury, signifying nothing. When despotism fell in Russia, M. Kerensky offered Democratic France a Democratic Russia, but Commercial France wanted a Debt-guaranteeing Russia, and half-hearted support of Democracy produced Bolshevism. A £ s.d. British Government would have none of Lord Milner’s liberalism for Egypt and produced a fiercely National Egypt. General Smuts fears his South African constituency, and makes himself

conspicuous amongst the Imperial Premiers by denying Indians elementary rights. Ireland, China, Korea, and scores of cases of injustice are round about us merely because the world, of which we are a culpable part, is first of all afraid to face the facts, and, secondly, unready to adjust itself to them. Those facts lead us to something beyond Socialism and very near to Communism, Communion and Brotherhood, and they are the negation of all that has been Europe’s ideal up to this time. The British National Anthem embodies that ideal very well, for it prays that its Sovereign may be sent back by God (1) victorious, (2) happy, (3) glorious, which we will all do well to note as to nature and order. Love, Forgiveness and Humility seem to have been left at the post in this race, even in “great, generous, sensual America,” where the American Legion bullies radical workers, and Mr. Debs languishes in gaol.

However, the Peace, such as it is, is *fait accompli*. Let us turn to my other random example, the sex problem. What do we know about that?

Any one who looks at Society as it is now conducting itself is struck by two singular facts: the extremely rapid evolution of personal liberty, and the amazing growth of literature dealing with sex. Each has an evil aspect. The books are rarely sane, honest efforts at truth-telling, and too often are either merely pornographic or pseudo-medical treatises made available to an ill-fitted public mind for commercial reasons. There are a few shallow treatises, washed with sentiment and theology; many morbid novels; works on pathology and abnormal psychology; and several perfectly honest and thorough-going books on sex problems of normal people. Of these latter the classical works of Havelock Ellis and E. H. Kisch are noteworthy. But what of much of the rest of these books? The very best we can say of most of them is that they display “large learning and small sense”; and the worst, that they commercialise human weakness just as business men commercialised the war.

Of sex life as it is, aside from books, no one can deny that it is a supreme example of the degradation of that one factor which is the source of all human evolution, namely, inward human relations. Our views and conduct in matters of prostitution and every other aspect of the sex problem, are both sordid and cruel, as they are also the apotheosis of ignorance and folly. It is sardonically said of modern war that the cheapest things are posted nearest the danger zones—men. Horses, motors and generals, being costly, are kept back of the lines and politicians furthest. This contempt for human lives reaches its fullest poisonous flower in our unwillingness to attack the sex problem

with any degree of courageous honesty commensurate with the problem, with any large sympathy, which alone fits the reformer for the task.

There must be an end to this juggling with that rare commodity, Truth. If our politics and our own diplomacy are masses of commercialism and deceit, we must say so. If our sex morals are unnatural and destructive, we must admit it. And they are. That they are is our fault, in that we do not deal fairly with Nature and fairly with our Brothers. We are dishonest with both. The Truth, even if it is in us, will not out. What can we do to produce more of this rarest and most precious commodity?

Médecine Blanche et Médecine Noire

Par DR. PAUL CARTON

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LA médecine est la science et l'art de conduire les organismes humains conformément aux lois de la nature, en tenant compte des circonstances variables du milieu extérieur et du tempérament individuel. Elle est donc une œuvre de direction et de transformation humaines, qui peut s'exercer en bien ou en mal et donner lieu, par suite, à des effets extraordinaires, bénéfiques ou maléfiques, selon qu'elle est éclairée ou aveugle.

La puissance de son action, le retentissement lointain de ses décisions, le mystère des forces qu'elle met en jeu, les résultats parfois merveilleux qu'elle détermine, font, que la médecine présente une analogie frappante avec la magie.

La magie, en effet, est la science et l'art d'opérer en soi, sur les autres et autour de soi des métamorphoses et des phénomènes surprenants, à l'aide de moyens assez mystérieux et difficiles à acquérir. Quand elle agit en concordance avec les Pouvoirs

Créateurs Divins du bien, du vrai et du beau, la magie est dite blanche ou religieuse. Par contre, si elle fait appel aux forces destructrices opposées, aux puissances des Ténébres pour obtenir des enchainements malaisants et des pouvoirs pernicieux, elle se nomme magie noire ou diabolique.

Il n'est pas inutile de rappeler rapidement les moyens mis en œuvre par chacune d'elles et le genre d'effets qu'ils déterminent, car, nous le verrons bientôt, l'analogie de la médecine et de la magie se retrouve exactement sur tous ces points.

La magie blanche exige une initiation supérieure et une discipline rigoureuse. Elle enseigne la constitution occulte du monde, des êtres et des hommes ; elle apprend les lois de la vie et le But secret de l'évolution ; elle sait que les meilleurs moyens de posséder la santé, l'harmonie spirituelle et la puissance volontaire consistent dans l'apprentissage quotidien de la maîtrise, de la pureté et du renoncement,

par une série de mesures appliquées sur le plan matériel.

La maîtrise qu'elle nécessite s'acquiert en faisant continuellement et librement acte de volonté. En effet, c'est en s'efforçant d'apprendre sans cesse pour mieux *savoir* ; c'est en *voulant* affirmer et construire plutôt que de discuter et de détruire ; c'est en sachant rester calme, isolé, silencieux, grave, discret, doux, patient, en un mot en sachant *se taire* ; c'est en prenant des décisions impliquant une foi invincible et une énergie indomptable, en d'autres termes, en *osant* créer, quand vient l'ordre d'En Haut ; c'est en mettant en pratique toutes ces vertus réunies que la magie blanche confère à ses adeptes des pouvoirs miraculeux. Mais, pour être dignes de ces prérogatives et pour les conserver, il faut qu'ils s'adonnent, corps et âme, à la soumission et au renoncement.

La pureté doit d'abord régner dans l'esprit par l'exercice de la droiture impeccable. Puis, dans l'ordre physique, elle se garde en évitant les contaminations des mauvaises relations et des basses influences matérielles, en suivant un régime purifiant, peu ou pas animalisé (végétarisme), en habitant un endroit retiré et élevé (colline, à la campagne), en prenant des soins hygiéniques de rigoureuse propreté (ablutions, vêtements clairs, etc.)

Le renoncement s'accomplit en fuyant les plaisirs grossiers et faciles, en s'appliquant à la sobriété, en s'exerçant au jeûne, en s'obligeant à la modération des désirs, au rejet des ambitions, au dédain des richesses, à la chasteté périodique ou mieux encore totale, enfin à la charité et au don de soi-même. L'acceptation vraie, intime et joyeuse de toutes les épreuves et de toutes les abstentions conduit alors à la vraie simplicité, à la sérénité, à l'impavidité, à la sainteté du pauvre en Esprit, qui, ayant tout abandonné pour Dieu, mérite ainsi de posséder le royaume des cieux.

L'esprit d'obéissance commence par s'acquiescer en se soumettant avec attention et minutie aux prescriptions d'hygiène et de régime purifiants, de travail régulier et réglementé. Ainsi préparée, la soumission s'affermir, se grandit et se transforme

finalement en foi, en humilité et en abandon mystique. Alors, la clairvoyance des raisons occultes de toutes les circonstances de la vie et la foi en l'aide d'En Haut régissent dans l'esprit de l'adepte, qui obtient ainsi puissance d'action et sérénité.

Les rites et consécration religieuses sont utiles enfin pour canaliser le courant divin et le répartir aux foules, rendues ainsi plus attentives et plus soumises.

La magie blanche, on le voit, se réduit à un travail incessant de progression de l'individu et de son ambiance par dématérialisation patiente et par lente spiritualisation. Cette transformation s'opère en vertu de la loi biologique : c'est la fonction qui entretient l'organe. L'entrave apportée aux organes fluidiques de la vie physique égoïste, bestiale, abdominale et sensuelle les atrophie peu à peu, dégage l'âme des liens charnels et terrestres et, par contre, exerce et épanouit davantage les parties fluidiques supérieures de l'être humain. Il en résulte en même temps une notable économie de forces vitales qui peuvent alors être détournées et servir à l'accentuation du développement intellectuel et de l'élévation spirituelle.

Dans ses grandes lignes, cette culture mentale supérieure fut celle des sages, des religieux, des saints, des médecins initiés de tous les temps et de toutes les races. Et cette unanimité de conduite plaide d'une façon péremptoire en faveur de sa vérité et de son efficacité.

La magie noire, au contraire, met en branle des forces occultes négatives et fait appel aux puissances infernales pour obtenir des effets de satisfaction passionnelle et de jouissance matérielle. Elle est l'école de tous les vices et les déchaîne diaboliquement. Au lieu d'accepter l'ordre divin et de s'appuyer sur la loi naturelle, elle entre en révolte contre eux et ne rêve que souillures, faux miracles et impunité.

Elle ne demande à ses pratiquants aucune contrainte passionnelle, aucun effort noble ou désintéressé. A tous elle promet, au contraire, le succès dans la perversion, le triomphe de l'orgueil, les satisfactions sensuelles, la possession immédiate de toutes les jouissances terrestres, la plénitude de l'égoïsme.

Sa technique est plus ou moins savante et raffinée, selon que ceux qui s'y adonnent sont des hommes cultivés ou de bas empiriques. Elle comporte toutes les horreurs, depuis le rite religieux effectué à rebours, jusqu'à la fabrication de poisons magiques odieux et répugnants. La frénésie sensuelle ou le besoin de domination inspirent ses partisans dans tous les cas, qu'il s'agisse d'œuvres de fous cruels comme Gilles de Rais, d'ignominies sataniques des messes noires, d'entreprises antireligieuses d'esprits faux, d'orgies sabbatiques du Moyen-Age, de sorcelleries avec pratiques de maléfices et d'envoûtement, etc.

Ses adeptes, petits et grands, en espèrent l'assouvissement de leurs mauvais instincts, obtenu d'une façon immédiate, facile, envers et contre tout, et avec assurance d'impunité pour esquiver les chocs en retour et les expiations.

Dans tous le temps, elle a rassemblé les dévoyés, les révoltés, les haineux, les blasphémateurs, les envieux et les orgueilleux. Elle a semé le déséquilibre et fait œuvre infernale de régression et de malheur.

A l'instar de cette magie noire, il existe une médecine aussi basse, aussi aveugle et presque aussi malfaisante, qui s'inspire également de principes menteurs, qui se livre à des pratiques aussi insensées, qui effectue les mêmes faux miracles, qui proclame les mêmes fallacieuses promesses de progrès et de jouissances physiques décorés du nom de santé, qui prépare enfin les mêmes chocs en retour désastreux et les mêmes agonies terrifiantes.

Voici, par exemple, la série de dogmes erronés sur lesquels elle se fonde.

L'homme doit être considéré et étudié comme une entité indépendante du milieu naturel, sans se soucier de son origine ni de son but. L'homme n'a à connaître que le libre jeu de ses désirs organiques et la satisfaction de ses besoins instinctifs.

L'homme est un simple agglomérat matériel dont le cerveau sécrète de la pensée, comme le rein sécrète de l'urine. Sa vie présente est le résultat d'un hasard de l'évolution matérielle. Sa liberté et sa responsabilité sont inexistantes. La mort le replonge dans le néant des choses.

L'homme dispose de forces matérielles

qu'il puise uniquement dans le milieu extérieurs par la nutrition et la respiration. On peut lui en fournir en surcroît par la suralimentation et les médicaments toniques.

La santé ne procède pas d'une obéissance primordiale à un ensemble de règles fixes, générales et individuelles. Elle est le résultat de la chance et du hasard des rencontres microbiennes.

Les maladies ne possèdent pas une racine commune dans les violations des lois vitales générales. Elles sont occasionnées par des insuffisances organiques matérielles et des infections microbiennes. La notion de contagion microbienne pure et simple domine celle de résistance naturelle du terrain organique.

Les symptômes ou réactions organiques morbides sont des sortes d'entités malfaisantes que l'on doit combattre isolement, sans trêve ni merci, jusqu'à ce que la maladie soit jugulée. La fièvre, entre autres, est une manifestation morbide redoutable, un accident contre nature, que l'on doit chercher à "couper" à tout prix, en se servant du tumultueux arsenal chimique des médicaments antithermiques.

Le traitement se désintéresse de la conduite générale de l'individu et des soins généraux de la machine humaine. Il sera principalement local et comprendra une multitude de procédés thérapeutiques dirigés contre la foule innombrable des affections locales et des maladies de détail, qui toutes relèvent de remèdes particuliers et spécifiques.

Le traitement médicamenteux dispense presque toujours de toute manœuvre de régime ou d'hygiène naturelle.

L'idéal thérapeutique, ce n'est pas le renforcement de l'immunité naturelle globale, mais c'est la création à perte de vue d'immunités artificielles, obtenues par des vaccinations illimitées.

Les remèdes spécifiques (antiseptiques, vaccins, sérums, rayons X, radium, etc) donnent la guérison, malgré la persistance des erreurs de conduite mentale et physique, et assurent ainsi l'impunité perpétuelle.

Les ordonnances se concrètent essentiellement en une formule chimique que le

malade doit ingérer ou recevoir en piqûre. Ces agents chimiques agissent directement et guérissent par leur seule efficacité, en dehors de l'intervention de l'organisme. Ce n'est pas la force vitale naturelle, sollicitée ou non entravée, qui guérit le malade, c'est le médicament spécifique. Aussi, les traitements peuvent ils se décréter sous forme d'axiomes et de formules mathématiques qui répondent à tous les cas de même étiquette et sont applicables également à tous les individus.

A quoi aboutit en pratique cet amoncellement de contre bon sens et de contre-vérités ? A des pugilats thérapeutiques, à des traitements de coups de poing, où le malade, harcelé de chocs, doit réagir à l'excès et sans souffler, jusqu'à ce qu'il domine la situation et arrive à chasser à la fois l'ennemi morbide et l'assaillant thérapeutique supplémentaire, s'il est assez résistant pour sortir victorieux de ce double assaut. Sinon, il s'effondre sous les coups redoublés des surexcitations et des empoisonnements chimiques ou organiques. Il ne reste plus, en pareil cas, qu'à incriminer la virulence des germes ou le manque de forces du sujet, tandis qu'en réalité, il n'y a qu'un responsable : le traitement de paralysie vitale et d'épuisement énergétique qui a été appliqué.

Que de pareils méfaits puissent si souvent s'observer, il n'y a pas lieu d'en être surpris, quand on sait à quelle catégorie de forces occultes maléfiques, la thérapeutique moderne fait appel pour combattre les maladies.

Il y a d'abord les médicaments chimiques qui représentent en réalité des forces de mensonge et d'illusion, qui font bondir une réaction, en épuisant ensuite davantage, ou qui suppriment un symptôme qui constituait une utile réaction de défense et un bienfaisant agent d'avertissement et d'expiation.

Puis, il y a cette foule croissante de produits microbiens atténués, de toxines, de poisons cadavériques, d'extraits organiques que l'on injecte maintenant à foison sous les noms de vaccins, sérums et extraits opothérapiques. Nous touchons ici à la vraie magie noire, renouvelée des sorciers et scientifiquement organisée. Les

matières putréfiées, les menstrues pourries, les venins d'animaux sont remplacés ici par les agents de déliquescence, les microbes et leurs sécrétions ou toxines. Le sang, cet agent magique capital des œuvres de magie noire, se retrouve dans les médications par transfusion, dans les extraits d'hémoglobine animale, les sucres de viande crue, les sérums animaux. Les sécrétions organiques, le liquide séminal, les sucres d'organes employés en sorcellerie ont repris un nouvel usage dans les injections de Brown-Séquard et les inoculations d'extraits opothérapiques. En somme, le laboratoire médical a remplacé le laboratoire du magicien noir d'autrefois avec une précision plus scientifique et un raffinement d'horreur. Les vivisections et massacres inutiles de pauvres bêtes (cobayes, souris, chiens, chèvres, ânes, chevaux) s'y poursuivent sur une plus vaste échelle. Les cultures de germes néfastes, les macérations et les coupes de débris de cadavres humains, les cuisines de chair avariée (réactions de Wassermann, etc), les préparations de vaccins (stock vaccins, auto vaccins) à l'aide de germes venus des sanies ou des excréments des malades, toutes ces horreurs s'y poursuivent sous le couvert de la Science et du Progrès.

Drogues chimiques, poisons microbiens et sécrétions organiques partent de là, comme d'un guépier, pour se déverser sur les malades et produire des guérisons factices ou des déclinés précipités.

Mais le plus redoutable, c'est le procédé d'administration de ces maléfices qui consiste à les faire absorber aux malades, même à de tout petits enfants, par injections sous-cutanées ou pis encore intra-veineuses ou intra-rachidiennes, qui suppriment la barrière préservatrice du foie, des ganglions et autres moyens d'atténuation et de défense. Ces procédés de médication réalisent au point de vue occulte un pacte pris par le sang qui lie le sujet à des puissances immatérielles auxquelles le sang prête vie et qui dorénavant s'attachent à l'organisme injecté, comme des parasites. Elles font pénétrer la conscience humaine dans des mondes de dégradation et de régression bestiales, dans des royaumes de

cauchemar et d'épouvante, dans des paradis artificiels dont elle ne peut se libérer qu'au prix de tourments mortels et d'efforts surhumains (état d'esprit des bêtes d'où provient le sérum ou les sucs organiques, vie d'angoisse des opiomanes, morphinomanes, cocaïnomanes, etc.).

Sous ces formes cristallines ou sériques se cachent donc des liens pesants, des obligations inimaginables. L'être humain s'est enlisé, souillé et endetté, en les employant.

En effet, ces médications diaboliques qui, nous l'avons vu, agissent simplement par choc, par action surexcitante, par mise en rébellion de l'organisme et non par influence spécifique, sont nuisibles encore parce qu'elles empoisonnent et tarent les organismes. Les corps chimiques et le vaccins blessent les tissus nobles du corps et obligent à de gros efforts de neutralisation et d'élimination. Les sérums farcissent la personnalité humorale humaine, d'antigènes et d'hormones spécifiques étrangères, en un mot d'imprégnations animales qui provoquent de vrais cataclysmes cellulaires et humoraux ineffaçables (anaphylaxie), des sensibilisations persistantes, des affaiblissements raciaux à longue échéance, des régressions physiques et mentales quasi indélibiles. L'être ainsi imprégné perd sa stabilité, sa vigueur et sa pureté.

De plus, ces agents thérapeutiques qui opèrent par surexcitation subite et violente détournent le cours du mal, abrègent l'œuvre de nettoyage humoral, de répit salubre, d'expiation éducatrice que représente toute échéance morbide. Aussi les poisons contenus et refoulés au fond des organes devront-ils se remettre en mouvement et chercher à s'éliminer plus tard sous une forme morbide plus grave et plus prolongée. C'est reculer pour mieux sauter. En effet, ces guérisons à grand fracas ne sont que des trompe-l'œil : elles répondent simplement à des déplacements et à des transformations morbides. On supprime au galop une infection aiguë par un vaccin, un sérum ou un antiseptique, mais on accumule ainsi les fautes et les intoxications. Et comme tout doit se payer, ce sont les maladies chroniques qui se chargent ultérieurement de reprendre

l'œuvre de sélection et d'expiation naturelles. C'est ce qui explique que la science médicale matérialiste, en diminuant la fréquence des infections aiguës (variole, diphtérie, fièvre typhoïde, diarrhée, etc.) ait vu avec étonnement augmenter avec une régularité et une intensité croissantes, les maladies chroniques et les tares de dégénérescence physique et mentale (folies, cancer, artério-sclérose, diabète, crimes, divorces, escroqueries, etc.). L'action médicale mal inspirée a simplement opéré un déplacement de l'axe des déterminations morbides et, en visant des résultats immédiats et des guérisons mensongères, elle a aggravé les défaillances organiques et majoré les épuisements énergétiques qui, à longue échéance, se sont soldés par les maladies chroniques.

Préserver artificiellement une collectivité d'une maladie infectieuse en la vaccinant (fièvre typhoïde, par exemple), c'est donc la lancer sur la voie d'autres échéances plus douloureuses et lui faire payer sous d'autres formes plus dures et plus irrémissibles les fautes primitives de vie et de conduite malsaines qui ont été commises. C'est vouer cette collectivité au cancer, à la folie, à la tuberculose, etc., si l'état de paix règne : c'est permettre la continuation des tueries et mutilations, bien plus ravageantes que l'épidémie, si la collectivité est en guerre.

Enfin, au point de vue occulte, ces médications chimiques et organiques agissent par transfert et constituent de nouvelles violations de la loi morale, et, par suite, de nouvelles dettes. C'est une injustice, en effet, de commettre des fautes et de les faire expier par d'autres, quand arrive le moment des sanctions. Par exemple, inoculer un mal à une bête, pour l'obliger à souffrir, à réagir et à se guérir ; puis, lui voler le fruit de ses efforts de préservation en prenant son sérum sanguin et en se l'inoculant à soi-même pour s'éviter le travail personnel de rachat, c'est charger un autre d'un péché dont il n'est pas responsable et accomplir une nouvelle infraction qui devra se payer plus tard, en supplément. De même encore, se préserver d'une contagion microbienne reçue au cours d'un acte de débauche, en usant de

préservatifs antiseptiques, c'est accomplir une immoralité qui brise tout sentiment de contrainte, qui détruit tout frein passionnel. C'est permettre le libre cours des bas instincts dans l'impunité apparente, c'est faire œuvre de dégradation morale et d'obnubilation spirituelle.

En somme, la médecine matérialiste que trône à l'heure actuelle dans les instituts, facultés et hôpitaux et qui clame si haut ses découvertes et ses progrès représente, en vérité, dans la majorité de ses œuvres, une entreprise négative, fausse et néfaste de magie noire, parce quelle est tissée d'ignorances, dépourvue de toute clairvoyance, hostile aux lois de la vie naturelle, incompréhensive des destinées de l'homme, armée de traitements blessants et régressifs.

Tout en dénonçant cette orientation médicale erronée, il n'est pas question ici de nier la valeur et l'utilité des acquis scientifiques modernes, mais seulement de montrer à quels périls conduit la Science purement matérialiste et analytique, parce qu'elle ignore les principes synthétiques de la Sagesse, les lois de la Nature et les obligations de la Foi. Certes, les découvertes microbiennes ont eu de bons côtés, par les perfectionnements de propreté méticuleuse qu'elles ont enseignées. Elles ont permis d'édifier une hygiène plus pure et de donner des soins médicaux et chirurgicaux plus éclairés et plus bien-faisants. Mais les progrès ainsi réalisés se sont trouvés trop souvent annulés par des pratiques exagérées ou dangereuses pour la résistance de l'espèce (*). Par exemple, du jour où l'on a su créer des immunités artificielles, on a cessé de s'intéresser à la culture des immunités naturelles par les soins de régime et de vie conforme à la Nature. Au lieu d'utiliser les préservations vaccinales et les traitements sérothérapiques comme moyens de grande [exception, on a cru que, désormais, la préservation et la guérison des infections n'étaient plus qu'une question de vaccins et de sérums, sans que l'on ait à connaître et à appliquer les lois générales de la Santé (régime pur, exercice bien réglé, hygiène de grand air, droiture de l'esprit, etc.).

La médecine, oublieuse des lois naturelles de vie saine, s'est cantonnée alors dans l'étude des maladies de détail, diagnostiquées mathématiquement par des procédés d'analyse biologique et traitées séparément par des médications symptomatiques, spécifiques, chimiques, sérothérapiques ou vaccinales. Des générations médicales se sont ainsi créées, dépourvues d'idées générales comme de vues thérapeutiques d'ensemble.

Vraie pharmacie ambulante, distributeur automatique de médicaments, diagnostiqueur d'organopathies, chasseur de microbes, être morne et désabusé, le clinicien d'aujourd'hui ne songe jamais à interroger un malade sur les conditions d'alimentation et d'hygiène qu'il suivait antérieurement à sa maladie et qui pourtant sont les principales causes de la genèse de son mal. En cours de traitement, il ne s'inquiète plus du régime alimentaire des patients et laisse ce coin capital aux routines familiales ou administratives. Il ne sait plus se servir de ses simples sens et encore moins de son bon sens. Que lui importe la réforme du régime, les corrections fondamentales d'hygiène naturelle, l'élimination naturelle des poisons du corps, la conduite des tempéraments, l'aide à donner sagement aux forces naturelles de guérison, les conseils de redressement mental ! Armé d'instruments précis, il se rue préambule à la clinique mathématique et aux traitements axiomatiques. Le jeu du Pachon, des seringues et des aiguilles, des rayons X et des ponctions, des prises de sang et de liquide rachidien commence aussitôt. La parole est au laboratoire. On ne connaît plus que les résultats et les chiffres d'analyse. A la suite de quoi, se donne libre cours la rage des injections intraveineuses, intrarachidiennes, etc., d'extraits organiques, de produits chimiques violents, de vaccins, de sérums, qui violent et secouent l'organisme jusque dans ses recoins les plus inaccessibles et les mieux protégés, qui accomplissent parfois de faux miracles grâce à l'effervescence prodigieuse des réactions ainsi déchaînées, qui, en tout cas, dilapident les forces vitales de réserve,

(*) Pour mieux comprendre les réserves que nous énonçons brièvement ici, se reporter à l'argumentation exposée dans : P. CARTON.—*Traité de médecine, d'alimentation et d'hygiène Naturalistes*, page 244 et suivantes.

faussent les rouages de la vie, meurtrissent les tissus nobles du corps et préparent des dégénérescences lointaines inexorables.

Tout acte contraire aux volontés naturelles et divines entraîne plus ou moins vite un choc en retour vers celui qui le commet. C'est la loi du courant de retour qui conduit en cercle toutes les forces cosmiques, récompensant les bons et fustigeant les méchants. C'est pourquoi, quand une catastrophe de santé éclate, on en trouve rarement de plus grave que dans les familles médicales, d'abord, parce que, là, l'ordonnance est appliquée intégralement, puis, parce qu'on y vit dans une atmosphère d'erreur et qu'on s'applique à soi-même (ce qui, en tout cas, prouve la bonne foi) les pratiques désastreuses de suralimentation carnée et de médications so-disant fortifiantes. Souvent même le mode de choc en retour se déclanche identique au mode de départ. Ce sont alors des chirurgiens que l'on voit périr d'une façon sanglante, par violence ou opérations, des aliénistes qui finissent fous, des spécialistes atteints sur les organes qu'ils traitaient chez les autres.

Comment expliquer pareils aveuglements et comment se fait-il que l'humanité entière soit victime de tels errements, à notre époque ? C'est que les collectivités

ont les chefs et les médecins qu'elles méritent. Le règne à peu près universel de la foule, c'est-à-dire de la multiplicité ignorante et sans frein, a provoqué le triomphe des faux prophètes scientifiques, des théoriciens et des rhéteurs du matérialisme, déclanché cette frénésie des jouissances physiques avec son cortège de plaies sociales et fait éclore tous ces faux remèdes d'enfer par lesquels l'humanité expie ses fautes. "Toute maladie est un purgatoire," écrivait Paracelse. "Les médecins inhabiles sont les démons du purgatoire, envoyés par Dieu aux malades. Le médecin éclairé est celui des malades pour lesquels Dieu a avancé l'heure de la santé." *

À côté de cette médecine matérialiste, fausse et brutale, vraie médecine noire ou diabolique, il en existe une autre qui procède de principes plus élevés, qui connaît les lois synthétiques de la vie universelle et sait la complexe constitution de l'être humain, qui est instruite des raisons et du but de son existence, qui est éclairée sur les vraies raisons occultes de la santé et des maladies et qui, par suite, possède des règles de thérapeutique logique, fondées sur l'obéissance aux lois divines et naturelles et sur l'emploi judicieux et primordial des agents naturels de vie et de guérison.

(To be continued.)

Osteopathy

By M. GRANTHAM BROWNE

[I have been asked to write this article on Osteopathy, it being a method of healing coming greatly into force now, and for the future, which will make us a healthier and more natural race of people. It has for its principle: "To remove causes is better than to deal with effects." Much has been written and said by the profession, but one of the laity wishes to put it before the public without any technicalities which might not be understood.]

OSTEOPATHY is that Science of healing which diagnoses, for the purpose of finding out not the symptoms alone, but the real cause of disease and to remove that same cause.

Man is a machine, and may be looked upon as perfect in design. When every part is in order this machine is able to resist and overcome disease and maintain health, with little or no assistance. But when some part becomes out of order diseased conditions are produced or permitted to become established. The machine then needs adjusting and putting in order so as to allow a freedom of circulation of all the fluids and forces of the body, so that the entire mechanisms work harmoniously together. Under these conditions the recuperative forces of the body

are sufficient to rebuild and restore to normal health.

Dr. Andrew Taylor Still, the founder of Osteopathy, was at one time an orthodox medical practitioner, but became dissatisfied with the results of medical treatment, which he considered dealt more with the symptoms and not the cause of disease. He also was an educated engineer of several years' schooling, and at 50 years of age, he determined to study anatomy minutely, and to have a perfect knowledge of the whole human framework, its organs and functions as they should be if normal, from the point of view of an engineer. He began to diagnose every case that came to him with the idea of finding out where the machinery was wrong. He found structural causes for disordered functioning such as misplacement of bone, ligament and muscular contraction. When these were adjusted health returned. Dr. Still based his work on the following principle. The central trunk line of nerves that play through a man's body is centred in the spinal column, and is connected with the involuntary nervous system of which we have no control. Though each system is independent, they are inter-dependent. It is at once apparent that the spinal cord, the central point for regulating, must be free from obstruction and impingements. The spinal column is made up of small irregularly shaped bones joined together, and there are 102 movable joints in the back. Moreover, if any one or more of these joints fail to move freely and naturally disease is the ultimate result. Here is the reason. In almost immediate proximity to each of the 102 joints, are to be found certain important centres of nerves which flow into the vital organs. Communicating fibres from the spinal nerves are connected with the sympathetic chain of nerves that control the workings of the internal organs. These nerves also regulate the flow of blood and juices besides controlling nerve impulses, such as the wave-like movement of the intestines, circulation, respiration and digestion.

I believe that Dr. Still was about the first physician to cease using the word

"cure." An Osteopath does not claim to cure disease. All he does is to give Nature a chance. Osteopathy holds that health is the most natural thing, and its every effort is to move in the line of Nature, and to take advantage of Nature's laws.

And so to-day there are at least eight colleges in America teaching Osteopathy. There are about 6,000 Osteopathic practitioners located all over the United States beside a good many who are scattered over the whole civilised world. An Osteopath has to go through the same number of years at college as if he were studying "medicine," and to take the same subjects for examinations, except "drugs." In place of this subject he takes principles and practice of Osteopathy. Although the Osteopath has to know the effect of drugs for diagnostic purposes, he does not consider they have much therapeutic value.

Osteopathy as a name is rather misleading. It is not alone a science of bones, although the first requisite for the practitioner is a thorough knowledge of the bony structure, but beyond this he must be a skilled anatomist. Another popular error is to confuse an Osteopath with a masseur because they both use their hands for their work, but one must not confuse the treatment with massage. Osteopathic manipulations adjust bones and bodily tissues, every movement being directed with the idea of returning them to the normal position which is health.

Many people find it difficult to believe in the efficiency of Osteopathy for infectious diseases. Dr. Still maintained that the blood and tissues contain in themselves all that is necessary to overcome disease. If influenza, for example, is subjected on the second or even third day of the infection to a general Osteopathic treatment (neck and spine all the way down) the spinal nerves become released from tissue tension and are stimulated. The patient experiences marked relief. Before the end of 48 hours, sometimes sooner, the symptoms have practically disappeared. Take again pneumonia, usually brought on by cold and exposure. These weather conditions cause a contraction of the muscles of the

neck, shoulders and back, which by pressure affects the nerve centres and blood supply to the lungs and heart. This tends to bring about congestion in the lungs. The pneumonic germ being present, the congested area becomes infected and pneumonia results. Nature does in many cases overcome infection by its self-protective power; yet without Osteopathic adjustment being administered, the muscles of the neck and shoulders are not relaxed and the impingement is not relieved from nerves, the circulation is not restored to normal, and the lungs are not toned up to their natural strength. Hence the very condition which caused pneumonia in the first place still persists in the body and renders the patient liable to a recurrence at any time. The same applies to asthma, hay fever, bronchitis, and tuberculosis. Instead of trying to find drugs to destroy the germs once they are established in the body, the Osteopathic plan is to stimulate the circulation and excretory functions so that the body can rid itself of its germ invaders.

One of the most common of all ills, and for which people find the most difficulty in obtaining relief, is Neurasthenia. Now this depends on a nervous irritation somewhere. There must be a bony or tissue defect which interferes with the circulation through the brain, and this disturbance sends a constant stream of irritating nerve impulses into the brain, the spinal cord, and other nerve centres. This irritation is not only bad in itself, but it also keeps the brain cells from proper efforts to overcome the trouble. Nerve centres are made for good uses, and when they act as if they were whips there is something wrong, and to treat them as if they were to blame, without knowing why they act perversely, is most foolish. Osteopathic diagnosis of women's diseases states that mechanical disorder somewhere has been set up in the system. It is the treatment that understands this class of ills and is able to correct them. Space will not permit more than a passing reference to these various conditions, but the principles of diagnosis are logically applic-

able to all. Women wear a kimono or another robe when taking treatment, so there is very little in the nature of an "ordeal."

In closing I may mention that Osteopathy is most successful in treating shell shock, but since Osteopaths are not recognised in this country by medical practitioners, they have not been able to assist our soldiers except in some few instances where the men have taken the matter into their own hands, and privately gone to an Osteopath.

Osteopathy is a means of keeping health as well as of acquiring it. If healthy children were examined by an Osteopath, say once a year, to be certain they were structurally normal, they would never have the chance to be anything but healthy. A man would consider such attention perfectly necessary for the welfare of his car, but hardly gives a thought to the human machine.

Owing to the phenomenal success of Osteopathy, there have sprung up numerous practitioners of cults, who claim to give Osteopathic treatment, or who, without calling themselves Osteopaths, attempt to give spinal adjustment with the idea of relieving nerve impingements. These imposters have so perfected the art of imitation that they have made their crude and violent movements as closely as possible after Osteopathic nomenclature, even naming their cults with Latin or Greek imitations of spinal therapy. These people not having the proper qualifications, could not impose on the people of the United States without fear of prosecution. Many have emigrated and call themselves "Osteopaths" without hindrance in other countries, since there is no law to prevent them. It is, therefore, necessary for those contemplating treatment, to procure a directory of fully qualified Osteopaths from the British Osteopathic Association, which can be obtained from any Osteopath whose name is in the London directory.

Osteopathy does not claim to be a cure for all, but one branch of healing, and recognises the use of surgery, electricity, colour, psycho-analysis, diet, etc., as valuable aids.

Our Daily Health

By EUSTACE MILES, M.A. (Cambridge)

(*Author of "Daily Health; or, Through the Day," etc.*)

THE Editor has asked me to write something about health and cure from my own point of view. My own point of view is that people should attend to their own health. So far, there have been two very serious mistakes in the popular outlook towards health: the first has been the low standard with which most of civilised mankind are content; the second has been the dependence on outside conditions. I am in favour of what I have called elsewhere self-health—that is to say, real health to be attained and kept largely through one's own efforts.

I will take the first fault first—namely, the low standard of health. There is a popular delusion that people are healthy when the doctor pronounces them "organically sound"; for example, when they do not suffer from kidney-disease, heart-disease, lung-disease, diabetes, etc. Now, this is rather as if one were to say that a person was morally sound because he abstained from stealing and murder; whereas he might be making many other serious mistakes instead! And again and again those who write to me about their health tell me that they are "perfectly well," because they are "organically sound": they may have rheumatism, constipation, headache, insomnia, depression, and so forth; but so long as no one of a certain number of organs appears to be diseased, they are quite satisfied with themselves!

Another idea is that people only deviate from real health when they get some decided and definite illness, and that they are cured and "healthy" when that illness is cured or suppressed; for instance, they will admit that they are not quite

well when they have a severe cold or influenza; but when once the symptoms have disappeared, they think they are as healthy as they need to be.

There is vital need for the public to have its physical as well as its intellectual and moral standard raised.

As to the second fault—the dependence on outside conditions—it is closely connected with the first fault. Nearly everyone seems to be looking for help from outside the self. We find this particularly the case in a certain type of "Socialism" and "Labour" agitation: the demand is not that the people shall work harder, make themselves more efficient, make themselves quicker and stronger and more helpful altogether; the demand almost inevitably is that there should be less work, more pay, more recreation, better buildings, and so forth.

It is the rarest possible exception to find a Socialist writer who says straight out to the people, "Why do not you make yourselves healthy and fit? Then you would be able to live more economically and efficiently, and to render better service." Instead of this, the demand nearly always is for service by others: there is insistent talk about rights and privileges; hardly anything is said about the other side of it, namely, duties and responsibilities. One of the first duties of man is, as a great scientist has said, to become a healthy animal.

WHAT IS REAL SELF-HEALTH?

First of all, real health is not a negative affair. It is not mere freedom from organic disease, nor mere recovery from an illness. It is positive; it is a state of vigorous energy, with a natural bias towards good work, whether physical or mental.

Secondly, real health is pleasant to others: a healthy person is pleasant to look at and to be with.

More than this, health is contagious: if one is healthy one tends to make others in the neighbourhood healthy as well.

Health is known by its fruits, its all-round results are to be tested physically, intellectually, morally and spiritually, and economically, as well as æsthetically.

A striking feature of real health is that people have a liking for simple things. While they may sometimes enter into expensive pleasures and buy costly foods, yet they are perfectly satisfied with spending hardly any money; they thrive on a very economical *régime*.

I might mention (as I have done in my book "Daily Health") a number of other factors of real health; but these must suffice for this short article, so that I may have space for mentioning just a few out of the many helps to self-health. I will only select four here. A number of others will be found in that book.

FOUR HELPS TO SELF-HEALTH.

First, as to diet and drinks, the aim should be to work towards one-course meals, the meals being balanced as regards the different food elements. Any reader who is interested in some simple, sustaining meals, is welcome to a list of my own favourite meals, which are decidedly economical. The mid-day meal that I have almost every day keeps me going from 7.30 a.m. to 7.30 p.m.; it costs me about 3d. or 4d. at full retail price, so it is not really extravagant, but it is the meal that I would prefer to any other meal in the world at this time of the day.

Part at least of one of the daily meals should consist of some fresh green stuff or celery, to supply the precious "salts" and vitamins; as a change, there could sometimes be thoroughly ripe fruit or the best kinds of dried fruit, but I do not recommend too much fruit in the cold weather.

Water is, of course, the chief drink. The best times for water drinking—are

water sipping—are early in the morning and late at night and an hour before meals.

Needless to say, the more thorough the mastication and insalivation the food gets, the better.

A second help is with regard to the position of the body. Almost everyone today in civilised life has the organs too low. This applies particularly to women. Gentle stretching exercises will help to draw the organs up where they should be and to straighten the spine.

Then there should be practice of deep and full and rhythmical breathing, till it has become a habit, even if this takes years to master.

By deep and full breathing I do not mean the upper kind, which most women rely upon; nor do I mean merely the abdominal (or downward and forward) expansion of the lungs, which nineteen out of twenty of the books on breathing give us to understand is the only form of diaphragmatic breathing. The obstinate ignorance of the stereotyped writers is almost incredible; one after another they refuse to use their brains and think out the thing for themselves, but they just follow along in the old groove. I could mention some thirty or forty American writers alone who absolutely and dogmatically assert that the only kind of lower (or diaphragmatic) breathing is the downward and forward expansion. As a matter of fact, the deep and full breath includes the downward and forward expansion, and two other expansions as well. Again and again, when I am testing those who are consulting me, I find that the breathing is short and shallow and jerky. My health pupils who have learnt deep and full breathing and gained it as a habit, find an enormous difference, not only to their physical but also to their intellectual health and self-control.

Then there are the mental helps: there is the right attitude of mind, the attitude of welcoming circumstances, instead of resenting them.

The right state of mind is greatly helped by self-suggestion. Coué's method is only one out of many kinds, though the public imagines that Coué invented

self-suggestion and that there is no other form of self-suggestion except his! This is the result of the boom which he has had in the newspapers. His way does help a certain number of people; but there are other people for whom it is the wrong method altogether. I can distinguish no less than ten different kinds of self-suggestion.

The word "Suggestion" is very misleading: the word "Suggestion" connotes the idea of a *hint*; whereas there are ways of dealing with the sub-conscious mind other than dropping gentle hints;

sometimes it is best to give the sub-conscious mind a definite order, which is very different from a mild suggestion. Nor does Coué's method take into account the super-conscious mind. To this mind we should not make suggestions; we should, rather, open ourselves to it and, as it were, submit to its guidance, and seek inspiration from it.

These four out of the many helps to health can go under the heading of self-health; others will be found in the book "Daily Health," which can be obtained from the Editor.

A Social Policy for Members of the Order of the Star in the East

By T. KENNEDY

AS an Order we have been advised by our leaders to take an active part in any efforts being made to improve social conditions; the difficulty frequently is to discern along what line we can work most effectively.

When, however, we examine the roots of our social and national troubles we rapidly arrive at the knowledge that the principal cause of our difficulties lies in the region of economics. This factor enters into almost every human relationship, and if it can be shown that our modern financial system is founded on fallacies and is no longer suitable to industrialised countries, our search for an effective field for our reforming efforts need not go further.

Here we get down to fundamental causes of trouble, and Western civiliza-

tion is fortunate in having had these causes analysed in a masterly manner during recent years, and the remedy indicated by the remarkable school of economic thought which has so rapidly gathered round the originator of these ideas, Major C. H. Douglas and their greatest exponent, A. R. Orage.

There is already an extensive literature on this subject* and a growing number of centres in different cities in Great Britain and Ireland, where these ideas are being discussed and presented to our people. Abroad, the public attention of Canada and South Africa is being directed to this line of constructive thought by political leaders and prominent newspapers; in Australian universities Major Douglas's books are textbooks in the honours course for economics and recently Harvard University examination papers

* Literature recommended: "Credit, Power, and Democracy," by Major C. H. Douglas (Cecil Palmer; 7/6); with Commentary on the included scheme by A. R. Orage. "Economic Democracy," by Major C. H. Douglas (Cecil Palmer; 6/-). "The Cure for High Prices," by H. M. M. (New Age Press, Cursitor Street, London, E.C. 4; 3d.). "Unemployment: The Cause and a Remedy," by Arthur Kitson (Cecil Palmer; 5/-). "Credit Power," published monthly at 76, High Holborn: 6d.

tested the knowledge of the candidates as to Major Douglas's theory of credit.

When these thinkers and writers demonstrate that under our present system of finance, we must inevitably, mathematically, have recurring industrial and commercial crisis and that we must accept war and threats of war as increasing features of our international life, members of our Order would be well advised to study this line of thought and the remedies outlined.

Disguise it as we may, our present economic system is incompatible with anything worthy of the name of brotherhood within each country, much less between the different nations themselves, and if we are to prepare for the Coming of the World Teacher, we must be preparing and applying an economic system which will be free from such abominable results.

The orthodox financiers, political leaders and thinkers have worked their will with the world since the termination of the First Great War—which was to end war—and the net result would appear to be merely a question of time when the Second World War will commence!

Individuals may protest against this dreadful result, but as long as we accept our present economic system, such protests are merely futile and, indeed, unreasonable.

Possessed of the most remarkable instruments for producing everything needed for a highly civilised life for each one of our citizens, Major Douglas has demonstrated that our system fails utterly to distribute the possible production of this wonderful technical capacity, and prevents it from functioning.

Even the curtailed production which the citizens of these industrialised countries are turning out at present cannot be purchased by the consumers of the producing nation to anything like the extent of their needs and must be exported for lack of purchasing power on the part of the producers of the goods.

The great mass of these producers can make the goods, but our antiquated financial system fails to enable the producers to buy their own products. A financial system which culminates in such an extraordinary result, and continually presents the spectacle of idle men, idle raw material, idle machinery, and a huge unsatisfied demand, stands condemned at the bar of reason, not to mention love, and must give place to more effective methods.

To many enthusiastic members of our Order these may appear materialistic, if not sordid, questions, but if we consider the grave symptoms of social unrest, the very acute distress of great masses of our brothers and sisters, and the imminence of catastrophic war, such an attitude to the needs of the world we are trying to prepare for the next great forward step of humanity would be unworthy of our Order. That "Man does not live by bread alone" is quite true, but it is also true that without a sufficiency of food, shelter, and clothing, Man will not live very long or life ceases to be worth living, and mankind turns unquestioning to any proposed alternative, even if it only promises a change of sty.

To leave constructive thought and action until the Coming, would be unworthy of our ideals, if, indeed, it would not delay that Coming, and I, therefore, suggest that lodges and groups should take up the study of economics along these lines.

I believe our social difficulties can be solved by the Credit Reform methods, and in these remarkable ideas the means have been given to the world of establishing a glorious civilisation.

Unfortunately, the time for effective action before devastating war again commences is very short, and if we are to help to hold off that dread alternative we have no time to lose.

I should, therefore, be glad to correspond with fellow-members who would like to have further information on this subject.

“Whom Say Ye .”

By DOROTHY EWENS

IT was bitterly cold. An icy wind drove the heavy snow clouds across the sky; the roofs were powdered white, and outside the Church of St. Mary's, Mayfair, the waiting crowd pulled their furs more closely round them, in the vain endeavour to keep warm.

Within the church all was light and warmth. Light from the altar candles flashed on the great jewelled cross and on the gold mosaics of the reredos. The air was heavy with incense, and the deep tones of the organ rolled through the crowded aisles.

Nearly every seat was already occupied, but people still poured in, for Father Gregory, the vicar of St. Mary's, and the most fashionable preacher of the day, was to give the last of his sensational sermons on the sins and follies of smart Society.

Among the late arrivals was a thin, poorly dressed man, who looked strangely out of place among the fashionable crowd. A verger who noticed him felt quite shocked, and hastily motioned him to the back of the church, where standing-room could still be found.

There was a vacant space by one of the pillars, whence the stranger looked eagerly round him.

Two women standing near looked at him curiously. "He is certainly a foreigner," whispered one; "look at his hair, and that odd beard—probably an Armenian, or one of those Russians who drink vodka and throw bombs at you afterwards."

The stranger, as if conscious of their scrutiny, turned and looked at them. His thin olive face, framed in the dark hair and beard, was lit by strange haunting eyes. He seemed about to speak, but, at this moment the long procession of the choir and clergy passed slowly up the church, and the two women leaned forward to catch a glimpse of the famous preacher.

The service began. To the beautiful chanting of the choir, the priest, in gold-embroidered vestments, went through the elaborate ritual. At last the tall figure of the preacher was seen mounting the pulpit. According to his usual custom, Father Gregory remained silent for some moments to allow the congregation time to settle down. He felt he was about to preach well; all the points of the sermon were clear in his mind, but, as his remarkable blue eyes—which malicious people said accounted for half his popularity—wandered over the expectant throng, a sudden distaste for the subject filled his mind. The unwelcome question obtruded itself. Were the follies of a handful of people really of such great importance, or was he merely pandering to their craving for a new sensation, in order that his church might be the meeting-place of the fashionable world?

Then his glance rested on the figure of the stranger leaning against a pillar at the far end of the church. People, suspicious of his shabby clothes, had moved a little away, so that he stood almost alone. A ray of wintry sunshine penetrating the heavy clouds fell full upon his head, crowning it as with an aureole, and as their eyes met, it seemed to the startled fancy of the preacher as if the face of the Man of Sorrows looked into his own.

It was time to begin the sermon: the congregation seemed surprised at so long a pause. Father Gregory hesitated, then obeying an uncontrollable impulse, with his eyes still fixed on the stranger's face, he gave out, in place of his carefully chosen text, the familiar words, "And He came unto His Own, and His Own received Him not."

Afterwards he remembered little of the sermon, but as it proceeded a look of bewilderment and boredom appeared on

the faces of most of the congregation. Was it to hear these stale old truths that they had waited in the bitter cold and fought their way into standing-room? People fidgeted and yawned, wishing they had stayed at home; but to a small number of his hearers Father Gregory spoke that day as one inspired.

He returned to his seat as if in a dream, and tried vainly to fix his mind on the service. The thought would persist, "What have I, the popular vicar of the most fashionable church in London, to do with Him who 'was despised and rejected of men'?"

At the close of the service Father Gregory called a vergier and begged him to find the stranger; but the search was useless—the man had gone.

Some days later, as the winter afternoon was closing in, Father Gregory was walking across the Park, and stopped for a few minutes to listen to a Salvationist who, with impassioned language and gestures, was preaching to a large gathering.

Turning to continue his walk, he brushed against another interested spectator, and as the man looked round in answer to his hasty apology, the priest, with a sudden thrill, recognised the stranger of the previous Sunday. In the harsh wintry light he looked thinner and shabbier than before, and the great mournful eyes seemed laden with all the pain of the world. For a moment Father Gregory was at a loss for words, then he hurriedly said, "I saw you in the church where I was preaching last Sunday. Afterwards I tried to find you, but you had gone." He paused, but the stranger did not speak, and he continued almost humbly, "Come home with me; you look cold and tired, and in my house you can rest." Still the man was silent, but his eyes seemed to penetrate the priest's very soul.

He will escape again, thought Father Gregory; I must know who he is—and suddenly, almost violently, he asked, "What is your name?"

The stranger straightened his bent shoulders. The sun was setting fast, and, outlined against the golden light, he seemed to grow taller, almost majestic, as he

answered solemnly, "If I told you, you would not believe." Then turning slowly away, he mingled with the crowd.

Father Gregory made no attempt to follow him, but after a few minutes continued his walk. His mind was full of a strange confusion; he felt as if some tremendous truth had just escaped him, mingled with a sensation almost of relief, as if the revelation would have been too great for him to bear.

Some weeks passed. Father Gregory, one of the busiest and most-sought-after men in London, had but little time for meditating on what had moved him so deeply, but often as he passed through the streets the stranger's words rang in his ears, and he looked searchingly at the passers-by in the hope of seeing him again.

One morning as he glanced through the paper a short paragraph caught his eye, headed: "DISTURBANCE IN THE CITY. LUNATIC ARRESTED," and with growing interest he read:—

"Yesterday afternoon a poorly dressed man, probably a foreigner, attempted to preach from the steps of the Royal Exchange. A crowd collected, and, indignant at his extravagant language, tried to hustle him. The man was rescued by the police, and as he appeared to be a lunatic, was taken to the Police Station. Here, when questioned, he repeated that he was Jesus Christ, but would, or could not, give any further account of himself. He would have been detained, pending enquiries, but Dr. Wade-Johnstone, the celebrated alienist, who had witnessed the disturbance, asked to be allowed to remove the man to his private home, and on undertaking to be responsible for his safe custody, permission was granted."

With a painful mixture of feelings, Father Gregory dropped the paper, and began to walk hurriedly up and down the room. Was this lunatic and the stranger whose face and words had so deeply stirred him one and the same man? It was highly probable; but he must be sure.

The words of his text that memorable Sunday flashed into his mind. If Christ came on earth again, would the world

receive Him? Would He not rather be regarded as a lunatic, or a disturber of the peace? Mocked? Crucified afresh? He must see this man, lunatic or no. It could easily be managed as Dr. Wade-Johnstone was well known to him, and he had several times visited mental patients at the doctor's house.

He went out and made his way through the choking fog, and, impelled by an ever-growing excitement, he hurried through the gloom, and reached the doctor's house as the clocks were striking ten.

The maid greeted him as a familiar friend.

"The master has gone out, Sir, on important business. He will not be back for some time."

"Never mind," said Father Gregory, "I only wished to ask his permission to see a patient, and I think he would allow me—don't you, Mary?"

"Oh! yes, Sir," she said eagerly. "Is that the man the master brought home yesterday? I saw him going upstairs, thin as a bit of paper, and eyes like saucers. They gave one the cold shivers, but Graham says he is quite quiet, just dazed-like. He's in the Grey Room, Sir, where——"

"Yes, that is the man," the priest said, interrupting the flow of words. "I am in a hurry, so will go straight up and ask Graham to take me in."

The house was full of fog, and as he mounted the stairs the sense of moving in a dream came back with redoubled force. He turned down a long corridor which led to the rooms set apart for the mental patients, but the attendant was not there. The Grey Room was opposite, and Father Gregory noticed that the key was in the lock.

After waiting for what seemed an interminable time he could bear it no longer, and, turning the key, entered the room.

One of the barred windows had been opened, and the room was so thick with fog that Father Gregory could hardly distinguish a figure standing in the far corner, but at once he knew, with absolute certainty, that this was the man he sought.

The words he had meant to speak died on his lips as he stared and stared at the motionless figure. The room was clearer now, or else his eyes had become accustomed to the gloom. The man no longer wore his shabby clothes, but some loose garments, what colour the priest could not distinguish, and in this dress he had acquired a strange dignity, as of a king who had at last come into his own.

The light was growing stronger every instant. Surely it radiated from the figure? It was clearly distinct now. Light of almost unbearable radiance poured from it, the robe of dazzling white was girdled with gold, the hands were raised in blessing, and in the face shone such undying love and pity that, with a cry, Father Gregory started forward and fell on his knees, his hands outstretched.

It might have been a minute or an eternity that he knelt there, his soul transfigured with utter adoration, when there was a knock on the door, and the attendant came hastily in. He stopped in astonishment at the sight of the priest on his knees, and then, as Father Gregory did not move, he gave a discreet cough.

The priest turned his head, and then rose slowly to his feet, passing his hand over his eyes.

"I'm very sorry, Sir," said the man, "that I wasn't here when they sent you up, but the doctor wanted me on the 'phone. You see we haven't told anyone here that the patient got away last night. The master's been down at the Police Station most of the morning, hoping he'd hear of some clue."

He stopped, for Father Gregory was staring at him with a strange expression on his face.

"What did you say, Graham—the patient escaped? What do you mean—I don't understand?"

"He looked for all the world like a lunatic himself," Graham afterwards confided to the parlour maid. But he answered respectfully:

"Yes, Sir, he escaped last night—the only time such a thing's ever happened to us. The doctor brought him home yesterday,

a queer-looking chap, all eyes and long hair. A foreigner, they think. No trouble at all, seemed half-starved, and just sat there looking! I made the poor fellow comfortable, and quite late the master came to see him. He locked the door on leaving, that I'll swear, but this morning it was open, and the bird had flown. How he got that door open beats everything, for I never heard a sound. Anyhow he was clean gone, vanished into the fog. The doctor was very much upset, as you can imagine, Sir, as these religious chaps so often turn homicidal. He went to the Police at once, but he may be home any minute now, if you'll wait."

While the man was speaking Father Gregory had gradually recovered his composure.

"No, thank you," he said quietly; "I

won't wait any longer. You have told me all there is to know."

On the threshold the priest paused, and for the last time looked round the empty room. Then slowly he passed down the stairs and out into the street, where the fog hung like a dense wall.

The *Times* of the following day contained a paragraph headed "FATAL ACCIDENT TO FATHER GREGORY," and told how the deceased had been knocked down and instantaneously killed by a motor van within a few minutes of his leaving Dr. Wade-Johnstone's house. A lengthy obituary notice did full justice to his talents and personal charm.

Of the doctor's escaped patient, no trace was ever found, and it was considered not unlikely that he, too, had perished in the fog.

From our Paris Correspondent

LE 19 Février L'ORDRE DE L'ETOILE D'ORIENT a donné la seconde Réunion publique de la série de conférences intitulées: *Peut-on assurer la paix du monde?* Il s'agissait cette fois de *l'effort religieux pour la paix*.

Deux conférenciers, représentant deux mouvements différents prirent la parole après une courte introduction de la Présidente Mademoiselle Mallet.

Ce fut d'abord M. Georges Hoog, Directeur du journal "La Démocratie," qui exposa les travaux du mouvement catholique Marc Sangnier. Ensuite le Pasteur Jézéquel parla de "l'Alliance universelle pour l'Amitié internationale par les Eglises," dont il est le Secrétaire.

Le Choeur de l'Etoile se fit entendre à trois reprises durant la réunion.

LES conférences d'Amitié Internationale sont de plus en plus suivies. La dernière a eu lieu sur la Suède. La conférence a été faite par M. le Professeur Ekman, lecteur à la Sorbonne, devant une salle comble. Madame Bjurström, femme du Pasteur de l'Eglise Suédoise de Paris chanta des chansons populaires, habillée en costume national. On entendit également un très beau choeur de voix d'hommes. Puis un film déroula de ravissants paysages suédois, et la fête se termina par des danses populaires en costumes, dansées par des jeunes gens et des jeunes filles de la colonie Suédoise à Paris.

Les jeunes gens ont été si heureux de se

retrouver pour la préparation de ces danses, qu'à la dernière répétition, ils ont décidé d'un commun accord de continuer à se réunir une fois par semaine, même après la séance d'Amitié Internationale, et de former ainsi un petit club amical, où ils feraient de la musique et continueraient à étudier leurs danses nationales. Nous sommes heureux de penser que l'Ordre est un peu pour quelque chose dans cette heureuse innovation.

Avant la Suède, il y eut une réunion sur le Brésil à laquelle assista le nouvel ambassadeur du Brésil à Paris, Monsieur de Souza Dantas.

* * *

LE Lundi 5 Février a eu lieu à l'Eglise de la Madeleine, sous les auspices de l'Œuvre d'Orient et sous la Présidence du Cardinal Archevêque de Paris, une grand'messe solennelle célébrée par Monseigneur Efreimoff selon le rite slavon.

Autrement dit, le maître autel de la Madeleine a vu se dérouler identiquement le même service que celui célébré dans les Eglises orthodoxes russes. Cette cérémonie organisée pour venir en aide à l'Œuvre d'Orient avait en réalité pour but officieux de faire une démonstration éclatante du respect de Rome pour les Rites chrétiens orthodoxes, ainsi que de la liberté et de l'autonomie dont les Eglises Réunies peuvent continuer à jouir dans le sein de l'Unité Romaine.

Une immense affluente assista à cette manifestation où il était donné de songer avec intensité à l'heure où règnera peut-être enfin l'union véritable et la fraternité.

From our Indian Correspondent

WE are peculiarly lucky in this country from the point of view of Star propaganda, as Mrs. Besant, Mr. Jinarajadasa and Mr. Arundale are constantly touring and visiting various towns throughout the country and spreading the message of the Coming. If speakers of such eminence and servants of India and humanity, who have made their mark as sincere and self-less workers in many fields, bring the message to a people, it is bound to be listened to with respect even by the most incredulous. Mrs. Besant on her way to Delhi visited Calcutta, Patna, Benares, Allahabad and Lucknow, and at one and all of these places, she spoke of the Coming and the work before us. If one could keep to the pitch of enthusiasm obtaining among members during her visits, we would be rapidly getting ready for the Coming. Mr. Jinarajadasa, accompanied by his wife, toured up to Delhi along the west coast and visited Bombay, Surat, Ahmedabad, Ajmere, Jaipur and Delhi. The whole party is now on its way back to Adyar, having visited Gwalior and Bombay on the way.

MADRAS has a visit from Mr. T. Z. Koo, a Chinese gentleman, who is touring India on behalf of the Y.M.C.A. student movement. He gave a very interesting lecture on the Present Situation in China, at the Y.M.I.A., with the Bishop of Madras in the chair. It was evident from his lecture that the ordinary conception about China being immersed in a kind of stupor, overweighed by her ancient civilisation, as we in India are or were some years ago, is certainly far from correct. China is shaking herself free from the load of Convention and superstition that have accumulated from ages, and is alive to modern problems. She is tackling them in her own way, and from what could be gathered from Mr. Koo's lecture, China is experiencing the same convulsions and stirrings up which necessarily precede the birth of a new age or the Coming of a great World-Teacher. China needs the message of hope as much as any other nation and it is well that Miss Dorothy Arnold has gone to Shanghai on that mission. Unfortunately, Dr. Wu Ting Fang, who was a great helper in our cause has passed away or has become the "guest of God," as the Chinese graphically express it; but Miss Arnold has gathered round her some young Chinamen, who are keen on the Star, and one hopes that the movement will spread far and wide in the celestial land.

THE population of Adyar is in a state of flux. Many old residents are leaving for well-earned holidays or, having imbibed the spirit of Adyar, are returning to their countries to spread it there, while others, who had gone out are returning, having finished their task. The

genial presence of Mr. Crombie is already not with us, while Mr. Brown, well-known for his indefatigable work on the *Theosophist*, will soon be leaving us, Miss Banning, Miss Banks and Mr. and Mrs. Hindekope are among those who are leaving Adyar. They have done valuable work at Adyar, and their presence will certainly be missed. On the other hand, Miss Bell, well-known to Star workers in Europe, is coming back from Australia in the beginning of March. The Indian Star headquarters will find added strength in her presence. Mr. and Mrs. Arundale and Miss Arundale, who had temporarily been lent for Educational work to the Indore State in Central India, are again coming back to Adyar, and their presence is sure to add vigour to Adyar life.

TWO of our workers have had honour conferred on them in recognition of the merit of their work, and these are our well-known friends Mr. and Mrs. Cousins. The Keiojyuku University of Tokio has conferred the Degree of Doctor of Literature on Mr. Cousins for his poetical abilities and his literary criticism of modern poetry. Hearty congratulations to Dr. Cousins! Mrs. Cousins has made the cause of women her life-work. In Ireland as in India she has sacrificed much and worked hard to vindicate the cause of women, entirely regardless of self. The Indian women have taken her to their hearts and treat her as one of themselves. She has worked incessantly for the political enfranchisement of women and has succeeded in most of the Provincial legislatures. The Government have now recognised her work and have made her an Honorary Magistrate. Her fellow-magistrates greeted her cordially and garlanded her on the occasion of her taking her seat on the bench. She is the first woman magistrate in India; we wish her all luck and further recognition of her invaluable work in the cause of women.

MADANAPALLI, a small town situated in the very bosom of a hilly and beautiful district, is the birthplace of our Chief, Mr. J. Krishnamurti, and efforts are being made to establish an educational institution at that place. It is hoped that this institution will act as a training ground for the future workers in the cause of the Star. But the educational authorities require an endowment for the College vested in trustees. It is said that Mrs. Besant, Mr. Jinarajadasa, Mr. J. Krishnamurti and Mr. G. S. Arundale will be requested to act as trustees for the college. Members of the Star, all over the world, who are interested in the establishment of an educational institution as Madanapalli—the birthplace of Krishnaji—are requested to contribute to the endowment fund and send the amount to Mrs. Besant, mentioning that the amount is meant for the Endowment Fund.

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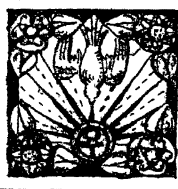
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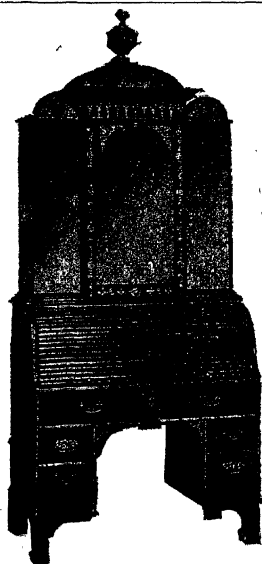
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Announcements

SATURDAY, MAY 6th, there will be A SOCIAL, from 4.30 to 6 p.m., at which tea will be served at a nominal cost, preceded at 3.30 by a Business Meeting to discuss arrangements for the approaching visit of our Head. It is hoped that all members will make an effort to attend.

RESTAURANT (Vegetarian) will be OPEN to all members, and also to the public, on SATURDAY, APRIL 7th.
LUNCHEONS - 12 to 2 p.m. daily, excepting Sunday.
TEAS - - - 4 to 5.30 p.m. „ „ „
DINNERS - - will at present be served on WEDNESDAY only, 6.30 to 8 p.m.

MEMBERS' ROOM : Open 10.30 a.m. to 6 p.m. daily (excepting Sunday); Wednesday, 10.30 a.m. to 10 p.m.

LECTURES :

WEDNESDAY.

- May 2nd.—“Religion in the New Age.”
 „ 9th.—“Science in the New Age.”
 „ 16th.—“Medicine in the New Age.”
 „ 23rd.—“Politics in the New Age.”
 „ 30th.—“Education in the New Age.”
 June 6th.—“Family Relations in the New Age.”
 „ 13th.—“Art in the New Age.”
 „ 20th.—“Internationalism in the New Age.”

It is hoped that the following will be helping with this series of lectures: Lady Emily Lutyens, Mr. E. L. Gardner, Dr. Fergie Woods, Dr. Haden Guest, Mrs. Ensor, Mr. Jinaradasa, and Mr. Krishnamurti.

GROUPS :

MONDAY, April 9th, 23rd, and 30th, at 8 p.m.

STUDY CLASS: Mr. L. Bosman.
Subject: Christianity as a World Religion.

TUESDAY, April 10th, May 15th, and June 12th, at 8 p.m.

SERIES OF TALKS: Mrs. K. Betts.
Subject: Tutankhamen and his Predecessors.

WEDNESDAY (every week), 4 to 4.30 p.m.
MEETING FOR ENQUIRERS.

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STUDY CLASS: Mr. Ralph Thompson
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THE Herald *of the* Star

VOL. XII. No. 5

MAY 1st, 1923

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Single copies: Great Britain, 1/- (Postage 2d.); America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Postage, 1/6 extra). U.S.A. and South America, \$3 per annum (Postage, 50 cents extra). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

SOME days ago I went with some friends of mine to one of those fashionable hotels which is a small town in itself, to see its architecture and its beautiful gardens. I have never seen more beautiful gardens than in California, and the gardens of this hotel were very beautiful, which could not be said of the architecture of this hotel. The hotels in California are extraordinarily inviting, for they are sunny, spacious and extremely clean, and when one stays there one feels as though one was at home. This, I think, can be attributed to the fact that no alcoholic drinks are served in hotels, and there is not that obnoxious smell of rank alcohol, thanks to prohibition. In England and in Europe, unless they be extremely expensive or exclusive, the first thing that greets the guest as he enters the hotel is the overpowering and most unpleasant odour of strong alcohol. In the wake of alcoholism there comes vulgarity, lack of control and brutality. Human nature is admittedly weak and frail, but it is impossible to understand why we invent and fabricate unnecessary difficulties for the already feeble and corruptible nature. We are never satisfied with the difficulties ever present in our life, but we pile up new worries, new complications and new sorrows. Yet they all have to be surmounted, in this or the lives to come. We have not yet learned that mere existence is a vast complication and that the simpler and straighter our path of life is, the greater and quicker will be the mastering of it. As we look around the world we see that, so far, the disentanglement of confusion has led to greater confusion, and hence to greater sorrow. We have in the past and present age dealt with many problems superficially, as fleeting time demanded, but never have we considered the underlying and fundamental cause of the problem.

We have dealt with the symptom but never with the cause. If there be a poisonous and destructive plant in the garden, are we content with the mere clipping off of the branches? Do we nurture it, in the vain hope of transforming it into a healthy and life-giving tree? Do we protect it with care and consideration? Our first thought is to uproot the entire plant and throw it on the scrap heap before it can do greater damage. In such a case we cannot afford to compromise, and our action is direct and simple. Likewise should our thoughts and deeds be unequivocal and straightforward. There can be no compromise on the path of spirituality where right and wrong, truth and falsehood are concerned, where essential and non-essential come into conflict. We can compromise, to our hearts' content, in things that are of no avail, in things that are non-essential, in things that affect in no way whatever the real life, for it leaves no trace in the sands of Karma. But we must be cruelly drastic and ever watchful when realities of life come into play, for in its wake Karma follows as inevitably as sorrow follows evil. There there can be no compromise, no ambiguousness, and no flirtation.

Think uncompromisingly before action, but let that action be great and noble.

I started to write about a certain subject which came into my mind at seeing a white marble statue of Lord Buddha in the gardens of the hotel that I went to see, and I beg the reader to excuse my digression. When I was in Paris I witnessed, standing along the gay Parisian crowd, the procession of Mi-Carême. It is an annual function, when a Queen of Beauty is chosen and paraded, with her retinue of gay and boisterous young women, through the crowded streets of

Paris. It is a long procession of absurd and grotesque things but otherwise amusing. The Queen, with her procession, was on her way to pay a ceremonial visit to the President of the French Republic, and the huge throng of people were wildly cheering and throwing kisses to the *belle reine*. After the first few rowdy carriages, grotesque in shape, came the Queen, enthroned on a white dais, surrounded by a bevy of so-called beauties, all dressed rather lightly and flimsily. They must have been cold. What attracted my attention was a glorious gold-lacquered statue, dazzling in the bright sun of a spring afternoon and strangely out of place. It was the statue of the holy Buddha. HIS face was so serene, so peaceful, so pitiful and so disdainful. The statue looked down sorrowfully upon the hilarious crowd, and the Queen looked down upon that gold-coloured statue with forced smiles, and throwing kisses to the left and right. A young unashful attendant of her majesty, thinly dressed, with too much powder on her face, her lips scarlet, was standing beside that statue, with her bare arm around its neck. When she was tired of standing, she sat on the folded knees of the holy statue. It was my first year in Paris, and this was a terrible shock to me. It was some heathen statue to the young woman; to me, it was different, it was sacred. I rushed away from the hectic crowd and sought my own solitude, amazed.

I can almost hear some reader exclaim in intolerant voice, "Oh, the French are always like that. To them religion is nothing; they are so cynical and conceited. They have no respect for anything . . ." Pardon me for interrupting you, my unknown friend, but I have seen incidents equally intolerant, equally inconsiderate and equally stupid in other countries. No one country or nation is so perfect that it can afford to indulge in useless and vain criticism. In England I once saw at a house to which I was invited a small delicate statue of Lord Buddha used as a door-rest! At another time I overheard a fat and self-satisfied old lady say, in a tone of great condescension,

at which English women excel, as she patted the head of the holy statue, "Look at the dear old thing! Isn't he nice?" I have seen the calm statue of Buddha on a film when they desired to produce an Oriental effect, or to adorn a garden, or as a paper weight or put to other absurd and sacrilegious usages. Never the right attitude, except with the rare and happy few. Comparisons are very unpleasant but, think of the tremendous outcry there would be if the sacred symbol of Christianity were desecrated in "heathen" countries. Sometimes I wonder if that is the only means that would teach the Occidental people to respect, even if they are not willing to understand, the religion and the sacred symbols of other nations. This intolerant, thoughtless spirit is one of the main causes that separate the nations of the West and East, and it is the essential duty of those who have sympathy and understanding of other civilisations and peoples to cultivate and educate the ignorant and the intolerant. Intolerance is born of ignorance; dispel ignorance, then there will be the light of peace and happiness.

Dr. Mary Rocke, the National Representative for Australia, sends me an outline of her scheme for building an amphitheatre after the Greek style in Sydney. When, last year, I saw the amphitheatre of the University of California standing amidst the beautiful surroundings of California I was struck with the idea of the Star constructing such theatres in the great centres of the world. The same idea occurred to my friend Dr. Rocke, one of the most energetic National Representatives that the Star is fortunate to possess, and, as is her way, she immediately set to work to create the Star amphitheatre. That she will succeed, I have no doubt whatsoever, for I feel that such a theatre will provide the means of teaching the public through art, dramatic and ceremonial.

I print in full Dr. Rocke's appeal to her own members.

"We have been planning this amphitheatre scheme for many months past,

and have come to the conclusion that Clifton Gardens is the ideal place, with its Harbour Trust and Forest Reservations, and wondrous view of the Heads which are the portals to the world without. It is fitting that such a structure for the gods should be embedded in the emerald of the woods, and look out upon the deep and mystic azure of the sea and sky. If, as some think probable, the worship of the future will include the Mother Aspect of Deity, and stir us to a beauty we had not dreamt of before, what better setting could there be than sea and sky and wood, with their ensouling Presences, Great Nature's Angel-Guards?

"Besides proximity to the Manor, Clifton Gardens also gives us ready-made audiences which gather daily throughout the summer. Four thousand gathered in one party on one evening this week, and 10,000 another afternoon, for it is a favourite picnic spot with plentiful tea kiosks down by the baths. A second about 25 minutes distance by water from the city. Ground is the difficulty, the best sites being Government reservations, while the purchasable properties in the best positions would not accommodate more than about 2,000 people. We have at the moment the refusal of a site, pending the permission of the local council to allow us to erect such a structure.

"Turning to the financial side it should be understood that all concerning the amphitheatre would be managed quite independently of the regular Star work, with a different treasurer and council, which will be composed of those who enable us to launch the project.

"The ground would cost about £3,000, and we have the promise of payment of interest on that amount. We want the promise as gift or loan of this sum. And if someone else, blessed with a great power of imagination, and a great purse, would become fired with the wonderful possibilities of a Star amphitheatre, and would crave the tremendous privilege of erecting one at his or her own expense, for presentation to the LORD when HE comes, such a man or woman would be taking the Kingdom of Heaven by storm, and

his would be the crown of glory which fadeth not away. Added to which Australia and the whole Southern Hemisphere would be eternally his debtor. The amphitheatre would add to the renown of this wonderful harbour, and be noted throughout the world. And what magnificent propaganda it would make, for everyone would know its object and its message.

"We think of it as a place where possibly multitudes will gather to be healed of their sicknesses, and which will remain as a place of pilgrimage down the ages, because of its wondrous power, the place of Maitreya—CHRIST.

"Properly handled, such a place should prove to be a gold mine in the meantime, and quickly repay its cost. The architect writes:

"'Basing my calculations on the drawing sent you, which has accommodation for 2,500 persons, I estimate that if you gave one concert per fortnight throughout the year you could get sufficient return to pay 10 per cent. of your capital expenditure which would, of course, include the cost of the land as well as the building.'

"With an entrance fee of 2/6, and audience of 1,000, it should bring in £250 a night, or £1,500 per week of six days. And with the aid of radio and broadcasting and the novelty of both these and the amphitheatre, I think there is no doubt but that we could secure our crowds. On Sundays we should hold regular Star meetings morning and evenings, and in the afternoon gather the children to an open-air Round Table.

"Great are our chances now, affecting the course of our whole future evolution. As Bishop Leadbeater said when speaking at our wonderful Star meeting on December 28th, those who fail to take the opportunities now offered will have to wait for many thousands of years before the chance will offer again. Let us be of the 'wise virgins,' who act before the 'door is shut.'

"There is no experiment about the scheme, as it has proved so great a success in the many cities of America in which amphitheatres have been erected. San Francisco,

with a climate very much like that of Sydney, uses its amphitheatre all the year round. Two of our Star workers here, Miss Winifred Price and Miss Neff, know that one well, and are enthusiastic on the subject. It was built by the University, and seats 10,000 people, while another in New York holds the same number, and that at Los Angeles 20,000.

"The Oberammergau Play is given in a great amphitheatre with an open-air stage. And in the *Illustrated London News* for November an article on broadcasting says that with an installation costing £25 it would be quite possible 'to entertain

a great audience seated, for example, in the Albert Hall.' In this way when Krishnaji is speaking on the other side of the world we shall be able (as soon as Australia is linked up with the world broadcasting scheme) to give his words simultaneously to the public here.

"We have only a year or two left in which the immense and priceless opportunity of helping to prepare the Way of the Lord will remain to us. All our other movements will still be open for our help, but this will be closed for ever. The 'door will be shut.' Will you help?"

J. KRISHNAMURTI.

The Problem of Security

BY H. C. O'NEILL

FEW people would have thought at the time when the Versailles Treaty was signed that in four years the dominant problem of the moment would be that of security. A treaty which for harshness has few, if any, parallels in history had been forced upon what had been four years before the most powerful nation of Europe. The collapse of the German military machine had been so complete that the victors could not resist the temptation to impose terms of which hardly the most sanguine dreamed at the Armistice. With the army demoralised, disbanded and disarmed, with the surrender of the fleet and the supervision and limitation of the manufacture of military *matériel*, the shadow of war seemed to lift from Europe, and the League of Nations, accepted by practically all the nations of the world except America, Germany and Russia, promised to inhibit its return.

All such thoughts appear now to be mid-summer madness. More clearly every day there emerges from the confused position on the Continent the spectre of fear—fear on the part of the French that their position

is insecure. They invaded the Ruhr, at least the responsible statesmen so stated, to seize "productive guarantees" for the payment of reparations. These guarantees have produced nothing but increased burdens for France and they have guaranteed nothing; and now the French Press justifies the continuance of this illogical policy by pointing to the insecurity of France. Indeed it is no exaggeration to say that there are more articles devoted to various aspects of this question than to the reason in virtue of which the Ruhr occupation began and is being continued. Where schemes of reparations payments are discussed the question of guarantees for security is included.

It would probably be true to say that this fear which has taken the saddle is not new or not even newly dominant. It is simply confessed more openly. France has not recovered from the neurosis she contracted during the war. The fact that twice within less than 50 years Germany marched to the gates of Paris lies behind every balance sheet the French attempt to produce for the war. The four cruel years of warfare in their country refuse to

fade into the background. It is these bitter and terrible memories that have brought France to a state of mind in which she cannot be convinced that Germany is ever sufficiently disarmed. She remembers that Prussia rose again once before when it was thought impossible; she finds material for suspicion everywhere.

No nation as proud as Germany could be expected to remain abject and meek for long. But if any signs of criticism of resistance or defiance manifest themselves, the French immediately point to them as justification for their fears. If a general appears in uniform it is significant; if he wears mufti, it is sinister and suspicious. If hidden arms are found this is clear proof of Germany's armament; if none is found, this is proof of the masterly secrecy of the revenge organisation. If parts of aeroplanes or submarines are discovered suspicion is justified; if none are discovered—well, they must be somewhere, the hunt is redoubled. There is no need to amplify this point. It is sufficient to note that the lack of evidence that anything is afoot has now, by a strange paradox, become the most terrifying portent for France.

It is, of course, true that not all Frenchmen reason after this fashion. But of the state of mind of the majority it is no unfair picture. At times the military menace disappears, only to give place to more surprising and incredible spectres. Thus M. André Chéradame has recently produced a book from which it appears that whoever won the war, Germany has won the peace. The Pan-German leaders "have again become the masters of the German people, and without being officially in power, direct its entire policy from behind the scenes. They have discovered new and diabolically clever methods of procedure, derived from 'the war of political sciences.'"

At the present time, without the public being aware of the fact, the Pan-German leaders are imposing German economic hegemony on Central Europe by an absolutely new procedure: namely, the action of the German banking power in manipulating Continental exchange rates in

*the interests of Pan-Germanic Mittel-Europa."** If Germany perished *en masse*, M. Chéradame would probably insist that this was a cunning device to terrify the world by her spectre.

One further reference may be made to this author. Most people would have felt disposed to agree that it is difficult to conceive of a more oppressive document than the Versailles Treaty. But this is apparently a mistaken view, for it was produced by an Anglo-German understanding. "Naturally, the Germans keep protesting against the treaty, because that is part of their game, but the more one examines that instrument, the more one is brought to the conclusion that the Germans had a much greater hand than the French in drawing it up."† This is presumably the reason why France has recovered Alsace-Lorraine, and is profiting by the Saar; why the province of Posen has been surrendered to Poland; why Dantzig has changed its allegiance; why Slesvig has been returned to Denmark, and the rest. It is merely tiresome to argue with insanity, and M. Chéradame places too great a strain on one's hospitality. His book is only intelligible if he is mad.

But it is useful for the purposes of the present article, as showing the lengths to which suspicion of Germany, motivated by fear, has gone in France. As I have already suggested there is no evidence whatever which would provide a reasonable justification of this fear. The German army is of negligible strength and it is strategically immobilised by the occupation of the Rhineland with its neutral area. It has no reserves of ammunition, of artillery, of aeroplanes. The navy has ceased to exist. Even if one wished to create a bogey it would hardly appear that Germany's present position offered favourable material.

It is quite true and it should be realised that there are a few people in Germany richer and more powerful than any Germans have ever been. But at the same time it must be recognised that the Germans are wretchedly poor as a people, that the middle classes are being starved

* "The Mystification of the Allied Peoples." By André Chéradame, p. xix. (author's italics).

† p. 153.

out of existence, that the Civil Service are among the worst sufferers of the middle classes. Yet it is these and the lower classes who keep the German Government in power and give it the warrant to nip in the bud any attempts at revolution from the Pan-German side. Is it credible that these people would allow themselves to be starved to assist a new attempt at domination? The Germans do not react in precisely the same way as people in whom centuries of freedom have begotten confidence. But can any sane person believe that they will all look starvation in the face to re-enact the bitter and costly errors of 1914?

France remains unconvinced, and the measures she favours for the insurance of her safety against the insidious German are instructive. She has a standing army which represents a greater preponderance of military power than any nation has possessed since the days of Napoleon. She maintains this force despite the failure to balance her "ordinary" budget. She has a "special" budget which represents what Germany is expected to pay, and this she makes no attempt to balance. But at the present time even her ordinary budget will not balance. She maintains, by borrowing, an air fleet ten times the size of our own; and the Minister of Marine now states that she must lay down plans for a great navy to be completed by 1933. "Without a fleet France cannot have a foreign policy. . . . A strong defensive navy is her first need."

Despite this huge army and air force, be it remembered, the air is full of fears. It is at this moment when there is no opponent in view that she meditates further measures. This immense preponderance of force has given her no assurance of safety. She must take other measures, and these are of the same military character. The question of the moment is, not to put too fine a point on it, the dismemberment of Germany. The Rhineland is demilitarised; it must remain so for ever. It must be neutralised and placed under some authority not subject to the German Government. Even this is not all. It must not only be detached from the German

regime, but it must also be placed at the Allied disposition at least to the extent that France and Belgium may seize at a moment's notice the whole railway system and use it for a concentration against Germany.

These military measures do not exhaust the repressive schemes for assuring the French security. There are vast plans of economic subjection by means of which Germany is to be rendered innocuous. Even so sane a mind as M. Segnobos confesses that France is getting and will probably get nothing from the Ruhr, and so far as one can see the thought behind the French action is that, even if she gains nothing she will dislocate the industries of Germany.

We might have some sympathy with the French plans if they promised to achieve her purpose. But this is far from being the case. It is significant that one plan is hardly evolved before another and more comprehensive is developed. The army is not enough. There must be a huge air fleet. Army and air fleet do not permit of France "having a foreign policy." She must build a vast navy. Army, air fleet and navy are not enough. The Rhineland must be a permanent bridgehead for the Allied armies. The next phase has yet to come. But sufficient has been said to show that there is no end to this race to bankruptcy and barbarism.

Again, we might have some sympathy with the French policy if it promised freedom from fear even on such terms. But clearly it does not. It hardly needs labouring that there has been no such recrudescence of unified national feeling and of defiance in Germany as has been born under the Ruhr operations. These methods indeed court the evil they are designed to avoid. They give birth to bitter memories. They encourage the German people to realise the unity of their nation as against the invader. Belgium and Ireland are two instances which should have taught France the lesson which we have learned in a hard and disillusioning school. The weapon of force at length breaks in the hand, for when a nation realises that it has nothing more to lose,

it is in a mood that is ripe for any desperate deed. Only if every German were dead would fears cease entirely and then they would cast about for another object.

I am conscious at this point that my article may appear to be a tirade against the French. Nothing, indeed, is farther from my purpose than to pursue such a vendetta. Nothing would be less true than that I wish to be, or that I am anti-French. But at this moment, the problem of security becomes, in the concrete, how to assure to France, restored from her wounds, the liberty in which she may peacefully develop, and this, translated into the terms of the hour, is how to convince her that Germany can do her no harm. I am convinced and I believe and hope I have made it clear that France is taking the wrong road, that she labours under that terrible fascination that makes one walk over the edge of a cliff.

There cannot be a peaceful Europe unless each nation can be made secure against the possible attack of some other nation. There cannot be a peaceful world unless Europe can solve this problem, and the question arises: Is there any other way than this persistent piling up of armaments? The question answers itself. Civilised States grew up from rudimentary societies by organising a mechanism which should assure to everyone the conditions under which he can work freely and peacefully enjoy the fruits of his labour. The same impulses which turned one man's hand against his fellow press on the nations to aggressive policies. If we have contrived to make the life within the State peaceful and secure, we can make the life between States also secure.

The problem which confronts Europe at one time faced the United States. In the vast area under the Stars and Stripes 46 States live in peace and security. They have a reasonable area of difference which gives to the various States laws of greater or less latitude in various directions. But the States trade among themselves with no thought of a menace from one another. The States of Europe are separated by

wider national differences. But their need of living at peace with one another is no less imperative. It is indeed more pressing since the penalty is almost immediate bankruptcy. The problem might seem insuperable but for the fact that the machinery for solving it is already in being.

The League of Nations was expressly designed to deal with it. All that is needed is the act of faith which is involved in having recourse to the League in such difficulties. At the moment it is France who holds back. Her statesmen have no belief in the League. But the people of France must by this time be approaching a dilemma. Either they must trust the League or they will certainly go bankrupt. Prices have risen almost 30 per cent. since the occupation of the Ruhr. But if a great fleet is now to be built they will rise still higher. The way out of the impasse is to raise or permit to be raised the whole question of security before the League of Nations. The League can only give effective guarantees in so far as it is used and trusted; and, since it is in everyone's interest to have a secure regime established in Europe, all the signatory nations would willingly do their share in providing a reasonable assurance that common purpose would be made against any aggressive action.

At present the League is not what it might and may be. But we can never expect America to enter it while it is not trusted by the Powers who have ratified the Versailles Treaty and thereby pledged themselves to it. Neither can it be wholly effective while Germany remains outside. There is ample provision, with these reservations, for giving effective security to the world. There is an abundant willingness on the part of nations like our own to shoulder responsibilities of this sort provided they come within the scope and compass of the League. For all thinking people who dispassionately examine the question must conclude that there is no other means of insuring the security of Europe which is not poisoned by the virus that caused the war of 1914 and is the cause of all wars.

Will the World-Teacher Build a New Social System?

BY SIDNEY RANSOM

FEW of us would presume to dogmatise as to what new order or system—if any—the World-Teacher will bring, but it is inevitable that speculations should be made. Some friends, for whom I have much respect, think He will inaugurate a new system of economics, a new system of politics, a new sociology; while others think a new religion will be founded. Whatever happens, members of the Order who have disciplined themselves in the school of co-operation will be ready instantly to lay aside their pet schemes and fit joyously in to the Plan that will be unfolded.

In these waiting years, my own speculations lead me to think that it is not a new *form* that will be given, but an abounding new life. In the past, He came not to tear down the world system, but to tear down hypocrisy and slothfulness. He came to help us to build up afresh from within. Nor did He, it seems to me, come to solve our intellectual problems (for that is for us to do), but to revive and restore our faith in inner realities. Though He has always been a Rebel, He has not ruthlessly flung aside traditions, but has kept a delicate balance between the accumulated experiences of the race, and the new experiences to which He was leading His people. The first community of Christians had everything in common, but what bound the members together was not that interesting experiment in economics, but the wonderful fellowship of a common spiritual experience. They had all seen their Lord, and beside that stupendous

fact all theories and schemes were trivial. It is doubtful, indeed, if any "system" can long hold people together. The tearing-down process, which many humanitarians to-day believe to be the essential prelude of a new era, is based often on the false analogy with bricks and mortar. In that case, when a new house is to be built, the demolisher of the old has his place, but civilisations have a closer analogy with the human organism which grows by gradually grafting new elements into its being. The World-Teacher did not break with the past, but rather led men from the past into the future. The "passover" from one system to another was more a gracious benediction than a revolution. He ever worked with the law, advising that Cæsar should be given his Karmic dues.

The particular order and system by which an individual or nation conducts its affairs may be very unsatisfactory, may even be wicked, but the system is the direct result of causes set going by the individuals themselves. Through pain and joy, error and rightness, we carve out our destiny, but it is essentially our human work that has done the carving. When we remember that *all* manifestation is God's manifestation, we are encouraged to seek for the inner nature of a manifestation before setting out to destroy it. It is the works of God that are manifest even in what we call evil. The PLAN waits with wondrous patience on us little craftsmen. Light we need, in all conscience, but with the new Light granted it is our work that builds systems to express it. To have some

system of economics or politics or religion placed before us from outside would not be the normal way of growth. For a temporary and pressing emergency, yes; there have been times—and perhaps this is one—when humanity has had to be pushed along a certain path. Yet, the greatest of gifts is not a new system, but the drawing nigh to new levels of life, contacting the sure source of fortitude and inspiration; and then, with that touch of “life more abundant” to build up ourselves, the form that shall express it. That is why experiments in community life are so valuable; we are exploring new methods, but the quest, also, is to realise a wider love.

And need we wait for the Coming?

Do we not all lag miserably behind what could already be accomplished in the fields of national and international affairs? The call of Brotherhood appeals instantly to the heart and mind; we know it is the right note, but like the Romans of old we hesitate to apply what we know because of our fatal fear of inconveniences and temporary discomforts. So many obviously right things are left undone because they seem not “expedient,” or because the details of working them out appear so complicated. We have already much more vision than we express. Oh we, of little faith, if we could but *believe* that the strength is literally available for removing the mountains. Renew in us, dear Lord, the joy of Thy salvation.

Plant Growth: Some Suggestions

By “MR. SERGEANT”

STUDENTS of occult literature frequently find reference to those labourers, in the workshop of the Great Architect of the Universe, known as “the Builders.”

Beyond the broad statement that they are intimately associated with the growth and development of cell life, little information concerning them is available.

An attempt to study their operations in connection with plant life revealed to the writer the close correspondence between the seasonal awakening of flower bulbs and seeds and information given concerning the reawakening from pralaya to manvantara.

In the heart of every seed is a living centre, which contains the stored up results of previous seasons, as a vibratory possibility. Apparently the awakening or stirring of the life in due season produces *Sound*. This sound is heard throughout the elemental regions where the builders answer the call to labour. Every type of growth, whether of stem, shoot, leaf or

flower appears to have its own note or call to which the appropriate nature spirit builder must respond. This sound also has a form producing activity and is probably the means by which the archetype is translated to the etheric level where it becomes the etheric mould.

An attempted tabulation of some of the results of this vibration show the following:

- (1) To separate and insulate a portion of the atmosphere round the seed.
- (2) To call the builders, who entering the specialised sphere are enabled to materialise to the sub-plane in which they have to work.
- (3) To set the matter within the sphere vibrating at the required rate, and to specialise it in readiness for the work of the builders.
- (4) Probably to materialise the archetype into an etheric mould.

New vibrations are introduced as leaf, shoot, stem, and flower are to be built, so that the corresponding free matter is

affected and the corresponding builder is called and set to work on that appropriate matter.

This vibration or sound appears to radiate, not only from the life centre from which it first springs in due season, but also from every embryo cell. The corresponding builder absorbs the appropriate matter, *i.e.*, that which is responding to the same vibration as himself and the cells he is building, and transforms it by association with himself into a suitable condition; he changes it from free to specialised material and discharges it atom by atom to the cell from which the sound is being uttered, building it into the etheric model. The vibrating cell acts as a magnet and draws the newly arrived material to its appropriate position, so that the cell is gradually enlarged until it reaches its limit of possible expansion, whereupon it divides and a new cell is gradually built up by a repetition of the process.

While the material is in close association with the builder it is not only specialised to suit the requirements of the cell, but it is given the light vibration to which the builder naturally responds, *i.e.*, it is coloured.

In the early stages when only the green shoot is appearing the builders of a certain order are employed; tiny etheric creatures appearing as points of light. Leaf and stem appear to be the field of their labours. Each change in structure and colour calls for another set of builders, each answering to the call.

When the flower stem and flower are to be built a new set of builders arrive on the scene. Apparently they are more advanced because on their arrival the whole process of growth is quickened and stimulated.

They work in precisely the same way and as soon as coloration is to begin—the

fairies proper appear and implant their special rate of vibration, changing the white and green into the particular colour corresponding to the note which called them and by which they work.

These last are sufficiently advanced to be fully aware of their task and to take especial joy therein, answering freely and consciously to the Divine Will in the joyous performance of their task and taking immense pride in the growing "child" under their care.

They are conscious and appreciative of human admiration of their work and remain in close attendance as each new petal and bud opens, until the structure is complete and the task of the builders is finished. On the approach of a human, they seem to plead that the flower shall not be injured, and if cut they will follow it into the room and stay for some time.

When the completely flowered condition is reached the full chord is sounding forth, and could we but hear it our gardens would have an additional joy therefrom.

We do not, however, hear that chord, though it may be that in some cases we do contact it as a scent. We may smell the sound!

As the life force is withdrawn, the notes die down, and a reversal takes place. Processes of great intricacy appear to begin, as bereft of the controlling guiding force the process of decay sets in.

It is worthy of note that in the instructive labour of absorption and discharge the builders who are said to be on the same line of evolution as the bees, perform a function closely analogous to that of the bees who travel abroad for honey and convey and discharge it into the cells of the honeycomb.

The writer recognises that this is but a superficial description of very intricate and important processes and Nature offers it as an incentive to further study.

The Lord's Prayer

Thou to the Mercy Seat our souls doth gather, To do our duty unto Thee	OUR FATHER,
To whom all praise, all honour should be given, For thou art the Great God	WHO ART IN HEAVEN,
Thou, by Thy wisdom, rul'st the world's wide fame;	
Forever, therefore	HALLOWED BE THY NAME,
Let nevermore delays divide us from Thy glorious grace, but	THY KINGDOM COME,
But let Thy commands opposed be by none, But let Thy good pleasure and	THY WILL BE DONE
And let our promptness to obey be even The very same	ON EARTH AS 'TIS IN HEAVEN,
Then, for our souls, O Lord, we also pray, Thou wouldst be pleased to	GIVE US THIS DAY
The food of life, wherewith our souls are fed, Sufficient raiment and	OUR DAILY BREAD,
With every needful thing do Thou relieve us, And of Thy mercy, pity	AND FORGIVE US
All our misdeeds, for him, whom Thou dost please	
To make an offering for	OUR TRESPASSES,
And, forasmuch, O Lord, as we believe That Thou wilt pardon us	AS WE FORGIVE
Let that love teach, wherewith Thou acquaint'st us,	
To pardon all	THOSE WHO TRESPASS AGAINST US.
Of the lucky possessors of a valuable we have forgot	
This love for Thee, yet help	AND LEAD US NOT
Through soul or body want, to desperation, Nor let earth's gain drive us	INTO TEMPTATION,
Let not the soul of any true believer Fall in the time of trial	BUT DELIVER
Yea, save them from the malice of the devil, And, both in life and death, keep	US FROM EVIL,
Thus pray we, Lord, for that of Thee, from whom	
This may be had	FOR THINE IS THE KINGDOM,
This world is of Thy work its wond'rous story To Thee belongs	THE POWER, AND THE GLORY,
And all Thy wond'rous works have ended never, But will remain forever and	FOREVER.
Thus, we poor creatures would confess again, And thus would say eternally	AMEN.

The Handling of Words—A Sportsman's Protests— The Importance of Home-grown Food

By S. L. BENSUSAN

I HAVE been struck by the refreshing effect of certain statements, judgments and misjudgments, encountered in a book called "The Handling of Words." The author is the lady who has established among the thoughtful the value of her pseudonym, "Vernon Lee," and the publisher is John Lane.

Vernon Lee starts out by saying that the efficacy of all writing depends not more on the writer than on the reader, without whose active response, whose output of experience, feeling and imagination, the living phenomenon, the only reality of Literary Art, cannot take place. Here is matter for thought, particularly to those of us who are given to reading books that demand our best effort and very often something better than that. The capacity of the reader to respond must not be less than the capacity of the writer to appeal, and yet on every side we must be conscious to-day of a determined effort to undermine, to diminish, if not to destroy, our little capacity for concentration.

A distinguished newspaper director said to me a couple of years ago, "One of the results of the War has been to confirm the newspaper habit. People who seldom bought a paper before 1914 regard it as essential to-day." "Do you think," I asked him, "that this is good for the people, do they read or merely look for sensation?" and he replied that he was sure that the increased sale was good for the newspapers and that in the long run it would do the public more good than harm: they would demand a steady improvement in quality. This is as it

may be, but certainly the modern newspaper taxes concentration to the uttermost. With a few honourable exceptions papers aim at expressing no more than the sensational side of news; the eye is drawn from one headline to another. The old leisure that gave a daily task to the essayist has passed away, and so keen is the competition that it affects the make-up of the newspaper, and the reader finds himself brought up sharply at the foot of a column and referred to a distant page for the conclusion of an article or, sometimes, a news item. The bad habit is not limited to daily papers, where there is at least some excuse for it owing to the race against time; the magazines, particularly the American ones, have the habit of setting out in bold type the first few pages of an article or story and burying the rest in some smaller type among the advertisement pages at the end. It follows that the attention of the reader of newspaper or magazine is constantly distracted and drawn away.

When we turn to current fiction we find that the hunger for breathless incident is the distinctive feature; the novel aims at selection along the lines followed by the cinematograph; the reader must be stimulated, fiction becomes a mental drug. One of the results is seen in the demand for cheap and worthless novels, of which the average woman of leisure will skim two or three in a week. To be sure, they convey nothing, but they produce a slight sense of intoxication; they present what is accepted as an ideal world, and undoubtedly they act as a check upon sober thought and create discontent with colourless surroundings. It becomes then

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more and more difficult for the men and women with a message to win a hearing for it, because the capacity for response, "the output of feeling, experience and imagination," is available no longer. Emotions, quite unregulated, take the place of judgment, and when the average reader has indulged for a few years in what may be called a debauch of reading, he is ready to respond to every suggestion put out by those who direct his favourite organ of public opinion. He has, in fact, surrendered his mind, and asks nothing more than that it may have playthings. At the same time, he must express himself, feels the necessity of holding an opinion on subjects that concern the country, and he accepts as guide the counsellor whose columns are sufficiently clamorous and flattering.

If we will analyse the usual appeals to popular prejudice we shall note that they are both noisy and ingratiating. After proclaiming a policy they suggest that the reader, who, as the newspaper knows, has not a couple of ideas of his own, is the proper person to set the crooked straight, to dictate policy to the responsible heads of Government. So we find countless echoes of the policy of the "Daily Magnifier," the "Morning Contortion" and the rest, each echo believing that he is the originator of the ideas that he expresses so volubly within the narrow margins of his brief. Nobody will pause to remember that the great questions agitating us, whether they relate to foreign policy or social reform, or industrial development, are all many-sided, that they do not admit of the unqualified affirmative or negative. The daily paper has no use for what George Meredith called "fine shades": it prints with black ink on white paper, and this union is symbolic. A public that lives on such fare must tend to lose the power of discrimination, and when the writer comes bearing a message instead of a thrill there is no power to respond.

I do not write as one who stands beyond temptation; it is often my business to scan papers rapidly, more rapidly than the average reader, even though my search is

for facts rather than opinions. At the same time let me confess that I have found a measure of sustained and careful reading very necessary, and from time to time very difficult. It is imperative to have a few good books within reach and to turn to them in an endeavour to appreciate the art that conceals art. To this end Vernon Lee's volume may be recommended. Her reading is wide, too wide perhaps for some of her audience, for she takes for granted her reader's intimate acquaintance with many outstanding books. She has dived below the matter and found the method and offers us a very sound analysis of the style of some among many writers—De Quincey, Landor and Carlyle, with Meredith, Stevenson and Henry James among the men we knew, and Kipling, Thomas Hardy and Maurice Hewlett among those who, happily, are with us yet.

These essays may be recommended very heartily because they will help the reader to analyse the sources of his own pleasure, to decide for himself if they come out of the examination with credit. For it is well to remember that a work may appeal to us because of its qualities or by reason of its defects. There are writers, it would be unkind to name them, who capture an enormous audience because their faults awaken an immediate response in minds as primitive as their own; there are others whose circle is very small but consists of the men and women whose approval is best worth winning. There are still others who have won a name and a recognized position. Their charm is felt vaguely or only half understood by certain people, who feel that for the sake of a liberal education all books that have won their place must be read. Some of these writers are analysed by Vernon Lee, and it is not necessary to agree with her in order to appreciate the skill with which the inquiry is conducted. For example, while praising the use of the present tense in Carlyle's "French Revolution," she regards the use of that tense by Dickens as "a vulgar dodge," a verdict with which I find myself in complete disagreement.

It is curious to note how, in a lengthened criticism of Thomas Hardy's "*Tess*," Vernon Lee arrives at a profound truth that defeats all her previous attack. "But these faults," she says, after a careful analysis, "may also lend themselves to that dominant impression of lazy, dreamy, sensual life among lush vegetation and puzzled rustics as slow as their kine which Hardy's genius has put before us. . . . Stevenson, Meredith or Henry James would scarcely be what is wanted for such subject matter." Precisely! Thomas Hardy is a painter and an architect in prose and Vernon Lee would have done better to realise this before she wrote about him in a fashion that shows how her eyes and ears had rendered her insensitive to qualities that must be approached by the finer faculties of appreciation. It is idle to present certain idiosyncracies as faults and then to admit them "as an expression of his solitary and matchless grandeur of attitude," and yet we must beware of the personal equation. To me, Hardy is the bread-and-wine of literature, while with the criticism of Henry James that follows I find myself in a sort of chuckling disagreement, for that eminent writer is, to me, merely wearisome, and I think, when I study his psycho-analysis, of Oliver Wendell Holmes's study of the man John in his three aspects. In fact, only Providence understands men's thoughts and motives, and Henry James was rather less than Providence.

Suffice it that Vernon Lee stimulates her readers, that she presents us with an estimate of qualities, and that, consciously or unconsciously, she reinforces the value of a correct relation between the writer and his circle. Finally, let me suggest that there is a safe recipe for those who feel that their capacity to concentrate is suffering from the newspapers. Let them take a really sound book by a writer whom they respect and read a chapter every day, pondering not only what is written but the manner of the writing, and reading aloud for choice.

* * *

Is the humanitarian movement reaching

our sportsmen? There is evidence for and against. The day before I sat down to write these lines I met a hunting friend who told me that a fox had given them a grand run on the previous Wednesday. Finally it had sought refuge in a hole, from which it had been evicted and killed.

"A very old fox," he remarked, "and quite mangy." It is necessary to destroy mangy foxes for the sake of clean ones, but the practice of running a fox to earth after a stern chase and then digging the beaten animal out and throwing it to the dogs is about as revolting a procedure as our twentieth century associates with sport. It is on a par with running the red deer of Devon and Somerset to a standstill and then cutting its throat. Even hunting men are beginning to admit doubts, and the note of apology or at least of defence, is creeping into the literature that deals with destruction as a source of pleasure. For example, Major Harding Cox, one of the most notable of all-round sportsmen, a man who hunts, rides, shoots, fishes, feels called upon to defend himself and his pursuits in "*A Sportsman at Large*" (Hutchinson & Co.)

He tells us of a brother-in-law who suffered from "some psychological obsession" and came to the conclusion that blood sports are cruel. This odd lapse gave our author furiously, if not logically, to think. Was it really cruel to butcher sentient creatures? He was puzzled, until the light came. Then he saw that animals are cruel one to another, that "certain Eastern castes which forbid the destruction of life are horribly cruel to their domestic animals," that the slaughter of domestic animals is barbarous, and in spite of this many humanitarians eat meat. But finally the full light came to him, and in its blaze he tells us: "My practice is to enjoy my sport, because I enjoy it! So there!" Having thus set out the facts of the case it is quite an easy matter for Major Harding Cox to defend the shooting of pigeons from traps. It would appear that those who object to this manly pursuit have most unpleasant

minds, and their revolt against such scenes as one may witness at the "tir aux pigeons," whether at Monte Carlo or elsewhere, is the outward and visible sign of much degeneration.

Such poor stuff as this case for the defence will not deceive even the writer of it, but I venture to suggest that it has a certain value. Hitherto few sportsmen have felt called upon to make a statement for the defence; they have been content to describe the approach, the attack, the wounding, the kill, the extent and variety of the bag. They may have been aware of the existence of a number of people known as "cranks" who look with disapproval upon slaughter as a pastime; they may have been disturbed by the passing from their ranks of men and women who have suddenly realised what they regard as the error of their ways, but they have not stooped to explanations because the protesters and the seceders alike belong to or enter a class that simply does not count. Now on a sudden we find a redoubtable sportsman not only admitting that qualms may arise, but admitting in another part of the book that there are things he will never do again, because their cruelty has penetrated the strong armour of his self-satisfaction.

I suppose, and I do not write without much regrettable experience, that the foundation of our delight in blood sports is selfishness. In order that we may have the excitement of pursuit we sacrifice the animals pursued; in order that we may demonstrate our gift of marksmanship we kill or we maim, and in order to disguise the native ugliness of our pursuits we associate them with formalities and customs that have a certain attraction, and we mix them with a generous and pleasing hospitality. We go further when we associate the pursuit of life with qualities that need no such excuse for their manifestation, when we endeavour to spread the suggestion that a virile, honest, clean-living manhood owes its virility, honesty and cleanliness in thought and deed to the pursuit of the fox, the wholesale slaughter of hand-reared pheasants,

the accurate killing of tame pigeons released from a trap. If we will but be truthful and honest with ourselves, the lie will become apparent. Major Harding Cox is at his best when he tells us that he enjoys sport because he enjoys it. He is at his worst when he endeavours to prove or to suggest that those who have outgrown the state of savagery that rejoices in destruction are necessarily unmanly, cruel or vicious. A man may be all those things and yet turn aside from killing, but he is not necessarily any of these things because of that turning aside. On the other hand, he may be a perfect gentleman and yet a lover of gun and rod. We all have our faults, but if we decided that because we are faulty we must make no effort to resist faults, the outlook would indeed be a dismal one.

Perhaps the greatest injustice to children is done by those fond parents who decide that so soon as little Tom or Dick or Harry is ten or twelve years old he must be in possession of a gun and taught to kill things, beginning, if need be, with song-birds. On the whole, I incline to think that we are moving to a more humanitarian phase, and those who kill for the sake of killing will in no distant future be on the defensive against the majority of their fellow-men, who will challenge their right to add to the sum of avoidable cruelty. My reference to "A Sportsman at Large" in these pages is due to a belief that Major Harding Cox, however unwittingly, is providing evidence of the change to come.

There are many people who would gladly engage in work that is for the benefit of their country if they could add to their normal commitments an effort that did not tax them overmuch. The quiet insistence upon a constant memory of good causes has, as we are beginning to learn, a very valuable effect. Thought power moves the world though we see the effect more readily than the cause. I feel very strongly that one of the conditions we should all help to bring about is a better understanding between

the town and the country. At the present time the farmer in these islands is impoverished; his workers are forced to submit to a wage that is not sufficient to provide food for wife and children. People are talking of the time when England outside the swollen areas of the towns will be one vast prairie with cattle and sheep and pigs and a few herdsmen, much as it may have been when these islands held no more than a tenth-part of their present population. One of the worst results of this change will be the rural exodus. Men skilled in the varied work of the land will be driven into the towns where their knowledge is worthless. They will become casual labourers. They will live under conditions of hardship and poverty while we are sending hundreds of millions of pounds to foreign countries year by year and receiving in return those foodstuffs of which we should be able to grow the greater part.

Now these conditions will come about because the townsfolk know nothing of the capacity of the countryside, because they have not considered the danger of crowding countryfolk, into the towns. The social problem that must arise is one of the gravest that can face a nation, and all who take large views and concern themselves with the general welfare of the nation should try to grasp the outstanding features of the rural problem. They will find considerable help in this endeavour if they will read "Food," a book by Sir Charles Fielding, who was our first Director of Food Production during the War; Hurst & Blackett are the publishers.

Sir Charles states the case for home production in as spirited a fashion as any reader can desire; he presents a mass of facts and figures so admirably marshalled, so skilfully arranged, that they are never tedious. He strikes heavily at the pet theories of our economists, declaring that the bases on which this country was able to maintain large exports of manufactures have been altered by the War. Countries stricken in the long-drawn struggle have learned to do without much that they regarded as essential to their comfort, and purchased

from us. The United States contain within their ample boundaries everything they require for export, with the exception of rubber and tin, and they may yet capture our markets. In 1913 our exports were nearly 250 millions less than our imports, but our foreign investments and our foreign carrying trade balanced the deficit. Now the investments at least have gone and we have to pay nearly a million pounds a week to America in settlement of War debt and interest. In 1913 we imported 300 million pounds' worth of food we might have grown at home; in 1921 the figure had risen to 500 millions.

Sir Charles believes that if we could take the fullest advantage of the knowledge and methods that science and machinery have placed within our grasp we might raise all the essential foods we need instead of a mere 40 per cent. of them. He points out that while the use in Germany of artificial manures rose from one-and-a-half million tons to upwards of seven millions between 1890 and 1912, ours was actually less in 1912 than Germany's in 1890. Nearly 100 million pounds' worth of goods that we import could be made at home and so develop urban employment. He would like to see our arable area increased from just under 20 million to about 24 million acres and the British farmers' production brought to the German level. In Germany the land, which is not equal in quality to ours, feeds three adults where we feed two. It would be easy to multiply similar quotations, they are to be found in nearly every chapter; they all point to the same conclusion—the need for sane reform.

Unfortunately, whenever the question of reform is raised it is met with the cry that the people's bread is threatened, that the price is being raised against the consumer. The sad part of the present position is that the necessities of life are being taxed for the townsman by the townsman to an almost inconceivable extent. Sir Charles reckons the profits of the distributors at one million pounds a week in the case of bread, one million

and a half for meat, and very nearly a million for milk—175 million pounds per annum in all. If we could learn to substitute a proper co-operative system for the labours of the distributor who is concerned only for himself, we should save enough to guarantee the farmer a fair return for his labour, the farm-worker a proper wage and reasonable comfort, and the consumer would have home-grown food at less than he is required to pay for it at present. If people would but understand the facts of the case, and Sir Charles Fielding has offered valuable aid to such understanding, if they would acquaint themselves with the importance to the town of a sane solution of the rural problem, they would be doing useful work for England. Our present wasteful methods must be studied, and in estimating the cost of home-grown food we may do well to consider the larger aspects. The necessity for a large fleet able to function all over the world is based very largely upon the question of food supplies; the

cost of the fleet, even after recent reductions, is colossal. Yet it is not unfair to say that we owe to the fleet our ability to turn fruitful land to prairie.

Those of us who advocate the reform of the methods that are driving agriculture to ruin are on safe ground. We know that the earth was given us to cultivate, that it affords us the means of living a happy and useful life in the best of all surroundings. We know that any system under which men are driven from the country to the towns, by which Nature's bounty is allowed to run to waste, would be, and must remain, an evil thing, even though every politician and political economist from China to Peru were to uphold it. When the simple, the fundamental truth of the situation is recognised, the common sense of the average man will prevail over all opposing theories. Perhaps, if we will, we may hasten the expression of this common sense. The effort is worth making, and Sir Charles Fielding's book will help us to make it

Practical Idealism

In the Toils of an Antiquated Custom

By HENRY J. BAYLIS

'I am persuaded that in the feeling of love and pity lies the secret of true life.'

I PURPOSE in as few words as possible to touch upon the important subject of the flesh-eating habit—its cause, effect and remedy.

CAUSE.

Modern science is not in accord as to the origin of the flesh-eating custom; but it is considered fairly satisfactory to con-

clude that it was introduced and practised by pre-historic men, through the offering of burnt sacrifice to their gods.

In their ignorance and fear of Nature's awesome phenomena and elements—the eclipse of the moon and sun, the thunder, lightning, hurricanes and violent storms all so terrifying to them—they conceived a plan in their idea to propitiate and subdue the anger of this

great and awful unknown power, by a blood sacrifice. In order to carry this out some hapless animal would be ensnared, cruelly killed, and the best parts burnt on a rudely constructed altar.

It is believed that in making these offerings they may have accidentally tasted the flesh—probably through licking their fingers in order to cool them; apparently they found the crude and unnatural taste pleasing, and therefore cooked right away the remainder of the animal and made a feast of the occasion.

As mankind evolved he abandoned this cruel and revolting practice of sacrificing innocent dumb animals in order to please his imaginary god. The pity is, that he did not simultaneously include in this great advance towards civilisation the abandonment of the twin barbaric custom of slaying for food, which presumably sprung from that very source. But the gratification of his palate was to be considered—here he would have to make self-sacrifice, so, as time progressed, every device that man could conceive was brought to bear upon culinary art, in the form of joints, concoctions, prepared dishes, etc., disguised under fancy names, in order to make flesh-foods appear and taste in keeping with the march of civilisation.

Bullocks when slain were named beef; sheep—mutton; pigs—pork, ham and bacon; calves—veal. One could even ask for chops, and that, correctly speaking, means nothing more than an action—chop—to strike or cut. The thymus gland, taken from the sheep's throat and considered to be a tasty morsel, is named *sweetbread*. The entrails—intestines, the internal or inward parts of the ox-kind—prepared and dressed are named tripe; the solid fat deposited around their kidneys is stripped off and used for puddings and other purposes, and named suet.

The flesh-eating habit is now the oldest, crudest, and most unnatural observance extant.

EFFECT.

To supply animal flesh for the consumers it is necessary to maintain a gigantic

system of breeding, stock farms and slaughter-houses throughout our land. The number varies according to the demand made for their flesh by the public.

These poor creatures are bred, scientifically or rather unnaturally treated (desexed), nurtured until they become saleable, then in course of time are dispatched to different railway sidings, often arriving tired and wearied, then hustled into railway trucks and driven to their respective destinations; on arrival, driven into market squares to await buyers of their bodies. After passing through these trying ordeals, at nocturnal hours or early mornings, they are driven through the various thoroughfares, often amidst bewildering traffic, while no time is allowed them to take a stray tuft of grass from the wayside or a drop of water from the gutter.

Urged on! Urged on! Harassed by dogs, stick thrusts, and the shout of men, their misery often intensified by muddy and slippery roads—but at last a halt is called, generally at the top of some lane, alley or sideway, where they are made to scurry down, flurried, panting and fear-stricken and forced into an evil-smelling slaughter-house, to await an unnatural and terrifying end—their horror, pain and piteous cry unheeded by humanity.

Those who are kindly at heart, have to close their ears, shut their eyes, and stifle their thoughts, or they could not be a partaker and upholder of this cruel custom.

It has been said that it would not be at all desirable for the public to see these places of horror in the open thoroughfares; it would be hurtful and distasteful to their feelings, and many would hurry by with a shudder of a kind that resembles fear.

The animals' carcasses are duly seen in the ordinary and customary manner in shops for that purpose, which offer their disjointed bodies for sale in portions.

The flesh-food traffic causes degradation to those we allow to carry out the lowering work of slaughtering. Men's hearts must be necessarily hardened, and all senses of decent feeling kept under. Are we fair or

just to expect others to do what we would shrink from doing ourselves? We desire uplifting, helpful and kindly thoughts and decent environments—then why deny others the same rightful blessings? We should not fetter our own-kind, but help to release them to happier and more healthful work.

In its long trail and effects we find, too, that here the seeds of unkindness, indifference, want of thought and cruelty in various forms towards all other creatures has its birth. It is reasonable, it is truth; we cannot expect any other result. Whereas, vegetarianism naturally inculcates into the mind the fundamental principle: "To cause no pain or suffering to any living thing."

An all-loving and compassionate Creator would not be a party to this gruesome, antiquated, man-made fetish—an exploitation of His very creatures.

The old custom of grace before food, an expression of gratitude towards Providence (which originated from St. Paul), is first recorded in Acts, 27th chapter, 35th verse: "He took bread, broke it and began to eat." And his followers did likewise, he giving thanks, to a merciful God—for a merciful diet.

In reference to the word meat mentioned, it clearly indicates to be food of the nourishing grain-kind—certainly not flesh-meats.

It is reasonable and logical to conclude that God must be troubled and marvel at the inconsistency of man—His highest and spiritual creation—who upholds that "He is Love," and we may well imagine that the Angels' expressions become sorrowful and they withdraw, when hearing arise to Heaven, thanks from mankind for the disjointed portions of His poor dumb sentient creatures that they are about to partake of, in a roasted, baked or grilled condition.

REMEDY.

In the happiness instilling natural diet we find an almost numberless variety of foods, each season bringing to mankind all that is necessary for his upkeep of body, and health, for any duties he

has to perform whether professional or manual.

Cereals, pulses, vegetables, salads, fruits, honey, nuts, nut and olive oils, etc. (from nuts are made a profuse variety of nut-meats and cooking fats), containing clean protein, and all necessary life-giving nutriments, free from risk of animal disease—free from the slaughter-house horrors—free from causing degeneracy to our own kind.

A diet that makes one feel that there is a great purpose in life, for to live without being a party to causing pain, suffering, or exploitation to any living sentient creature, is a joy and blessing to possess; and something from "within" tells us that it is well pleasing to a God of Mercy and in true sympathy with Him, that we have, after much searching and groping found His Truth Supernal. "I caught a view of God—*within*—not up above. In *me—within*—His Kingdom is *within*."

A lady who had become a food reformer, was telling me that she had found in her decision a happy and real religion. In orthodox religion she had found something wanting, something missing, something selfish, not consistent—not soul satisfying. What it was she could not tell, habit had befogged her, and in giving up flesh-foods—the slaughter-house produce—she had at last found that all-important missing Truth, adding that she now has *complete* equanimity of mind, filled with love, sympathy and compassion towards God's lowly creatures. She is able to exercise these attributes of Him to their full capacity, ever extolling the joy of a clean and natural diet, helping, explaining, and furthering wherever opportunity serves, to emancipate His poor dumb hapless "kind" who plead with plaintive cries and speaking eyes to humanity to save them from the toils of a cruel and antiquated custom.

"I am thy Dawn, from darkness to release;
I am thy Deep, wherein thy sorrows cease;
Be still! be still! and know that I Am God;
Acquaint thyself with Me, and be at peace."

I may add that I have found from

experience that as a rule those who have adopted the humane diet, make this remark: "The only regret I have is—that I did not do so sooner."

Any readers who would like to know more about the Food Reform Diet may write or call upon the Secretary, The Order of The Golden Age (a philanthropic

society), 153–155, Brompton Road, Knightsbridge, S.W.; The London Vegetarian Society, 8, John Street, Adelphi, W.C.; or to The Vegetarian Society, 39, Wimslow Road, Rusholme, Manchester, they would be welcomed, and receive some helpful and interesting literature on the subject generally.

Médecine Blanche et Médecine Noire

Par DR. PAUL CARTON

(Ancien Interne des Hôpitaux de Paris. Ex-Médecin de l'Hospice de Brévannes, S.-et-O.)

PART II.

CETTE médecine éclairée et sage, douce et éducatrice, vraie médecine blanche, se nomme la médecine naturiste.

Elle exige, pour être bien pratiquée, des études synthétiques profondes, une initiation prolongée, des vertus et du talent personnels. Elle possède le cachet de la vérité, parce qu'elle repose sur une tradition lointaine et parce qu'elle a été pratiquée universellement, de tout temps et chez tous les peuples civilisés, par l'élite des clairvoyants des initiés et des sages. Elle fut la médecine de Pythagore, puis d'Hippocrate, de Celse et, plus près de nous, de Sydenham, de Cheyne, d'Hoffmann, pour ne citer que les plus connus.

Elle proclame que l'œuvre médicale ne peut être véridique et bienfaisante que si elle se fonde sur les principes directeurs suivants.

L'homme représente une étape supérieure de la Création Divine Universelle. Il fait partie intégrante de son milieu naturel qui lui offre ses moyens de vie et d'évolution.

La science médicale pour être juste doit faire état des attaches naturelles de l'être humain et du but de progrès spirituel qui lui est assigné.

Elle doit reconnaître dans l'homme la présence des éléments fondamentaux de constitution de l'univers, c'est-à-dire, une apparence ou *corps physique*, avec ses appareils organiques, une *force vitale* impondérable que anime l'économie, et un *esprit* directeur, étincelle immortelle, qui s'éduque et mérite, à diriger et faire progresser l'*unité individuelle* de chacun de nous.

L'essentiel des forces de direction et de développement, c'est-à-dire de volonté et de vitalité réside, dans chaque homme, à l'état de potentiel constitué nativement. Dans le milieu extérieur, l'homme puise seulement des forces de fonctionnement qui lui servent d'aliments pour nourrir son instrument corporel et de moyens d'excitation pour entretenir le débit rythmé de ses forces latentes. Ce sont les forces du dedans sollicitées et aidées par les forces du dehors qui constituent le déroulement de la vie. La mort naturelle et normale

survient par épuisement du potentiel reçu à la naissance.

Il existe des lois générales et des règles de conduite individuelle pour chacun des éléments constitutants de la personnalité humaine, qui, si elles sont connues et appliquées avec raison et sythèse, conduisent nécessairement l'individu sur la voie de la santé, du bonheur et du progrès.

L'ignorance et la rébellion sont les raisons primordiales des maladies, du malheur et des accidents de régression. C'est dire que les causes véritables des maladies proviennent bien plus d'ignorances et d'erreurs de direction que d'influences isolées du milieu extérieur (intempéries, microbes).

Aussi, l'apparition de la souffrance et de la maladie doit-elle être considérée comme un avertissement redresseur et un répit salutaire qui obligent l'être à réfléchir et à comprendre, à suspendre le genre de vie défectueux qu'il menait et à rechercher des conditions d'existence plus favorables et plus droites. Les maladies sont donc des échéances de fautes commises, des sanctions d'incorrections de conduite, des crises de purification mentale et de nettoyage organique tout à la fois.

Les symptômes des maladies ne représentent que l'exagération ou l'insuffisance des actes physiologiques de la vie organique normale. Il doivent donc ne pas être combattus comme autant de faits mal-faisants, mais sollicités, aidés dans leur œuvre de défense, de combustion et d'élimination des mauvais matériaux du corps. La fièvre, entre autres, est un puissant agent de guérison, que l'on n'arrive à supprimer logiquement qu'en rectifiant les apports nutritifs et en favorisant les évacuations toxiques.*

Les maladies locales sont des masques, des apparences terminales fixées en un point particulier du corps. Essentiellement, il n'y a qu'une maladie générale qui affecte toute la substance corporelle, une tare humorale globale diversement caractérisée, qui résulte matériellement de l'usage d'un régime toxique et mal approprié, et aussi d'une hygiène mal conçue.

Quand de flot des poisons humoraux déborde, les accidents de pléthore et d'engrassement éclatent, la résistance naturelle fléchit et alors seulement apparaissent les maladies dyscrasiques ou infectieuses. Les microbes ne vivent donc que de la détérioration des terrains organiques. C'est dire que tout combat microbien exclusif est un leurre. La guérison ne peut être vraie et durable que si l'état général est rétabli, avec l'intégrité de ses défenses naturelles, grâce à la correction des erreurs commises et à la persévérance dans les mesures de prescription logique.

Une méthode naturiste de thérapeutique générale existe donc qui agit par un ensemble de mesures correctrices, indispensables à appliquer dans tous les cas aigus et chroniques. Elle règle à la fois le jeu des apports, des élaborations et des éliminations matérielles, dans le corps, par une surveillance minutieuse du régime et des soins d'hygiène. La purification et le rééquilibre qui en résultent rétablissent le cours des immunités naturelles et font ainsi disparaître la raison des encrassements morbides et des infections microbiennes.

Le retour à la santé du corps et de l'esprit ne peut s'obtenir que par un effort méritoire de réforme personnelle et d'obéissance à la loi naturelle. L'emploi des médicaments devient ainsi rarissime et se réduit à quelques cas de souffrance exceptionnelle ou de simple mise en marche, effectuée par des moyens de fortune. Ils devront ensuite céder le pas aux agents naturels qui sont : le régime pur, ce levier capital de vie saine, l'air, l'eau, le soleil, le mouvement, les adaptations logiques, la bonne direction mentale.

Ce qui constitue la valeur et la puissance de cette thérapeutique, c'est son esprit de synthèse et de clairvoyance. Au lieu de se borner à des soins cantonnés, qui ne servent qu'à esquiver une sanction ou à atténuer un symptôme, elle s'efforce avant tout de rétablir l'harmonie dans l'économie entière, par un ensemble de corrections qui soignent en même temps le corps, la

* Pour le détail d'application de tous ces principes, consulter P. CARTON. *Traité de Médecine, d'Alimentation et d'Hygiène Naturistes* en vente à la Société Naturiste Française, 48, rue Piard à Brévannes (S-et-O.)

vitalité, l'esprit et la personnalité individuelle. Après avoir rétabli l'obéissance aux lois générales de la vie, elle pousse jusqu'à la minuit l'individualisation des moyens de cure. Elle est aidée dans cette fonction par une science clinique occulte dont nous n'avons pas à parler ici. Elle lui permet de démonter pièce par pièce le mécanisme caché de chaque sujet, et de déterminer, d'après quantité de signatures matérielles visibles, le genre et la qualité de son psychisme. Car le mental de chaque homme est différencié et cette différence se manifeste dans des constructions corporelles distinctes, qui font que pas un individu n'est tout à fait semblable à un autre. Chaque être se crée donc une apparence physique, une face, une main, des dominances anatomiques de tempérament, etc. qui répondent à son psychisme personnel, c'est-à-dire à son genre et son degré d'évolution et aussi aux vices ou aux vertus qui régissent dans son esprit.

Ce qui, d'autre part, rend la médecine naturiste clairvoyante, c'est qu'elle sait que toute faute commise dans l'ordre matériel (hygiénique ou alimentaire) correspond à une faute de mentalité et que, corrélativement, les prescriptions médicales d'ordre matériel équivalent en réalité, à un travail de réforme et d'éducation mentales.

Tout malade, en effet, qui se trouve en démêlé avec ses organes paie et expie la conséquence d'une erreur de jugement, de prévoyance, d'ordre, de pondération, en un mot de direction personnelle qu'il a commise récemment ou de longue date. Le désordre moral entraîne, en effet, le désordre physique. Combien même de personnes irritables d'un organe ou d'un appareil, ne sont en vérité que des irritables du mental et qui guérissent corporellement, dès qu'ils ont appris à se maîtriser ! Être malade c'est, en quelque sorte, se trouver conduit providentiellement à l'école de la sagesse, par le moyen de la patience, de la prévoyance, de la pondération, de la maîtrise, de l'acceptation, du renoncement, de l'humilité, ensemble de qualités qui conduisent au progrès spirituel.

Une maladie est donc bien plus une occasion de lutte de l'individu contre lui-même, c'est-à-dire contre ses imperfections de conduite antérieure et ses mauvaises tendances, qu'une simple entreprise de combat contre des influences extérieures, contre des microbes, par exemple.

D'ailleurs, de tout temps, les initiés et les mystiques ont affirmé que les maladies individuelles ou collectives étaient l'œuvre et la rançon des erreurs de conduite humaine et que leur remède devait consister, avant tout, dans l'expiation et la réforme de l'individu ou de la collectivité.

"Les hommes sont les créateurs de leurs maux, 'disait déjà Pythagore.' Les malheureux ! Ils ne savent pas que leurs vrais biens sont à leur portée, en eux-mêmes. Combien rares sont ceux qui connaissent la façon de se délivrer de leurs tourments.

... Tu auras mérité d'être délivré de tes épreuves, si tu t'abstiens des aliments que nous avons interdits dans les purifications et si tu poursuis l'œuvre d'affranchissement de ton âme, en faisant un choix judicieux et réfléchi, en toutes choses, de façon à établir le triomphe de ce qu'il y a de meilleur en toi, de l'Esprit."*

"Les maladies sont des purgatoires, s'écriait Paracelse !" †

C'est ce qu'a bien vu également un auteur moderne Franz Hartmann : "Les maladies sont nécessairement les résultats de la désobéissance aux lois de la nature, elles sont les conséquences de 'nos péchés' qui ne peuvent être rachetés qu'en mettant à nouveau nos actes en accord avec ces lois de la nature. C'est en vain que l'ignorant demandera aux gardiens de la santé leur assistance pour frustrer la nature de ce qui lui est dû. Les médecins peuvent rendre la santé en rétablissant la suprématie de la loi, mais aussi longtemps qu'ils ne connaîtront qu'une partie infinitésimale de cette loi, ils ne pourront guérir qu'une partie infinitésimale des maladies qui affligent l'humanité ; ils ne pourront, parfois, supprimer la manifestation d'une maladie qu'en appelant une autre plus sérieuse dans notre existence."

"Il n'y a pas de maladies dans la

* PYTHAGORE, *Les Vers d'Or*, in PAUL CARTON : *La Vie Sage*.

† PARACELSE, T. I p. 124.

nature qu'elles ont été créées originellement par les puissances qui ont agi contrairement à ses lois et qui sont devenus contraires à la nature.

De profondes dans les lois occultes de l'Univers montrent que toutes les formes des choses : minérales, végétales et animales sont : simplement des états et des expressions de l'Intelligence Universelle de l'Homme et l'Universel. Elles sont le produit de l'Imagination de la Nature et comme l'Imagination de la Nature est influencée et modifiée par l'imagination de l'Homme, une imagination morbide de l'Homme est source d'un état morbide de la Nature et les symptômes morbides en sont la suite sur le plan physique. Cette loi explique pourquoi les périodes de grandes épidémies - morales, de sensualité, de superstition et de matérialisme sont toujours suivies de plaies, d'épidémies, de famines, de guerres et autres fléaux.*

Les malades sont des jugements, écrit Sédit, des maladies qui séparent le pur de l'impur et pour avoir le bien-être, après l'expiation. C'est une mauvaise méthode que de traiter un mal par un remède. On se libère d'une dette en la payant et non en la niant.†

On ne saurait trop mettre en garde contre les pouvoirs puérils qui consistent à promettre la guérison d'une souffrance ou la guérison d'une maladie en la niant simplement et sans obstination. Cette médication puérile et suggestive constitue un trompe-l'œil et un effacement qui ne peut être que passager et mensonger (quand il réussit). Une mesure obscure, puisqu'elle n'en souligne ni la responsabilité de la faute, ni les efforts nécessaires à effectuer. La persistance des imperfections de conduite sur tous les plans (régime, hygiène, mentalité) mises pas longue d'ailleurs à ramener le malade au pareil cas, c'est-à-dire la sanction, la expiation et l'épreuve éducatrice jusqu'à l'acquiescement du dégoût de la mauvaise voie.

Le travail de l'âme et de redressement des individus que la thérapeutique naturiste pourrions inspirer donc à la fois d'un but matériel et de rééquilibre organique

et d'un but occulte de perfectionnement spirituel. Ses prescriptions possèdent, en effet, un double sens et une double efficacité qu'il est bon de préciser.

Au physique d'abord, elle s'efforce de désintoxiquer, de rééquilibrer et de revigorer l'organisme et, par là même, de rétablir le jeu des immunités en mettant le sujet en rapport avec des centres de forces extérieures (aliments, applications d'eau, d'air, de soleil, d'exercices) proportionnés à ses capacités personnelles de réaction et choisis de telle façon qu'il puisse en surmonter aisément le contact excitant pour débiter ses énergies potentielles sans épuisement et pour se les assimiler sans surmenage organique. C'est là un traitement en quelque sorte exotérique derrière lequel se cache une œuvre ésotérique de perfectionnement mental qui n'est pas moins importante.

Les moindres prescriptions matérielles de régime et d'hygiène représentent, en effet, autant de petits leviers d'action, autant d'instruments d'éducation, autant d'exercice de volonté, pour réformer le caractère et perfectionner l'esprit. C'est d'ailleurs le rôle essentiel de la vie terrestre et de l'apparence corporelle que de servir d'agent d'évolution, d'éducation et de progrès individuels.

Le médecin naturiste doit donc savoir que les moyens de cure qu'il préconise répondent en réalité à des procédés d'élévation spirituelle, nous insistons à dessein sur ce point.

Que représente, en effet, un malade qui vient le consulter ? C'est un malheureux qui est victime soit de son ignorance, soit de son mauvais vouloir et qui a été suggestionné par les mauvais exemples ou emporté par la force de ses instincts. Il a fait fausse route et s'est embourbé. Poussé par la souffrance, il se résout finalement à confesser sa détresse, à faire l'aveu de son impuissance personnelle. A l'aide d'interrogations adroites et éclairées, ses imperfections de conduite vont être avouées et étalées au grand jour. C'est le rôle du médecin de lui dévoiler alors ses erreurs, de lui montrer le long

* FRANZ HARTMANN : *La magie blanche et noire*, p. 78, 330 et 331.

† SÉDIR : *Evangelies*, T. III. 8 et in *Bréviaire mystique*.

enchaînement de fautes qu'il a commises contre les lois de la santé humaine et les règles de sa nature individuelle, de lui découvrir la genèse de son mal et lui indiquer la voie du retour à la santé, par une série de corrections matérielles qui se réduisent, en réalité, à la culture et à la possession des qualités essentielles de maîtrise de soi-même, de pureté, de renoncement et d'obéissance. C'est ce à quoi riment les restrictions de régime et les précautions d'hygiène. Tout en produisant des améliorations organiques, parfois prodigieuses, elles agissent en même temps d'une façon puissante sur le mental. Elles enseignent à utiliser des forces pures, à s'astreindre à la discipline, à la régularité, à l'ordre, à renoncer au superflu, à simplifier la vie, à agir en tout avec foi et bonne volonté. Le malade s'apprend ainsi à se corriger et à accepter de faire une série de petits sacrifices, qui vont le grandir spirituellement. Ce n'est d'ailleurs pas toujours, pour lui, une mince affaire que de se résoudre à ne plus mener l'existence aveugle et le régime impur de tout le monde, de renoncer à son égoïsme, à ses ambitions d'orgueil ou de vanité, qui lui faisaient entrevoir une vie disproportionnée à ses capacités ou ses mérites, de combattre ses inexactitudes et ses mollesses, de refouler ses passions. Mais une fois averti et mis à même d'expérimenter le bien fondé des nouvelles orientations qu'on lui conseille, il va devenir plus clairvoyant à son tour, en discernant et en reconnaissant sur lui-même les mauvais effets des fautes de régime et d'hygiène et les bons effets des corrections suivies. Le malade acquiert ainsi l'intelligence des lois de la vie et la compréhension des raisons du bien et du mal. Il apprend à vivre soumis et bien réglé : il peut alors devenir son propre médecin et se rendre le maître de sa destinée.

Faisons maintenant cette constatation merveilleusement instructive que la voie de la santé physique et la voie de la sainteté sont identiquement orientées et que leurs moyens de conquête sont calqués les uns sur les autres. Il n'y a là pourtant rien qui doive surprendre, car la Vérité est une et se retrouve identique et immuable

sur tous les plans de la Création Naturelle. Un rapide parallèle des règles de sagesse et des prescriptions de santé l'établit clairement.

Soyez pur recommande la magie blanche, et pour cela libérez-vous de vos péchés, décidez de ne plus retomber dans vos fautes, évitez les contacts psychiques malsains, isolez-vous, servez-vous d'eau pure, vivez à l'air pur, prenez surtout une nourriture non sanglante pour éviter les souillures des cadavres et des influences basses de brutalité, de terreur, de malpropreté fixées sur l'aliment carné par la mentalité bestiale de l'animal et aussi par les actes matériels qui ont servi à le tuer et le dépecer.

Éliminez vos poisons, veillez à ne plus commettre d'incorrections vitales dit, à son tour, la médecine blanche, purifiez vos humeurs en vivant à l'air pur des campagnes, en évitant les influences malsaines des grandes agglomérations et des lieux humides, en buvant de l'eau propre, en vous nettoyant à l'eau non contaminée, en suivant un régime non toxique, végétarien ou à prédominance végétarienne, pour éviter les encrassements toxiques et uratiques que détermine le régime carné.

Sachez maîtriser vos passions et apprenez à vous sacrifier demande la Sagesse, en vous privant souvent, en jeûnant périodiquement, en refrénant vos mauvais instincts, en vous humiliant, en vous occupant sans cesse avec pondération et douceur à des œuvres de bonté et de charité.

Renoncez à la gourmandise, recommande la médecine naturiste, soyez sobre et abstinent et guérissez-vous par le jeûne, dominez vos emportements, travaillez pour garder votre vigueur et être utile à la société, agissez en tout sans présomption ni précipitation pour éviter les fautes de régime, d'hygiène et de conduite du caractère qui, toutes, nuisent à la santé du corps.

Soyez humble et vivez en soumission mystique recommande le sage. Ayez foi en Dieu et acceptez les épreuves comme des actes d'expiation et des moyens d'élévation spirituelle.

Ne vous révoltez jamais contre le mal,

exige la médecine naturiste, ne partez pas en guerre contre ses symptômes, par orgueil ou impatience. Acceptez l'œuvre de purification de la maladie, comprenez l'avertissement qu'elle donne et renoncez aux erreurs de conduite qui l'ont motivée. Soyez confiant, rassuré et optimiste.

Rendez à Dieu et à ses Puissances Spirituelles, le culte voulu ; aidez-vous des cérémonies religieuses, des chants liturgiques et de la prière pour fortifier le lien qui vous relie au Père et mieux recevoir son aide quotidienne prescrit la magie blanche.

Ayez le culte de la Nature, de la Terre qui est notre mère, du Soleil qui est notre source et de l'ensemble des forces cosmiques épandues dans l'atmosphère par lesquelles nous recevons vie, résistance et santé ordonne la médecine blanche. Par une série d'actes et de gestes qui constituent une sorte de magie cérémonielle, livrez-vous chaque jour aux applications d'eau, d'air et de lumière, aux exercices naturels et méthodiques, aux chants joyeux, qui font accroître la puissance des liens qui vous relient à la nature et recevoir les forces vitales ambiantes et qui les font pénétrer ainsi à pleine dose en vous par les gestes d'imploration, les chocs d'appels et les actes respiratoires occasionnés par les applications et les exercices physiques naturels.

La concordance est donc manifeste, entre les lois de la sagesse et les règles de la santé. Et non seulement elles s'accordent mais elles se complètent. Aussi, doivent-elles être suivies de concert, afin que puisse se réaliser totalement et harmonieusement l'adage antique : *mens sana in corpore sano* ; un esprit sain dans un corps sain. Alors pourraient disparaître ces anomalies choquantes dont l'histoire offre tant d'exemples, de religieux et de saints, martyrs maladroits de leur corps, et de grands médecins, victimes de leurs passions et de leur irrégularité.

Mais, dira-t-on, la médecine pharmaceutique, elle aussi, opère des prodiges et effectue d'indéniables rétablissements de santé. Apparemment, oui. Il existe, en effet, deux procédés pour rétablir l'équilibre d'un appareil désaxé. On peut le remettre

d'aplomb, soit en chargeant le côté qui s'est trouvé soulevé, soit en soulageant celui qui a cédé.

Or, l'organisme humain peut être comparé grossièrement à une balance de précision qui, à l'état normal, oscille aisément sous les rythmes d'actions naturelles. Que des erreurs de manœuvre soient commises, l'un des plateaux se charge d'impuretés qui commencent à le faire descendre d'une façon permanente, c'est l'imminence morbide. Si les fautes s'accumulent, le plateau tombe à fond de course et y reste fixé, c'est la maladie. Que fait, en pareil cas, la médecine classique. Au lieu de débarrasser le plateau pesant et de le nettoyer soigneusement, elle trouve plus rapide et plus facile de poser brusquement un autre poids, du côté opposé. Elle use de répressions symptomatiques, de procédés matérialisants et de forts excitants qui font masse et choc dans le plateau libre jusqu'à fournir le contre poids et à déclencher le sursaut qui permettra aux deux plateaux de revenir au même niveau. La vie avec ses oscillations, peut alors reprendre, mais elle n'a plus la même aisance. Par la suite, les fautes initiales n'étant pas corrigées, les poids s'accumulent de part et d'autre, jusqu'à dépasser la force de résistance des couteaux et du fléau. L'appareil est alors irrémédiablement faussé : c'est la maladie chronique. Si les fautes continuent encore et si les soins persistent aussi illogiques et alourdissants, le fléau finit par se rompre : c'est la mort.

La tactique de la médecine naturiste est autrement logique. Au lieu de bondir sur tous les symptômes morbides de dégagement pour les maintenir sur le plateau encombré, au lieu, par exemple de "couper" la fièvre, de sécher les crachats, de bloquer la diarrhée, de rentrer les sueurs, de refouler les vomissements, d'arrêter les saignements de la pléthore, de juguler coup sur coup toutes les défenses organiques, d'encrasser le plateau resté libre en le chargeant de suc organiques et de drogues, le médecin naturiste se fait le ministre de la nature, le serviteur des forces du corps, l'aide purificateur de l'organisme, en activant le départ des

souillures, par des apports lixiviants (eau, tisanes, fruit aqueux), par des procédés d'évacuation supplémentaire (laxatifs doux, maillots renouvelés) qui, patiemment, allègent les organes, purifient le sang et libèrent complètement l'économie jusqu'à rétablir le bon éclat et la légèreté de la balance qui, n'ayant pas été brutalisée ni encrassée davantage, se remet à vibrer librement.

La Médecine naturiste épargne ainsi au malade les transformations et les rechutes morbides, les dégénérescences et infections chroniques. Elle nettoie au lieu de salir ; elle éduque au lieu d'obscurcir ; elle préserve du mal au lieu de le cultiver ; elle rénove au lieu d'enliser ; elle spiritualise au lieu de matérialiser. Sa valeur instructive et moralisatrice est incommensurable, car non seulement le malade traité d'une façon logique, simple, non toxique, naturelle, reprend sa mine et ses forces dès le début de sa convalescence, mais, mis au courant des causes réelles de son mal et des procédés de correction qu'il devra suivre à l'avenir pour n'y plus retomber, il est ainsi offert à son activité un but autrement noble et moralisateur que celui qui consiste à rechercher simplement l'engraissement du corps et à provoquer la surexcitation des forces, tout en laissant subsister les vices de conduite. Au lieu de croire qu'un vaccin ou un produit chimique sont capables d'assurer l'impunité, et de risquer de devenir un esclave des poisons pharmaceutiques et une irresponsable non-valeur sociale qui ne pense plus qu'à ses droits, le malade ressuscité par la médecine naturiste, pénètre dans un monde nouveau, celui du devoir et de la responsabilité. Il

sait qu'il a en lui et dans les milieux naturels toutes les forces utiles pour vivre, guérir et progresser. Il voit maintenant une transformation s'opérer en lui, au physique comme au mental, une compréhension profonde du sens de la vie et de ses vicissitudes que donne satisfaction à son intelligence, à son cœur et à ses aspirations. Il ne vise plus qu'à vivre avec droiture, pureté et bonne volonté. Il a compris que la réforme individuelle et l'effort personnel sont la base de la vigueur physique et du bonheur spirituel. Désormais, il saura se conduire religieusement et sainement, c'est-à-dire, mettre ses actes en harmonie avec l'ordre céleste, divin et avec l'ordre terrestre, naturel. Devenu une sorte de paratonnerre contre le mal, il rayonnera silencieusement la bonne influence autour de lui. Son bon exemple de sérénité et de santé servira d'aimant aux autres bonnes volontés. Et il pourra alors faire œuvre de réformateur, parce qu'il sera en possession de la seule condition primordiale qui permette de rétablir la paix physique et mentale chez les autres, c'est de l'avoir d'abord instituée en lui.

L'avenir, c'est clair, appartient à la médecine naturiste. Peu à peu, elle fera pénétrer dans le domaine public, sous la forme et à la dose où chacun peut les comprendre et les pratiquer, les lois fondamentales de la sagesse qu'elle désoccultera en quelque sorte. Par elle, s'effectueront alors des relèvements individuels progressifs qui, en se totalisant, transformeront la société, embelliront la vie et conduiront les hommes à la fraternité universelle, à la santé permanente et à la félicité spirituelle.

(Concluded.)

The Russian Church under the Bolsheviks

(Impressions of Madame Maria Kallash, recently arrived from Russia, where she had the opportunity of visiting many provinces, penetrating into convents, speaking with important personalities and thus getting an extensive knowledge of conditions of Russian intellectual and spiritual development.)

THINGS have very much changed since the beginning of the Bolshevik rule. In order to get a clear notion of the state of mind of the Russian intellectual class one must take a brief survey of events of historical interest.

When Peter the Great broke down the barrier between East and West, the Russian intellectual was able to get a glimpse of a new World. He gazed, seeing strange sights, and learning things incompatible with his mental organisation.

Overwhelmed by all this, he conceived great admiration for new ideas and systems of thought, and turned away from his own inheritance.

In the Slav mentality these new ideas thrived. The old spirit of service and the thirst for martyrdom still filled minds easily inflamed. New ideas of atheism found followers willing to fight for them with joyous readiness to sacrifice and death.

The Western European, absorbed in practical work, professed some kind of religion from habit or expressed atheistic ideas without feeling real interest in them, but these atheistic ideas became the Bread of Life to the Russian intellectual.

Socialistic parties were formed, terrorists abounded, men who coolly sacrificed all that life offered of beauty and happiness for the Idea.

A curious instance of this turn of mind of the intellectual classes may be gathered from a letter, written by a prominent terrorist to his parents upon the eve of his execution. It was long and full of feeling

and courage, the man was sincere and blindly believing in the efficacy of bomb-throwing in order to create Paradise upon Earth. It ended thus: "I thank You, beloved parents for having brought me up well, for having since the age of seven years destroyed in me all belief in the existence of God."

That was the key note of the mentality of the intellectual classes of the period; the Church, the priests, everything to do with religion was mercilessly set aside.

Upon the portal of the Chapel of Our Lady of Iberia in Moscow the Bolsheviks put the following inscription: "*Religion is an opiate for the People.*" That was the expression of the prevailing idea among the intellectual classes. Peter the Great helped to foster the idea that the Church was kept by the State in subordination. Under his reign the Church became a department of the State. There has never been a Pope in Russia, but the form of Imperial Popism certainly existed, to the detriment of the Church itself. The state of affairs remained thus until the Revolution. Bishops were sometimes given posts by secular authorities, saints were sometimes canonized by order of the Court, and so on.

After the Revolution the Church was separated from the State—and a spiritual Head was elected, namely, the Patriarch Tikhon. There could not have been a better choice. In the beginning of the Bolshevik régime the Church was not specially persecuted, priests were proclaimed "undesirables." Later on, life

was made a burden for them, they were starved and threatened with arrest on the charge of counter-revolution. The rulers hated the Church and caught at every pretext to molest the clergy and the Church people.

At first they veiled their attacks under all kinds of pretexts, they arrested priests on the charge of counter-revolution, and some were shot, but all this was directed against them as if they were ordinary citizens of an undesirable kind.

Time passed and the rulers showed their hand. They openly attacked the leaders of the Christian community. All possible wiles and threats were used to provoke a violent upheaval, but the Church was not to be provoked into open insurrection. The Patriarch opposed to brutality and violence only a moral opposition. Upon his order priests refused to hand over the sacred vessels, which were only taken from them by violence. Every wile was used in order to discredit and lower the Church in the eyes of the people. They accused the Patriarch of keeping the Church treasures, of refusing to hand them over to help the starving population, they accused him of cupidity and selfishness. But the faithful knew as did the whole of Russia, though the Communist papers never mentioned it, that the Patriarch had offered to organise a committee for the help of the starving population. He was not allowed to do this, and 200 priests were arrested, accused of revolt. They were publicly tried before a Bolshevik Court and the Patriarch was called to appear as a witness. He was arrested and brought into the court. Tickets of admission were distributed only to communists, but some of the faithful managed to find their way into the court and at the appearance of the Patriarch Tikhon they rose and remained standing. The Soviet papers were forced to state that the Patriarch bore himself with truly regal grandeur. A terrible impression was produced by the appearance of the Archbishop Nikandre, who had to be carried into court on a stretcher, being unable to stand after the *torture by electricity* which had been inflicted upon him.

"You are going to judge those men?" asked the Patriarch, pointing to the Archbishop Nikandre and the 200 priests, "they are innocent. Judge me in their stead, for they have only obeyed my orders."

This behaviour made an indescribable impression in Russia. The rulers saw it clearly, and the Patriarch was not allowed to appear again in public. Moreover every argument, threat, and temptation was used to force the Patriarch to resign. But he refused. The last temptation was a truly devilish one. The lives of 80 priests sentenced to death were offered as the price of his resignation.

"Resign,—these men *shall live* and be free," spoke the tempters. The saintly man answered:

"I have no right to deprive these sufferers of the sublime joy of having the holy crown of martyrdom bestowed upon them, and I implore God Almighty to give the same joy to me."

The rulers then understood that the Patriarch's firmness could not be shaken. They arrested him, exiled him, imprisoned him in a convent where he is under control, not being allowed to be present at any holy services, and denied all intercourse. The abbot only is allowed to see him occasionally and always in the presence of the guard. He is entirely absorbed in spiritual meditation, he partakes of little food, his sight is going and his health is rapidly declining.

Such is the Head of the spiritual community of Russia. According to an ancient Russian proverb: "As the priest—so the congregation," the community of the faithful is worthy of its Spiritual Head. After the Bolshevik revolution it was very dangerous to fill the office of priest. Thus the weak, the wavering and all those who had chosen priesthood as means of earning a living, left the Church. Only those remained who had a real vocation and who were ready to face every trial. Their ranks were reduced by persecution and murder. Very often the cowering population of Moscow was awakened at night by the sounds of cars rolling and faint melodies of Easter carols sung by the priests on

their way to death floated on the air. The churchyard was guarded night and day, and a fence of barbed wire prevented entrance. But when the innocent victims of the Bolshevik terror were buried at night, dressed in red army clothes, with hair and beards shaven, somehow the grave would be discovered, a cross with names inscribed upon it would be erected and flowers brought by pious hands, and at the risk of imprisonment or death, the grave was always beautiful and well cared for.

According to the ancient truth: "From the blood of martyrs disciples arise," their places were soon filled, and teachers, professors and artists, etc., who brought to the service of religion all the earnestness they formerly had bestowed on atheism and socialistic theories. Eminent priests attracted followers, and brotherhoods numbering thousands were instituted, and a Christian spirit united the brotherhoods. If anyone happen to be destitute—food and clothes are offered him in the spirit of love and friendship. Every member of the Brotherhood feels loving solicitude for his fellow brethren, he knows that should he happen to be ill, friends will give up everything to nurse him and, in case of death, friendly hands will bury him.

Great care is bestowed on children, who cluster around their teachers, and undergo severe spiritual discipline. University professors lecture in these schools, the Volunteers supply the lack of trained teachers and work with great devotion.

These are the strange sights witnessed in Russia at the present time. On the surface we may find the most abhorrent social diseases: children tempted, gaming hells flourishing, prostitution, theft and licence of every kind, but out of the depths of this contaminated Society a group of people is slowly, surely arising, united in love and service, inspired with spiritual fire, clustering round eminent priests and teachers, listening to the Word, and endeavouring to live up to that Word. . . . The Resurrection of Russia is at hand.

The leading intellectual classes have turned away in horror from western materialistic theories, they have recognised the ruin and misery these ideas have brought to their native land.

Moreover they have accepted in humility and resignation the hard lesson taught by the revolution. They have realised at last the inexhaustible treasures of the Russian national religion, literature and art. Russian music has prevailed. Russia possesses composers of both religious and secular music, a glory to their own country and honoured everywhere. Russian dramatic art has reached heights unknown before. And Russian writers have startled Europe by the depth of their psychological conceptions. All this is the inheritance from which the Russian intellectual turned away.

But the terrible ruin, the streams of blood and oceans of tears which flooded this unhappy country, caused by the practical applianee of materialistic doctrines, brought the Russian intellectual to his senses. Realising his folly, he repented, accepted the trials brought upon him by his own acts, and in humility and contrition he offered his work and life to the rebuilding of his native land.

A powerful idealistic movement is rising in Russia, headed by the Church, purified, delivered from undesirable elements, fired with the Spirit, which upheld the first Christians, also physically persecuted, defiled, tortured, trodden down, but spiritually powerful.

Driven into the catacombs, as was the ancient Church, it starts out to conquer the world not by the means of poisonous gas and other hellish inventions, but by the force of the Spirit of Brotherhood and Love. Behind the pioneers follow the ever increasing number of the faithful, built up of all that is left in Russia of Intellect and Talent.

A new Era is rising, a new Star shines in the dark sky, a happier day is dawning and the old saying "*Ex Oriente Lux*" is on the way to fulfilment.

A Member's Diary

April 20th, 1923.

DEATH OF MADAME HÉRIS—STAR LECTURING IN LONDON—LECTURE BY ROMAN CATHOLIC PRIEST AT STAR CENTRE IN PARIS—NICHOLAS ROERICH'S SHOW OF PICTURES—A WAY OF MAKING MONEY FOR THE ORDER—THE WORK IN ICELAND—EXHIBITION TO TIBET—EINSTEIN'S NEW DISCOVERY—DR. CURTIS H. MUNCIE—PYRAMIDS IN LAPLAND—THE VIENNA CONGRESS.

MADAME HÉRIS, founder of the STAR Community at Brussels, has passed away. During the war she organised a society which she called the Order of the Star in the West. She had not then heard of the Order of the Star in the East, and as the work she contemplated doing was already being done by the Order of the Star in the East she and a large number of her followers joined this Order. She had a very interesting, inspiring personality. After much suffering she died of tuberculosis, probably taken from a patient she had nursed. She gave orders that the news of her decease should not be made public until a certain time had elapsed, because she was anxious that no sad thoughts should accompany her on her journey to the Great Silence.

Her book "La Reconstruction Sociale par la Communauté," in which she gives many details of her interesting work, was published in 1922 by the French section of the Order of the Star in the East. This book contains many illustrations of the community, as well as a portrait of the founder.

DURING the month of May lectures will be given in the Hall of the Headquarters of the Order of the Star in the East (English Section). The first lecture will be on Wednesday, May 2nd, at 8 o'clock. In the list of probable lecturers the following well-known names appear:—Besides Mr. E. L. Gardner, the author of those delightful articles "On Fairies and their Work," recently published in this magazine, and Dr. Haden Guest, M.C., whose war work will be well remembered; Lady Emily Lutyens, Mrs. Ensor, and Dr. Fergie Woods will, it is hoped, lecture on the New Age in its different aspects. It will be deplorable if, with such a list, the Hall should remain unfilled.

SOME very interesting meetings have been organised by the Order of the Star in the East (French Section). The English Representative was able to assist at one of these meetings, when a Belgian Jesuit explained the Catholic religion, and at intervals the choir of the Orthodox Church rendered Catholic chants. Representatives of different religions are invited to present the special teachings of their

faith. The idea underlying the movement is to try to find a unifying force. Mademoiselle Mallet explained the purpose of these meetings and welcomed the Jesuit Father, who begged the audience to consider the beautiful chants as prayers and not to desecrate them by attempting to applaud. His address was one of intense sincerity and full of the passionate love of Christ. He did not deal with the dogmas of the Catholic Church, but confined himself to asking and attempting to answer the question: "Who is the Christ, at once so ordinary and so extraordinary, so human and so divine?" He said frankly that he was going to state quite simply the point of view of the Roman Catholic Church, and not any liberal or esoteric interpretation. For him the Christian religion was the religion of the masses—the appeal of Christ to the heart rather than the head. He said that the Gnostics were the greatest danger that had ever attacked the Church, with their attempts to introduce Eastern esoteric teaching in the Christian scheme. The central idea of the Catholic Church was the Cross of Calvary, no symbolical or mystical cross, but a cross of wood on which the Son of Man was nailed, in order to bring about the peace of the world, which peace will not be realised until each individual has made the sacrifice of himself to the whole. Throughout his lecture Père Malvy exhibited a beautiful spirit of tolerance and loving kindness which carried his audience far beyond his words and made one realise that the true faith is that which is lived and not merely professed. He made a fine appeal for Catholicism, which he said must not be regarded as a sect or a system of thought and cannot be identified with any particular nationality—but should rather be regarded as an expression of love for all mankind. The Russian choir chanted the Lord's Prayer in Slav at the end of the meeting. Later on there will be a lecture on Protestantism by a well-known pasteur, and old Huguenot hymns will be sung, and the Russian Metropolitan will himself speak on the ideals of the Greek Church.

PROFESSOR and Madame Roerich have gone for an archaeological trip to Asia. Before their departure a reception was given in their honour at a one-day show of

some of the Professor's pictures painted in America and never before exhibited. They reveal the spiritual side of Russia—the inner side. The inner exaltation of the spirit is expressed interpreted through harmonious colour schemes.

SOME members of the Order of the Star in the East in Bath have invented a practical way of raising money for the New Headquarters Fund. The centre agreed to lend the small sum of five shillings each to eight members. With this capital they worked at jam and cake making, egg-selling, etc., and the borrowed capital, namely £2, was returned, together with £3 2s. 6d., the sum gained by this enterprise. This is a very successful venture and worthy the notice of other centres.

THE Star Representative in Reykjavik writes that during the summer she travelled round the country, visiting many members of the Order, holding meetings where it was possible, and staying some days at Akuryri. Wherever she went she tried to arouse interest for the Animal Cause, getting articles into newspapers and starting sections for children, and persuading teachers to hold meetings to arouse more sympathy with the animals. The Star members in Iceland have tried to bring pressure so that the punitive laws for the prevention of cruelty should be exercised. The children's section of the Order is very active—the object being to increase the feeling of brotherhood, to give a wider outlook which will teach tolerance to others who believe differently. "Education as Service" has been translated into Icelandic and will shortly be published. Theosophical literature has an excellent sale in Iceland.

COLONEL P. KOZLOFF, who is starting on a three years' expedition to Tibet and the adjacent territory, has just published the history of his expedition of 1907-9: "Mongolia, Amdo, and the dead city of Khoro-Khoto." He brought from this dead city 2,500 volumes in Persian, Sanskrit, Arabic, Mongolian, Tibetan, and Tangut. These books are now in the Asiatic Museum in Petrograd. At Khoro-Khoto, which will be the first stage of the new expedition, Colonel Kozloff discovered a number of paintings on canvas and thin silken tissue, statuettes and tapestries dating from the 9th century. The excellent preservation of these things is due to the dryness of the climate.

PROFESSOR EINSTEIN, according to a paper published in Vienna, states that he has made a discovery dealing with the connection between gravitation and terrestrial

magnetism. This will cause a sensation similar to that caused by the theory of relativity. He has recently made a voyage in the Indian Ocean, and the discovery is the result of the investigation of the properties of amber.

D. R. CURTIS H. MUNCIE, an osteopathic ear specialist of Brooklyn, U.S.A., without the use of instruments and by the skilled use of his fingers alone, while his patients are under an anæsthetic, reconstructs deranged, deformed or diseased Eustachian tubes, restoring hearing in cases of catarrhal deafness.

A RUSSIAN expedition under Professor Bartjenko to Lapland has returned to Petrograd. They have discovered the remains of a civilisation older than the Egyptian—at the Peninsula of Pola, between the Arctic Ocean and the White Sea. They found tombs similar in shape to the Pyramids of Egypt.

MISS C. W. DIJKGRAAF, National Representative of the Order of the Star in the East for Holland, has returned to Amsterdam from Vienna, and reports that conditions in Vienna are now almost normal. She says the Star Congress can therefore take place in Vienna on July 27th and 28th. A magnificent building (the Konzerthaus) has been secured for the purpose, containing spacious lecture halls and a cool restaurant in which 250 people can be accommodated. Prices have been carefully gone into, and as far as one can judge the most moderate price for bed and breakfast will probably be two shillings and sixpence. If meals are supplied in the Konzerthaus at one shilling this will make the charge for full board and lodging of the simplest kind come to four shillings and sixpence per day. Members are asked to note the special importance of this Star Congress, as the Head of the Order and the General Secretary of the Order will both be present.

It is hoped that there will be a reduction in railway rates, and further particulars coming to hand in time will be published in the June number of this magazine. If members intending to go to the Congress would send in their names at once with details of accommodation required in Vienna it would greatly facilitate matters.

ON June 21st, at 8.30 o'clock, Mr. Krishnamurti will hold a meeting, for Star members only, at the Mortimer Hall.

ON June 27th, at 8 o'clock, Mr. Jinarajadasa will hold a meeting for the general public at the same place.

PERIX.

From Our American Correspondent

ONE of the biggest of the modern world's unsolved problems is the unsatisfactory relations existing between the owners and workers in industrial, agricultural and mercantile enterprises. Many sincere and fair minded men on both sides are striving toward solutions. An interesting event to students of these problems has just transpired in the Henry A. Dix Co., of 116, West 14th Street, New York. The firm has been manufacturing various kinds of garments, principally nurses' uniforms and certain standard styles of women's dresses, for 25 years, with plants at Millville, Somerville and Bridgton, all in the State of New Jersey.

Henry A. Dix came to America a penniless immigrant. Peace and a fair measure of prosperity have gone along with the Dix firm, and in the 25 years Mr. Dix has been in business for himself he has had no labour troubles.

With the prosperity, Mr. Dix has not forgotten his workers year after year. Now he crowns it all by endowing them with the ownership of the whole business.

Very wisely Mr. Dix provides that the employees shall be protected against themselves. The firm is to become a corporation, the stock to be turned over to the employees, and paid for out of the profits on it.

So it really costs them nothing, as salaries continue. Meanwhile the voting stock shall be held by six directors made up of employees who have been with the company from eleven to twenty-two years.

Henry M. Dix will become an employee of the corporation. So will his son, M. H. Dix. They will receive salaries of half a dollar a year each. One is reminded of the many captains of industry who gave their services to the Government in the war days at \$1.00 a year.

Commenting on this gift Richard Spillane, eminent editorialist, says:

"In nothing Mr. Dix has done has he shown more wisdom than in remaining with the corporation to guide the workers in the great adventure. Few workers know the worth of management. A perfectly honest, able, earnest group of workers can ruin a fine property while doing their best to promote its interests. It is hard to make the average worker appreciate this fact. Mr. Dix knows it and evidently intends to be not only the great and beneficent employer, but the guide, philosopher and consistent friend of those to whom he has made this remarkable gift.

"What's going to come out of such an act as this of Henry A. Dix? Many men have dreamt of such a thing, but nothing more. Now a man, a man of plain business, acts in a way suggestive of the Man of Nazareth. And he does it at a time in the world's history when, despite many evidences of broad scale charity, there is more gross selfishness, more flagrant disregard of law,

if not justice and decency, and more class prejudice than perhaps at any time in the last century.

"There is praise for Mr. Dix and criticism, too. That's natural. The critics say he is carried away by the spirit of kindness or of exalted self-sacrifice and well meaning, and he will do no good in the long run for his workers. All honour to Henry A. Dix. He is a man in a million. They say he is a Jew. He has proven himself a great Jew. It is to be hoped the employees will prove worthy of the gift and the greater than gift, the honour bestowed upon them. To prove themselves selfish, unworthy or incapable would be depressing. To prove themselves worthy, able, wise, would be to advance the day of peace and understanding between employer and employee.

"One thing boss and worker have to appreciate is that there can be no real prosperity without the two of them working to a common end. Neither Capital nor Labour in the ultimate analysis ever can get more out of one or the other than they put into their work, for it will not and cannot be in the goods."

* * *
MR. DIX'S gift is not unique. Many others in America have been recorded, notable among them being that of Mr. B. Altman who transferred by his will upon his death some years ago the stock of B. Altman and Co. to his employees, this business being worth many millions of dollars, and at that time perhaps the most fashionable department store in New York City.

* * *
THE United States Coast and Geodetic Survey is charting the changes in the ocean floor off the Pacific Coast from Mexico to the Arctic Circle, using numerous naval auxiliaries. They have already found many changes due to earthquakes and cataclysms, particularly in Alaskan waters. Off Lower California they have found that a table land has been thrown up to within a few hundred feet of the surface where formerly deep water existed, and off San Diego 100 miles a submerged mountain has been discovered. These and the arising of new islands in the Aleutian group off the Alaskan Coast tend to confirm the predictions made by occultists of the gradual arising of a new Pacific Continent.

* * *
IN this connection we note that Falcon Island in the Pacific is again above the waves for the third time since 1865, and now covered with a growth of palm trees and other vegetation.

* * *
NOT content with the ten co-operative banks now in operation in various parts of the country and the half dozen more to be started in the near future, Labour essays a

closer partnership in the financial affairs of the country. The Brotherhood of Locomotive Engineers, which several years ago published in Cleveland the pioneer co-operative bank, recently purchased a "substantial interest" in the Empire Trust Co. of New York, which was organised 22 years ago, and has a capital and surplus of over \$4,000,000 and resources of nearly \$60,000,000. On the directorate of the Trust Co., Charles M. Schwab and Coleman du Pont will have as associates Warren S. Stone, Chief of the Brotherhood of Locomotive Engineers, and William B. Prenter, secretary-treasurer and for forty years financial adviser of the Brotherhood.

Leroy W. Baldwin, president and largest stockholder of the company, in announcing the purchase, said :

"Knowing that the Brotherhood of Locomotive Engineers was about to enter the banking field in New York City, it occurred to me that an association with this powerful and

far-reaching labour organisation would be of great advantage to the Empire Trust Co. At the same time the Brotherhood was desirous of affiliating with a strong banking institution in the financial district so that it could more advantageously handle its large investments and its banking interests.

"The directors and officers of the Empire Trust Co. are deeply appreciative of the confidence reposed in them by this great organisation with its large financial resources. In all of the negotiations that have taken place with Mr. Stone and his colleagues we have found them to be keen, capable, forward-looking business men. They think straight, talk straight and act straight."

This sort of movement for identifying the interests of labour and capital being now well under way, he would be a rash man who would set limits to its extension. It may ultimately unite the old antagonists.

From Our Indian Correspondent

IT is difficult to gauge sometimes as to what would be of general interest to the readers of the HERALD all over the world, so that it may be mentioned in the monthly letter from India. Of course, Adyar is a perennial source of topics, but even this hive of industry and initiative occasionally makes one wonder whether the activities carried on here are of special interest. It may be parenthetically mentioned that the thermometer at Adyar is already beginning to record heights which makes one wonder as to the prospect a month hence, but one has passed through several such prospects and survived. As a matter of fact, to those who have enough work, there is no time to think of heat or cold.

There is a big exodus to the West soon to take place from Adyar, including Mr. and Mrs. Jinarajadasa. Mr. V. C. Patwardhan, the editor of the *Brothers of the Star*, the Indian Star monthly, and his wife are also going, and they will represent India at the Vienna Star Conference. It is to be hoped that they will bring back with them experiences of Star work in other countries, so that it could be applied with suitable modifications in India.

One of the ways in which it is sought to spread the Message in India is by placarding explanation of the Order and its message, at railway stations and inside railway compartments in trains. It will serve the same purpose as distribution of leaflets, but will reach a larger range of people.

INDIA has been having an orgy of budgets and finance bills during the last two weeks.

Both the Provincial and Central Governments have been rendering accounts of their administrations to the representatives of the people. It seems such a waste of energy and breath, because the Governments and representatives are engaged in a tug of war. The former are reckless in their extravagance, in spite of the poverty of the country, while the latter are often vindictively niggardly, or so it seems. India is a peculiarly unfortunate country. Such are the variety of interests, even injustices bolstered up by practice and convention, that it will be long before a satisfactory state of affairs is arrived at. We have the racial trouble, which peeps up unexpectedly in unforeseen places; we have the Muslim question, which will take long to solve; we have the caste problem, which, if not acute, is sufficiently grave to need the attention of all sane Indians; and last, but not the least, we have the problem of poverty. The mere attainment of political power by India will not be the panacea of all ills. It needs a sane outlook on life, and a certain amount of sympathetic understanding between the various sections that go to make up India. It is difficult to conceive at present how this is to be brought about, but we members of the Star hope that the World-Teacher, when he comes, will be a rallying point for all sections. He will provide that unity and sanity of outlook which is so sadly lacking at present, not only in this country, but in others as well.

WE are having a big discussion in the daily press with regard to the Religious Endowment Bill, which has been introduced by the Indian Minister of the Government of Madras. The aim of this Bill is to bring under public supervision the administration of the Hindu temples, which are fabulously rich and some of which have been notorious in the wastefulness and futility of their expenditure. It is also sought to introduce the doctrine of Cyprus and divert some of the surplus funds for secular purposes, like medical relief, education, sanitation, etc. The opponents of the Bill maintain that funds accumulated in temples should not be diverted from purely religious purposes. They want to shut up religion in a water-tight compartment, divesting other departments of human activity from all contact with it. It is this attitude of the money-changer which the Christ, when He last came on earth, protested against. People have yet to realise that no amount of gold or jewel embellishments to temples will bring them nearer to God unless

their bodies are clean and their minds and emotions well cultivated.

WE had an interesting visitor at Adyar the other day. Miss Jane Adams, the President of the International Women's Union, who is on a visit to India to study social conditions, gave us a very interesting lecture on the part played by women in the Great War at various stages to bring about an early peace. She also gave us an insight into the horrible economic conditions that exist in Central Europe, and hoped that all support would be given to the League of Nations so that an early rectification of the injustices may take place. It was heartening to hear that at least the women of the world had not lost faith and hope and regarded each other as sisters, irrespective of nationality. It is to be hoped that America will soon see her way to join the League and thus possibly hasten the Coming.

Letters to the Editor

DOES THE "HERALD" POINT THE WAY?

A JAMAICA MEMBER'S QUERY.

To the Editor of the HERALD OF THE STAR.

SIR,—I wonder if you will mind a very isolated member of the Order writing a few of her thoughts on the Order to you?

First I am sure you will be agreeably surprised, as I was, to hear of a most unexpected speech mainly based on Dr. Besant's sermon published in the November HERALD. It was at a stone laying of a Church of Scotland in one of our rural districts of Jamaica! Can you imagine a more unexpected occurrence? One of our prominent men made a speech, and very soon, to me, it took on a familiar note. Mentally, I said, "Mrs. Besant." One point after another was brought out, until at last the story of the Indian Judge who for so many years had meditated on truth, until at last an untruth jarred like a fake note in music convinced me of the source of its inspiration.

The gentleman afterwards confessed to me that it was only the night before that he had read it, and while he expected it would likely be challenged by some of the pastors (as it was by one of them), still, he was almost persuaded that Theosophy presented the only real solution of the mysteries of life which orthodox religion so often failed in doing. The gentleman has a wide sphere of influence with the young, so we can all hope that he will continue his investigations along Theosophical lines—with profit to himself and others.

Lady Emily Lutyens, in a recent article, mentions a young person who speaks of our Order as lacking conviction, which seems to me to be true, and Mr. Krishnamurti, in one of his lectures, says (but I haven't the HERALD by me to quote verbatim), that a good many members are expecting either himself or Dr. Besant or Bishop Leadbeaten, to indicate the Great Teacher when He does come, so that we may all be sure that one certain person is indeed the Great One, and may not be setting up some other great man as the Teacher in mistake. Instead of doing this he says, that every member will have to find the Teacher for himself.

Now this information came as a disappointment to me, and seems to me to be the reason of the lack of conviction complained of by Lady Emily Lutyens. If the Order has been started for the special purpose of getting together people who feel that the time is ripe for the re-appearance of a World-Teacher, and to do their best to prepare His way, surely the members can naturally expect that the HERALD should be the official organ of that Teacher's activities when He does come, and also the authoritative indicator of the personality of the Teacher. Otherwise it is quite possible that even members of the Order may be mistaking some fine-charactered, holy man for the Great Teacher. If I remember rightly I think I read an article in the HERALD this year, that some people were even now doing so.

At the risk of being thought egotistic, let me take my own case to illustrate my meaning.

I live in an isolated part of Jamaica. I never meet any members of the Order; there are

believe comparatively few in the Island, and we are separated by distance. I am entirely dependent for my knowledge of Star activities upon the HERALD. When I first heard of the Order several years ago, through a letter by Mr. Robert Biscoe, in our local press, I felt instinctively that the near coming of a Great Teacher was true. I did not argue—I knew. I became a member. But now, supposing He comes, and does not, as might be likely, come to our little part of the Empire, though God knows we need His help sorely; the only medium other than the local press with its foreign cablegrams of news I shall have of hearing about His life and work will be the HERALD OF THE STAR, and if that leaves each member to decide for himself, how shall I, and those similarly situated, be sure that any prominent helpful person that is featured in the news of the world, is indeed the Great Teacher or not. If the HERALD is not going to indicate to the members when He has actually started His work, can those of us who do not come into personal contact with Him, be sure of His identity?

Personally, I have "never beaten the big drum," because I prefer following the ancient advice "to keep silence" until I see a favourable opportunity and plant the seed in soil prepared for its growth; but the belief has become to me the mainspring of my actions, and I should be indeed sorry if, when the Teacher does come, our leaders should leave us in any doubt either to His personality or His various activities in our midst.

Until this last year or so the HERALD has always seemed to me too reticent on the subject of the Teacher, and this I imagine must be largely the cause of our lack of conviction as an Order. One likes to believe that our Protector and Head are in direct touch with the Masters of the Great White Lodge, that they have direct and authoritative knowledge from them on the subject, and I believe it would do much to convince us if they would occasionally give us articles on the Coming of the Teacher and explain what they, with their clearer spiritual perception have learned from spiritual sources. I know that no amount of writing will help the unspiritual to recognise the spiritual, but judging from the historical accounts of the Great Teachers, there is nothing to indicate that They came as very outstanding personalities to their contemporaries, it was only the spiritually attuned who recognised Them. Our Order inculcates reverence to all great ones, and it seems to me that it would be a great pity if, in our desire to reverence the Christ-like in any great life, we should make the mistake of not knowing the Greatest when He came, and setting a lesser personality up for the Greater.

I do not know if my idea is shared by other members, but I do know that it is very difficult for the average person to keep up enthusiasm to concert pitch for years on stretch without an occasional spur from sources they believe to be authoritative and true.

There is very much more I would like to write you about, but fear this letter is already a tax on your time and patience, so will conclude it with all good thoughts for the success of the Star work.

From yours, etc.,
(Mrs. J.) A. E. BRISCOE.

Jamaica, B.W.I.

THE SHADOW AND THE REALITY OF THE SPIRITUAL LIFE.

To the Editor of the HERALD OF THE STAR.

SIR,—Might I suggest, with reference to the letter from your correspondent "Adeline B. Holmes," on the above subject, that it might prove helpful if all members of the Order who are painfully conscious that they are laggards in the race described by St. Paul, and not likely to be mentioned on the Great Day except as "Also-rans" (to borrow a sporting term), would communicate with each other in these pages, and share their difficulties, their failures and their few triumphs. By this means certain paths of advance discovered by one may be communicated to another to that other's profit, and thus better progress may be made by all than if they were left alone to battle against great odds. Of course, I know we are never really left alone, but we do at times have a terrible feeling of loneliness and despondency; and the exhortations of our strong superiors who have fought and won seem under such circumstances to resolve themselves into the advice, "Do the thing which you know, or feel, to be impossible."

Yours, etc.,
H. L. S. WILKINSON.

FASCISMO.

To the Editor of the HERALD OF THE STAR.

SIR,—The article under the title of "Fascismo," which appeared in the HERALD of February, reads as if Italy's National Genius had, by the adoption of Fascismo, served Italy and set an example to Europe. Yet readers of the HERALD should remember that all that was expressed in that article was a mere matter of opinion, and very conservative opinion at that. The HERALD, as the Messenger of the Coming World-Teacher, doubtless stands free from political bias of any kind, and so it may be presumed that this article was inserted as a topic "of interest" and a basis for discussion rather than an accepted dogma.

It may well be considered, however, what would occur if the attitude taken by Fascismo were followed in India, and the result of such attitude in the minds of India's leaders who seek freedom for the Mother-Land of many of the races of the world.

For this "revolution" was merely a setback, a turn of the wheel by reactionaries.

Hence its strong appeal to the "comfortable," the bourgeoisie and the ruling classes.

The comparison made with India may equally well be made with Ireland. For, if Ulster and its leaders had gained the consent of the British, Fascismo would have there and then been established in the North and the day of Ireland's freedom never have been seen.

True, Fascismo may have tended, *for a while*, to stability as regards the general state of the country amongst the moneyed classes, but this, as Nurse Cavell said of Patriotism, is "not enough."

The writer states that Fascismo has been called the "Nemesis of Communism," by which of course he means the bureaucratic rule of the Russian leaders, which *in no remote sense is Communism*, a state of things thousands of ages ahead of present-day *laissez-faire* methods. He mentions the old newspaper idea that Italy had her way smoothed towards a nefarious propaganda by "foreign gold," which is no relation of facts known, but simple *journalisme*.

Certainly, the materialistic tendencies of the followers of Karl Marx, with their blind ideas of the "materialistic conception of history," have done much to make the world unstable, but this is an "extreme" view, as extreme as Fascismo or Bonar-Lawism, a peace-at-any-price, even at the cost of millions of "out-of-works." These extremes are the opposites between which the wise man guides his bark, the Scylla and Charybdis of world-politics. Or, in a deeper sense, and from a Divine view, they constitute the Capstan in the Ocean of Life with *Suras* pulling against *Asuras* to make the Nectar of Heaven an Earth. Both, then, are necessary, though the wise seek out the middle way. Each is a pan in the Great Scale of Life on the beam of which sits the God-Man, weighing, not weighed, directing and not being blindly weighed in the balance and found wanting.

It is not Fascismo the world requires, not that "violence which had to be used as the only medicine that hooligans and amateur anarchists and communists were likely to understand." This is a curious doctrine to find in the *HERALD* of the Coming of a World-Teacher, for it is a two-edged sword indeed.

The world does not require Fascismo, but statesmanship which will so order things that the workers shall live in comfort and be cared for *as horses and dogs are cared for*. Whoever heard of horses thrown out of work and starved? These creatures have a value, whilst human life is cheap and food so dear.

As for the mysticism of Fascismo, surely the author means misty-cism, for it is only comfortable well-being that is sought for those whose livelihood is already assured. Let our friend study the lives of those who have only the labour of their hands to give, let him consider even the lot of the skilled workman whose living is always precarious and never continuously assured save only when orders are plentiful and profits many. Alas, and alas, we

talk and talk academically, whilst millions are on the verge of starvation, and all for the want of that Great Love for which the *HERALD* is established to prepare the way.

If, as our writer says, Mussolini's rule has "since the 15th day of November" shown that "he has held the reins and shown the tact and force and wisdom" of a "remarkable man of 39 years of age," what result has it brought to the workers and the ever-increasing body of useful but unwanted men and women throughout the length and breadth of Italy?

If, again, Mussolini's speech delivered at the opening of Parliament "reveals, even more, a genius that Europe will do well to observe and follow," then God save Europe.

LEONARD BOSMAN.

THE GERM THEORY OF DISEASE

To the Editor of the HERALD OF THE STAR.

SIR,—I read with much interest the article by Messrs. Baillie-Weaver and Spurrier in the March issue of the *HERALD OF THE STAR*, under the title of "The Germ Theory of Disease." It is a careful exposition of the changes taking place in the views of some of the foremost of modern medical men. It seems to me, however, that it is somewhat misleading, in that there are many quotations from the writings of men, some well known, and some obscure, most of which express the opinion that too much stress has been laid on the theory that bacteria are the cause of disease. The facts on which this theory are based are overlooked.

I do not wish to enter into a discussion as to the reasons for the rise and universal acceptance of the germ theory; but it appears to me that it will give a clearer perspective to the layman if I suggest, however briefly, the arguments in its favour.

We may argue thus: If I take a number of a certain microbe (which can be recognised bacteriologically as a definite entity and which has been called the anthrax bacillus), and place them under my skin, I shall in due time develop a pustule and other signs which are characteristic of the disease known as anthrax. In the pustule will be found a vast number of exactly similar bacilli, showing all the signs of active growth and reproduction. It is equally certain that, had I not put the bacilli there, I should not have developed the signs of the disease. In the same way, if I had injected a culture of another equally definite organism, I should have developed, perhaps similar, but also characteristic symptoms. It is a matter of cause and effect: if I put living tissue and microbe together, certain phenomena appear. If I keep them apart, or separate them when they are in contact, the symptoms either do not appear, or cease.

This is sufficient proof for the scientist to state that micro-organisms are, at least sometimes, the cause of disease. From this it is a logical step to assume that in any specific disease there is likely

to be a microbe, whether this be actually found or not. It is out of this that the idea has arisen that *all* disease is caused by microbes. But it is fully recognised that this is often only a hypothesis, which fits the facts (in much the same way as the atomic theory fits the facts of chemistry, and is used to explain phenomena, save that the atomic theory fits in with *all* the facts while the germ theory is only partially satisfactory). Certainly, for years, the teaching of medicine has been largely based on the theory that microbes play an all-important part in disease. But every student knows that they are not the only factor. He knows that there is such a thing as "diminished resistance," whether it be caused by faulty diet, unhygienic conditions, alcoholism, or (to add some of the other causes enumerated by the writers of the article to which I refer), wrong thought, wrong feeling, etc., for every practitioner knows the importance of the mental attitude of his patient towards disease.

These, in brief, are the facts upon which the teachings of modern medicine are based. Some lay over-much emphasis on the importance of the microbe, while others recognise that the other factors are equally important.

Doctor Bean is certainly right in his view that it is the accumulation of poisons, and not the number of bacteria, which causes disease. But bacteriologists have shown that microbes are often capable of producing chemical substances which have a poisonous effect on the animal body, as in the case of "botulism," which comes of eating meat which has been acted on by certain bacilli, or in any of the cases which arise from the intaking of food, whether animal or vegetable, which is in a state of decay. The results of the poisoning are much the same, whether the poison (the word "toxin" is synonymous with "poison") be taken into the body in the shape of mineral salts, or decayed organic matter, or whether it is produced in the body itself, either by the action of bacteria on the food in the alimentary canal, or by killing living tissues, or by poisons directly produced from the bodies of the bacteria themselves (a thing which is done by every living cell).

This is the positive side of the case, and tends to show that microbes are one factor, at least, in the *causation* of certain diseases.

There are in the body, as everywhere else, swarms of harmless and even beneficial microbes; but this fact does not militate against the possible existence of varieties which do definite harm. In fact, in view of the action of some of those to which we owe a debt of gratitude for keeping clear the surface of the earth, by corrupting the bodies of dead plants and animals, it would be only logical to conclude that certain others, which can carry on similar processes under different circumstances, e.g., in the human body, might, by this very fact, lead

to trouble for that body, by liberating in it strange chemical substances produced by corrupting its food.

Modern medicine is changing, if slowly. It is, perhaps, one of the virtues of the medical profession that it is conservative, because it follows the safe road of what it has already learned, and does not abandon it easily for a new theory which may lead it nowhere, until that theory has been proved, not once, but a hundred times.

Slow as the progress may appear, and tragically helpless as medical men may be, when faced by certain diseases, it must be remembered that, even in the last few years, many things have been tried and adopted or rejected, according to whether they were or were not of use, or have been superseded by newer and yet better methods. The serum and vaccine treatment (which, by the way, can never be said to have become one of the principal bases of therapeutics) has proved a failure in most (but not all) cases and has consequently been very largely dropped. Antisepsis*, which was already a great step forward on the old methods, has been superseded by the newer and more effective routine of asepsis. And there are many other less well-known improvements.

Unfortunately, medicine, like everything else, whether it be the law, politics, or even religion itself, was submerged by the wave of materialism which arose at the end of the last century. The world is slowly recovering from this, and medical science with it. In due time it will solve the mysteries of sickness and disease, and will reach the summit to which the scientists and mystics of all ages have aspired—the knowledge of life and death. But when this perfection of all-knowledge has been attained, men will be as gods; and there will be no purpose in the struggle against the blindness of matter, and the world may well cease to be.

Yours, etc.,

L. J. BENDIT, B.A. (Cantab.).

M.R.C.S., L.R.C.P.

P.S.—May I add that, while I make no mention of the names or methods of many of those who are working along new lines, my sole reason is that I am neither able nor willing to embark upon a discussion of their value; similarly, let it be understood that, while I speak about the germ theory, I am not supporting vivisection or vivisectionists.

MR. HOMER LANE'S PSYCHOLOGY

To the Editor of the HERALD OF THE STAR.

SIR,—I have read with interest Lord Lytton's letter on what he calls "Mr. Homer Lane's Psychology," and would offer the following remarks on the same. Judging from Lord

* It may be well to explain that both antisepsis and asepsis are based on the germ theory: the former aims at killing microbes as they were brought into contact with tissues, during surgical operations; while the latter avoids bringing them at all into the operative field.

Lytton's letter, Lane's psychology is highly metaphysical and speculative, and could hardly be called scientific according to the usually accepted meaning of the word. Throughout the thesis one finds both divine and moral laws brought in or invoked to support the system, and yet the process is called "completely rational and scientific." Now is it? He says: "We are all nearer Heaven at birth than at death. The normal man is one in whom God and self are so completely identified that the service of either is the service of the other." These assertions can hardly be called scientific. Again Lane is called a modern Jesus Christ. "Lane would know when you first sit down in his chair both what is the matter with you and how you will be cured." This is much more than any living psycho-analyst of any other school presumes to do, and in this alone Lane's system must obviously differ from any other.

Freud is declared to be grossly materialistic because he does not invoke the aid of the Divinity or of morality in explaining his purely secular and scientific system. In the Freudian technique the analyst does not assume the rôle of judge or counsellor, neither does he do any psycho-synthesis. He leaves that to the patient, as the latter is quite capable of doing this himself if he is fully analysed. He does not influence the patient, or attempt to form his opinions as regards religion, morals, politics or anything. The analyst is merely a mirror in which the patient gradually comes to see himself.

When Lane asserts that all kinds of diseases, including specific organic diseases such as cancer, tuberculosis, syphilis, etc., are all due to conflicts between the conscious and the unconscious, he is putting forth a claim which has never been made in the history of psychology before, and curiously enough he gives us no proof of this most extravagant assertion. His statement that "a child that is neglected or bullied in infancy will grow up free but rebellious" is also open to serious criticism. As everyone knows, bullying is the most potent factor in the causation of repression, and even produces cringing in later life. Such claims are certainly not likely to get the teaching profession, the medical profession and the Church to accept his teaching, as he desires. Lane himself admits that there is no conflict in the mind of infants up to four years of age, yet we know of only too many cases of organic disease and malformations, etc., in infants at that early age.

Orthodox Psycho-analysis does not make any such wild claims as does Lane for his system, and I cannot help thinking there is a certain amount of danger lest the public should mistake psycho-analysis for Christian Science or Spiritualism when confronted by this teaching.

Yours truly,

M. P. KESAVA MENON, M.B., Ch.B.
Member British Psycho-analytical Society,
Member British Psychological Society,
Member The Psychical Research Society.

INDUSTRIAL WELFARE SOCIETY

To the Editor of the HERALD OF THE STAR.

SIR,—Under the title of "Industrial Welfare" I recently heard a very interesting lecture given by the Rev. R. R. Hyde, Director of the Industrial Welfare Society.

The Society exists with the objects of promoting the welfare of industrial workers and providing means of bringing employers and employed into closer touch and thus bringing about better understanding between them.

The Head Office of the Society is an advisory centre, and constantly deals with enquiries from industrial concerns both at home and abroad, receiving visitors from countries as far divided in character and space as Japan and Czecho-Slovakia. It is interesting to note that a request has been received by them regarding starting an Industrial Welfare movement in India.

The activities of the Society are: Accident prevention; pension and bonus schemes; recreational and educational facilities; medical, dental and optical service; works and welfare committees; a department concerning women and girls in industry; publication of works magazines and literature; office equipment; first aid equipment; sanitary devices, such as liquid soap, etc.; food specialties; club and institute equipment, etc. Advice on these and other points may be obtained from the Head Office, 51, Palace Street, London, S.W. 1.

Member firms are required to appoint a Welfare Supervisor as a regular member of the staff, whose duty it will be to consider what improvements are necessary in the conditions of work, to organise the particular Welfare activities adopted by that special firm, to raise the general tone of the concern, and to promote good feeling between employers and employed.

Yours, etc.,

R. WALKER (*A. Com.*)

L'INTÉRIEUR GAI.

To the Editor of the HERALD OF THE STAR.

MONSIEUR,—Vous m'avez si aimablement demandé de vous dire quelques mots de l'Intérieur gai que c'est avec plaisir que je le fais. Notre activité est bien restreinte, c'est un essai de Service social né de l'enthousiasme créé par la lecture d' "Aux pieds du Maître."

Placé dans des conditions spéciales, dans une région très éprouvée par un chômage qui dure depuis plusieurs années, il m'a été possible, grâce à une œuvre qui s'occupe de secourir les chômeurs dans la détresse, de pénétrer dans bien des milieux et de constater l'effet déprimant des intérieurs tristes et sales sur les individus. Courage abattu de la mère qui ne suffit pas à la tâche d'élever une bande de "micioches" et d'entretenir un logement où chaque effort pour amener plus de propreté, paraît inutile,—sentiment de lassitude du père, qui ne voit autour de lui que tristesse et saleté, et trouve plus simple de chercher au café un dérivatif à

son ennui, que d'aider sa compagne à entretenir son intérieur; du reste, c'est une idée qui ne lui viendrait pas; le foyer, l'intérieur c'est le département de la femme, lui estime avoir assez à faire à gagner la vie de la famille.

Il me sembla qu'il avait quelque chose à faire de ce côté là et qu'un peu d'aide pouvait être apportée. L'idée de Servir éveillée par "Aux pieds du Maître" trouvait un petit champ d'activité. Rapidement, un petit plan d'organisation d'un groupe dont le but serait d'amener plus de beauté et d'hygiène dans ces milieux venait de germer. Afin de me rendre compte des difficultés d'exécution qu'il pourrait y avoir, j'essayai seul de remettre en état un petit logement, puis au bout d'une semaine ayant fait appel à un ami pour terminer le travail, il fut facile de constater qu'avec un peu de bonne volonté, les connaissances pratiques étaient vite acquises. L'organisation du groupe serait très facile.

Vers la fin de l'année, l'Intérieur gai existait depuis 6 mois et avec un ou deux amis, il avait été possible de remettre en état 3 petits logements; nous lançions alors un appel dans les journaux en indiquant le but que nous poursuivions: "Amener plus de lumière, de beauté d'hygiène dans les milieux tristes et sales où sont obligés de vivre des familles entières, et où, du fait des temps difficiles que nous traversons les propriétaires ne pouvaient rien faire. Aider ainsi à soutenir le moral des individus et leur donner la force de réagir contre la dépression. Notre appel fut compris; nous reçûmes des dons en nature et en espèces; des jeunes filles et des jeunes gens nous offrirent leurs services. Le groupe fut formé; restait l'organisation pratique. Elle fut très simple: Il fallait nous procurer les adresses des milieux dignes d'être secourus. Nous nous adressâmes aux médecins et aux sœurs visitants qui grâce à leur profession pénétraient dans tous les milieux. Un membre fut désigné pour recueillir les adresses, un autre pour voir les travaux à exécuter à l'adresse indiquée, juger du matériel nécessaire à la réfection (papier peint, plâtre, peinture). Les renseignements sont transmis au chef du groupe qui lui prépare le matériel nécessaire, place au local un avis indiquant l'adresse du logement, la date. Au jour fixé (en général nous allons tous les 15 jours quand nous avons des adresses en suffisance) les membres viennent prendre le matériel et nous nous rendons en groupe au lieu indiqué. En général nous tapisons les intérieurs des papiers clairs et gais, de couleurs fraîches; le travail se fait joyeusement et les personnes font tout ce qu'elles peuvent pour nous aider et faciliter la besogne. Nous aimons beaucoup que les personnes chez lesquelles nous travaillons participent aux travaux, car nous avons remarqué que là où elles le font, elles prennent plus de peine une fois qu'on les a aidées, à maintenir leur intérieur. Quelques membres s'occupent de nous procurer de belles reproductions de maîtres, des gravures artistiques qui nous aident à orner les murs et à développer le sens de la beauté. C'est

très drôle, c'est un des points les plus difficiles à faire comprendre dans ces milieux-là; ils sont tellement attachés aux chromos, aux cartes postales qui ornent les murs qu'ils ont bien de la peine à les laisser enlever et remplacer par de belles gravures. De temps à autre un des membres va rendre visite aux personnes chez lesquelles nous sommes allés et se rend compte de la façon dont le logement est entretenu. De cette façon les personnes se sentent suivies et soutenues et aussi encouragées à maintenir propre.

Grâce à l'amabilité d'un petit groupe de couture, qui nous offrit spontanément ses services, nous sommes à mesure de donner, là où nous le jugeons le plus nécessaire un peu de linge, des vêtements; nous aimerions souvent, pouvoir y joindre quelque meubles (table, chaise, armoire) car bien des ménages ont à peine le strict nécessaire; cela viendra peut-être avec le temps, mais nos ressources, qui nous sont fournies par les cotisations des membres et quelques dons de personnes qui s'intéressent à notre œuvre sont encore trop minimes. Ce qui serait aussi très utile serait d'avoir une ou deux personnes qui suivent régulièrement ceux que nous avons aidés, mais c'est difficile d'obtenir cela de membres qui ont leurs occupations. Il m'est même arrivé de demander un peu trop à certains membres, croyant que tous avaient le même enthousiasme, mais les devoirs habituels en souffrent quelque peu et il y a eu des démissions. Ce n'est pas toujours facile de suivre le juste milieu.

Et voilà, les quelques renseignements que vous m'avez demandés. Pour ceux qui aimeraient des précisions pour les questions pratiques, je pourrais les leur donner; à ceux qui voudraient fonder un groupe analogue et que les difficultés pratiques embarrasseraient ils pourraient s'adresser à un plâtrier-peintre qui en quelques leçons leur donnerait les notions indispensables, un peu de pratique leur permettant d'acquérir le tour de main nécessaire.

Très heureux si ces quelques lignes ont pu vous intéresser.

Avec les très cordiales salutations,
Switzerland. "LANCELOT."

To the Editor of the HERALD OF THE STAR.

SIR,—It was with great pleasure that I read a short story entitled "Whom say ye . . . ?" in the April issue of the HERALD.

If an old reader may venture to criticise your admirable magazine it is the lack of a lighter touch from which it at times suffers. Some good fiction is indispensable; too much 'rich and heavy food' is not good physically or mentally, one wants relief.

That very charming series of Serbian Folk Stories was an example of what I mean. I was delighted with them and was sorry when they ceased. Since then we have had nothing light till this story of which I speak. I should like to see a short story in the Magazine every month; is this asking too much?

Yours faithfully,
M. HARVEY.

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"He was not merely in name, but in reality, a humble follower of the Lord of Love and Compassion, whose birth we are supposed to commemorate each year at Christmas, by Peace and Goodwill to all God's creatures, and not by a carnival of slaughter and blood."

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Order of the Star in the East

(ENGLISH SECTION)

6, TAVISTOCK SQUARE, LONDON, W.C. 1

Announcements

SATURDAY, MAY 5th, there will be A SOCIAL, from 4.30 to 6.30 p.m., at which tea will be served at a nominal cost, preceded at 3.30 by a Business Meeting to discuss arrangements for the approaching visit of our Head. It is hoped that all members will make an effort to attend.

PUBLIC LECTURES DURING MAY. The following lectures will be given on WEDNESDAYS, at 6, Tavistock Square, W.C.1, at 8 p.m.

May 2nd. Religion in the New Age.
LADY EMILY LUTYENS.

May 9th. Science in the New Age.
MR. E. L. GARDNER.

May 16th. Methods of Healing in the New Age.
DR. FERGIE WOODS.

May 23rd. Politics in the New Age.
DR. L. HADEN GUEST, M.C.

May 30th. Education in the New Age.
MRS. ENSOR.

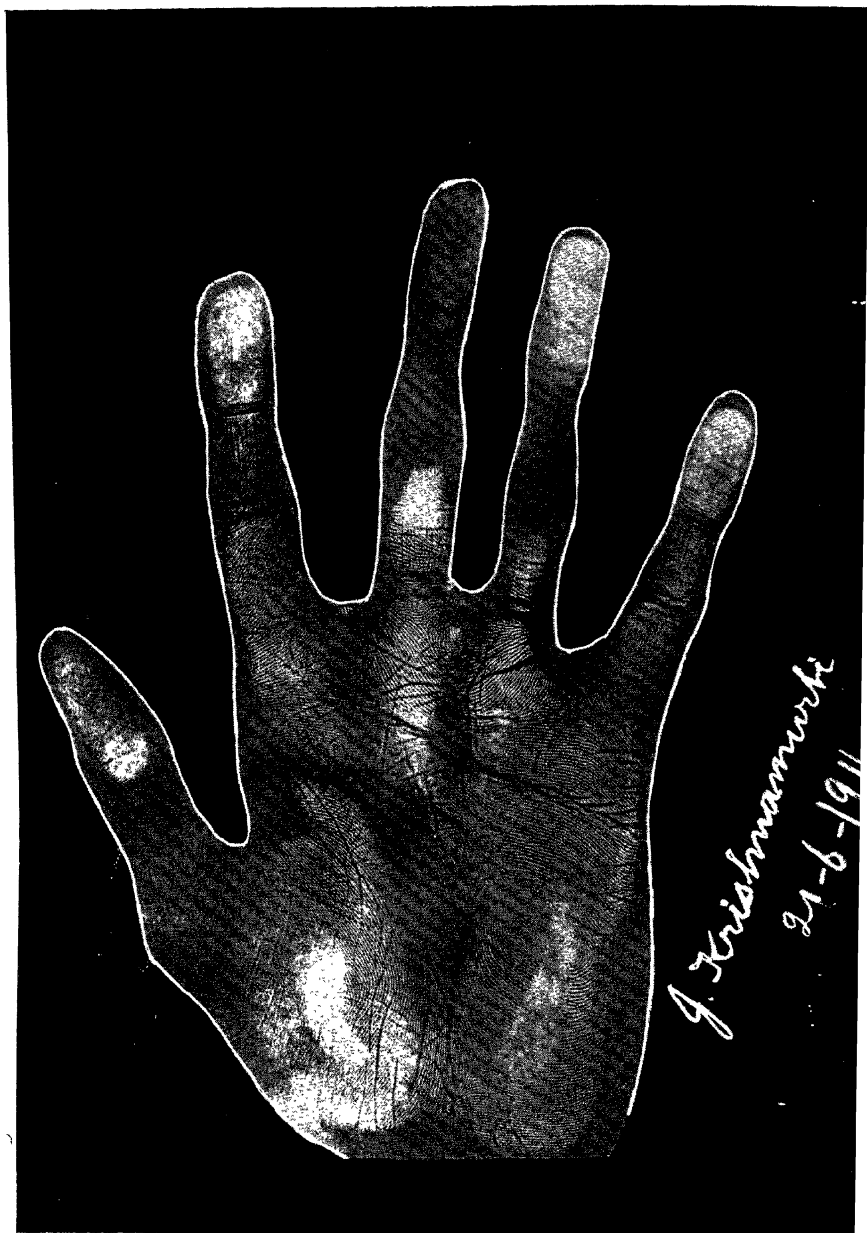
Owing to difference of arrangement, the lectures previously announced for June will not be given, but will be replaced by the following:

THURSDAY, June 21st, at 8.30 p.m. in the Upper Mortimer Hall, Mortimer St., W.1. Our Head, Mr. KRISHNAMURTI, will hold a meeting for members only.

WEDNESDAY, June 27th, at 8 p.m. in the Upper Mortimer Hall, Mortimer St., W.1. MR. C. JINARAJADASA will give a public lecture on "The Coming Christ."

For any Further Particulars of Activities apply:

THE SECRETARY, 6, TAVISTOCK SQ., LONDON, W. 1.



MR. KRISHNAMURTI'S HAND

(see page 232).

THE Herald of the Star

VOL. XII. No. 6

JUNE 1st, 1923

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Single copies: Great Britain, 1/- (Postage 2d.); America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Postage, 1/6 extra). U.S.A. and South America, \$3 per annum (Postage 50 cents extra). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notes

I HAD a friend. I knew him in the days before Dame Fortune looked in his direction. For that reason, probably, he was very nice, kind-hearted, and generous in spite of his slender means. Extraordinary how poor people are always generous. He used to talk to me in a kind and pleasant manner about himself and of the things he would do to help the world if ever he had plenty of money. He dressed very quietly and soberly. His voice had a strange touch of humility. It was a delight to listen to him. He was shy, almost timid, and there was no aggressiveness in his eyes. He never looked into the eyes of another unless he had something very serious to say, and that happened only when he was asked definitely for his opinion. He was always in the background listening with a kindly smile. There was a kindness in his face, and it was always a delight to have him in the same room. He was the quiet one, even though the room was thronged with a talkative crowd. He never sat in a comfortable chair. I only saw him once in a cushioned arm-chair, but he looked uncomfortable and almost miserable. He sat on the edge of the chair pretending to be at ease. He never wanted to "boss" anybody either by his opinion or by his pleasant personality. When anyone liked him, he looked surprised and wondered why he was liked. When he walked in a crowded street he invariably gave way to the hustling and pushing people. His clothes were good, and if I remember right, he had a good warm overcoat, heavily lined, but inexpensive. He was shy in greeting people, but he was an excellent speaker. His gratitude was touching when someone gave him a lift in their car. We were intimate friends, he used to help me, and I followed his example.

Then one day Dame Fortune smiled on him. A distant relation left him money. He came to me directly, and blushing, said he did not know what to do with so much money. We had a discussion as to what he should do with it, and we decided that he should keep the money for awhile. I did not see him for about a week, the longest period that I had not seen him since I have known him; then one day he came to see me. He was extra shy that morning, and I wondered what was the matter. Then my eye caught his highly polished shoes. He had a new smart suit on. In fact, everything new from top to toe of the best. He was rather apologetic in his tone as he said: "You know, I had to get a new suit, and so I thought I might as well get a new pair of shoes." We laughed and joked about it, and then he went off saying that he had a luncheon engagement. I saw him at frequent intervals, and each time I saw him he was different, not only in his manner but in his general appearance. This puzzled me at first, but I gradually awakened to the fact that he had had money, plenty of it, left to him. Then I did not see him again for a couple of months, as I had to go abroad. On my return, I went to a party given by a mutual friend. It was the usual kind of party, plenty of noise, and everyone was on his best behaviour, trying to impress on his neighbour that he was somebody. We all play that game every day of our lives, and it seemed quite natural. My friend, who used to be so shy and so retiring, was holding forth, to a young lady, on the miserable condition of the weather. There was no longer any sign of timidity in his voice, but a certain aggressiveness had crept into it. He was sitting, with his head leaning back, on a soft arm-chair. A slight annoyance, almost imperceptible, appeared in his face

as he caught sight of me, but it vanished as quickly as it had appeared. His voice was loud, as though he wanted every one to know that he was there. His mildness had disappeared, and there was that look in his face which said that he was no longer poor but rich, very rich. He laughed loudly, and looked boldly around. Humility was degrading to him now, and his voice felt as though it wanted to boss. Money was changing him as surely as the wind changes the shape of a cloud, and it was very unpleasant. He passed me in his car; he had a fur coat on and was smoking a cigarette in the most elegant manner. I wonder if he still considers me his friend? We have not seen each other for a long time, but he would not know me now, if I met him, for he has changed. Such is life.

"And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

* * *

Religious plays must be of the noblest quality to attract the public notice to the spiritual ideas they unfold, and noble in the expression of dignity. Otherwise they are ridiculous and unworthy and an insult to the public. Some days ago, I went to see the Mission Play at San Gabriel, a few miles south of Los Angeles. To my surprise it was very crowded, for I had not expected that people would go to such plays. The play depicted the old days of California, when the Spanish monks came to save the heathens, the Red Indians, from damnation and hell-fire. Father Junipero Serra, by his magnificent devotion and real love for the Indian, founded, with the help of his disciples, missions all the way from San Diego to San Francisco. Father Junipero walked nine times from San Diego to San Francisco inspecting and encouraging the missionaries in their most strenuous and difficult work of civilising and helping the Red Indian to leave his savage customs and barbarous cruelties. They founded missions, at regular intervals, one day's march apart, which were built by enthusiastic Red Indians themselves, for

he found there shelter and comparative peace from his own people and from the brutal Spanish soldiery. These missions were the centre of happiness; the good zealous monks founded schools, hospitals, and granaries within the holy precincts of the church. We can imagine the innumerable and almost insurmountable difficulties which Father Junipero had to face, danger, starvation, lack of water, lack of support, and lack of real and inspired workers. Yet he succeeded so gloriously and so magnificently that to this day the old ruins still remain to remind those who pass by that had it not been for those devoted and Christlike monks, California, the land of beauty and glorious flowers, the home of the savage Red Indian, would have remained in darkness and in a state of war perhaps for centuries. In one of the scenes of the play which I saw, you see Father Junipero, seated at the head of the table, and around the table are seated the representatives from the various missions, each giving a report of the health and the condition of his beloved mission. Each one is fired with divine enthusiasm to make his mission worthy of Christ and to spread happiness and peace. Each one is competing with the others to make his mission more beautiful, more strong, greater in its capacity to Christianise the savage and to encourage the Red Indian to work in order to produce more. Father Junipero smiles at the friendly competition of his brother monks and great happiness comes over him as he sees that his ideals are materialising and bearing fruit which will be passed down the ages. The divine spirit of enthusiasm, inspired by their simple ideals, is magnificent, and the spirit of utter selfless sacrifice in their work is wonderful and inspiring.

As I sat listening to Father Junipero I realised what we could do throughout the world and especially in India where the spirit of pilgrimage still remains, fortunately, and where people are constantly sacrificing themselves, and apparently hopelessly, for their ideal. It is, perhaps, the only country where these missions, sanghas, or mutts, can be founded with advantage and with success;

where the people are willing to throw themselves into the spirit of such a work ; where the people are unsophisticated and simple ; where there is devotion and enthusiasm, and where the people are willing to listen to simple and natural truths. I pictured to myself such missions, and it is comparatively easy to found them if we will think about it. The Star and the Theosophical Society already exist in many of the towns and villages throughout India. These could be made into the "missions" of the future ; the centre of culture, of enlightenment and the abode of peace, service and brotherhood. In times of trouble and difficulty, the people would find there comfort and understanding ; there they could send their children to be taught ; there the sick and the diseased would be cared for and there Truth would shine like a star in the sky. I cannot imagine a greater and nobler work than this. Simple it is, and yet how difficult ! Nevertheless, we shall

have such glorious missions throughout the length and breath of India. Not this year, not next year perhaps, but we shall have them. Our ideals are assured if we work without thought of self. Trouble and difficulty, worry and annoyance, these are to be expected and natural ; but what in the name of Heaven does it matter if we succeed, and if the light of Truth is burning in us. Nothing else matters in the world except to bring about real happiness and enlightenment to those who suffer. If we can do this, we have but succeeded in that in which mighty Beings have been our glorious predecessors. I cannot express in words, for words are futile, the tremendous feeling that wells up in me as I write this. Please do not grasp the outward meaning only, you must feel it burning in your heart, and it will almost overwhelm you with enthusiasm. And the success of the work will then be assured.

J. KRISHNAMURTI.

"Through The Glass Darkly"

By LILIAN YATES

"Peace, let it be ! for I loved him and love him for ever.
The dead are not dead, but alive."—*Tennyson*.

THESE are many to-day who can confirm these words of the poet, who can say with Shelley : "He is not dead, he doth not sleep, he hath awakened from the dream of life." The old idea of "Being Asleep in Jesus" probably arose from the fact that for a space of some hours, or it may be for some days, after dying, a man remains in a condition of happy but dreamy consciousness ; there is a pause between this world and the next lasting for this brief space of mortal hours. The idea that the dead slept was declared by the old Reformers to be at variance with all idea of Holy Scripture ; the 39 Articles were originally 42^d and the 40th

was as follows. "They which say that the souls of those who depart hence do sleep, being without all *sense* or *feeling* or *perceiving* till the day of judgment do utterly dissent from the right belief declared to us in Holy Scripture." The same idea being held by the early Christian Fathers, Tertullian writing "Shall we sleep between death and the judgment, why souls do not sleep when men are alive ; it is the province of bodies to sleep."

We stand to-day on the threshold of a new Age of Vision in which the Veil between the two Worlds is wearing thin in places and the driving power of the "Great Enquiry" is Love. What of the Self after Death ? Love demands a

knowledge of the Life that is led beyond the Veil, and Love demands, too, the immortality of those she has lost, testimonies as to that Life, as to the retention by the Self of its mental powers, its memories, its sympathies, its interest in those left behind are being given freely to the world to-day, for as the late Archdeacon Wilberforce said: "We have no right to believe that we shall leave behind us in our coffins or in the crematorium with our bodies the habitual bent of our minds, the character we have built up as the result of the ambitions and desires and mental images in which we are immersed. If we would know what will be our mental sensations, supposing we suddenly passed out of the body, we have only to ask ourselves, what are they now? What are my chief interests? So the life after death will be, at any rate at first, the legitimate outbirth and continuation of the life on earth, and not one of rewards and punishments administered by a despotic ruler, but simply the automatic expansion under new conditions of the prevailing bent of this life."

These words of the Archdeacon are well borne out by occult investigation, by the testimony of those to whom the World Beyond is a living Reality, for when the "Dream of Life" is played out, and the Players go behind the scenes, and the curtain is down, there are some who can find their way to the stage door and who know they will again meet the Players in the real Land of Dreams, and as all true dreamers are unafraid, they follow them in perfect faith night after night, while during the long day they long for the soft hand of sleep which will bring them into their presence. So when we dream of our dead we must realise it is no dream, but a real meeting, and only when we wake up then to them we are falling asleep. Psychologists like Maury, who have devoted much time to studying dreams of the dead, comment upon the fact that in all dreams in which the dead appear, they always appear as living, and the sight of them produces astonishment and doubt which the sleeping brain tries to allay by some kind of explanation; but *when a*

series of dreams occurs concerning the same dead friend the tendency seems, on the whole, for the living vision of the dead friend to be more positively affirmed. In dreams our Dead are thus rendered indestructible, they cannot be finally killed, but rather tend to reappear in ever more clearly affirmed vitality. The failure to remember our meetings with our Dead is no argument against our meeting them, for it is well known that when one talks or walks in sleep it is very rare for any recollection to remain on waking. The dream world is a reservoir from which men have drawn knowledge and consolation, friendship, hope, the promise and proof of Life's dearest and deepest aspiration, and to dream true is one method of lifting a corner of the Veil.

Many authors give their testimony to the knowledge gained in sleep. Mark Twain, who was always much interested in the invisible life, had a dream that recurred many times, in which he constantly met the same fair-haired girl whose age never changed. The story is well worth giving in his own words, as it is typical in its description of the Astral world, "In our dreams—I know it!—we do make the journeys we seem to make, we do see the things we seem to see, the people, the horses, the cats, the dogs, the birds, the whales are real, not chimeras, they are living spirits, not shadows, and they are immortal and indestructible. They go whither they will, they visit all resorts, all points of interest, even the twinkling suns that wander in the wastes of space—that is where those strange mountains are which slide from under our feet while we walk, and where those vast caverns are whose bewildering avenues close behind us and in front when we are lost and shut us in . . . The tale is long enough and I will close it now. In the 44 years that I have known my dreamland sweetheart, I have seen her once in two years on an average. Mainly these were glimpses, but she was always immediately recognisable, notwithstanding she was given to repairing herself and getting up doubtful improvements in her hair and eyes. She was always fifteen and looked it and acted it,

and I was always seventeen, and never felt a day older. To me she is a real person, not a fiction, and her sweet and innocent society has been one of the prettiest and pleasantest experiences of my life."

But to dream true is only one method of lifting the Veil. There are those who in their waking consciousness can see through the veil of the Drop Curtain, who are clairvoyant, or again the Players themselves may sometimes return to the stage for a few brief moments, and hold converse with those sad and sorrowing ones who are still sitting in the dark proscenium, and who cannot yet find their way behind the scenes or follow the Players through the gates of Sleep into the land of dream-meetings, and so know for themselves that the loved Player is happy.

Yet another corner of the Veil is lifted for us by the Poet, the Mystic or the Man and Woman who are psychically sensitive, intuitive in character, and who by putting themselves into sympathetic relationship with the Player are able to give us a knowledge as true as any vision based on clairvoyance or on the ability to dream true. An illustration of such perceptive "sensing" is given us in the account of the passing of George Meredith by Sir James Barrie. Men such as he literally "feel themselves into" the Invisible World, and "think themselves into" the Infinite.

It was on a radiant May day that a little company of his friends assembled by his cottage gate and followed his remains to the grave chosen for them in Dorking churchyard. That at least is the material account and external semblance of what happened. What truly to the inward and spiritual sense happened on that day has been told by the most devoted of his younger friends, Sir James Barrie, in words perhaps as moving as were ever penned by one man of letters about another: "When the coaches were gone, the cottage to the unsealed vision was according to Barrie not deserted, there still sat in his chair as of yore an old man, but presently his old age fell away from

him (for this is what is meant by death to such as he!). He rose and went through the door into the garden, where he found all the men and women of his creation drawn up to salute and to do him reverence; thence up the garden walks into the chalet where he worked, and good and brave men will for ever bow proudly before it, but good and brave women will bow more proudly still. He went there only because he had gone so often; and this time the door was locked, he did not know why or care. He came swinging down the path, singing lustily, and calling to his dogs, his dogs of the present, and the past; and they yelped with joy, for they knew they were once again to breast the hill with him. He strode up the hill whirling his staff, for which he had no longer any other use. His hearing was again so acute that from far away on the Dorking road he could hear the rumbling of a coach. It had been disputed whether he should be buried in Westminster Abbey or in a quiet churchyard, and there came to him somehow a knowledge (it was the last he ever knew of little things) that people had been at variance as to whether a casket of dust should be laid away in one hole or another, and he flung back his head with the old glorious action, and laughed a laugh 'broad as a thousand beeves at pasture.'

"Box Hill was no longer deserted. When a great man dies, and this was one of the greatest since Shakespeare, the immortals await him at the top of the nearest hill. He looked up and saw his peers. They were all young like himself. He waved his staff in greeting—one, a mere stripling, 'slight unspeakably' Robert Louis Stevenson, detached himself from the others, crying gloriously 'Here's the fellow I have been telling you about,' and ran down the hill to be first to take his Master's hand. In the meanwhile an empty coach was rolling on to Dorking."

Compare this masterpiece of psychic perception with the replies given by a Player (one who on this earth life had played the part of a noble Priest many years ago). The replies were given in answer to some questions asked by a Seeker in the

proscenium, and for a brief space the Priest stood by the Seeker, but veiled from physical sight.

Can you tell me about the passing of Sarah Bernhardt, the Divine Sarah?

"A great and wonderful passing, many artists and divas assembled to give her homage and tribute, her brothers in art and beauty all kneeling. She is still resting, then will reappear for more homage. She lived on earth a member of the true and living Church she loved so well. A beautiful soul, with many helpful lives in view. God give her His blessing and may her friends pray for her."

And what of the passing of Lord Carnarvon?

"A truly wonderful passing, not altogether very easy. When this sphere was reached, the old kings of that time, although being that side* in sleep, put on their old bodies and gave him many curses for the disturbance of their burying place, but the pioneers of humanity gave him tribute and welcome as a true and good adventurer in the wonders of the past. He was very bewildered, but is now getting more at peace."

"Do not angels too meet one as one passes over?"

"Undoubtedly there is a legion of angels here, whose special duty it is to receive and welcome passing souls, a beautiful host of pure beings, white and golden, pure and shining, with pale blue halos round their heads and arms outstretched with welcome."

What of the Drunkard? Is there a Hell?

"There are certain grades of unhappiness and distress which the soul has to pass through to condone for past offences, but soon, with realisation of the wickedness they have passed through and done, the bad surroundings are lifted and gradually the soul knows the horror of evil-doing. The Drunkard finds that a ranting, raving thirst still prevails, with no slaking of the same, a horrible hell if you like. As the seasons go on, the thirst abates, and the higher soul shines forth, gradually obliterating the lesser, and its craving and

wickedness is dropped as an old garment. He has far to go, and after a short period will return to the earth to work out his lesson by many strenuous ways."

Are there none to help him in his unhappy condition?

"Those who came through in the same manner, but have their higher senses predominant, help them to learn the lesson, but it is difficult work."

Perhaps you can tell something of the life that a great and noble man such as Huxley is leading?

"He is ever learning the great truths of the science he loved most for the cause of humanity, helping struggling scientists 'there,' revelling in the discoveries of great men; a happy and useful life goes on bringing its own reward. He longs to live again to be given fresh opportunities."

Do the souls then in your world know of the great truths of Reincarnation?

"The truth is brought home to them by souls coming and going, and giving their experiences."

Can you tell me anything of the life of the late Czar?

"With his beloved daughters and little son he leads a quiet life. He sees and feels the burden of Russia, and knows Russia at last will be at peace."

And the Huntsman and the Sportsman? What of such Players?

"They learn the lesson slowly that to take animal life in idle sport is forbidden here. The animals are given several specially happy lives after as reward for the cruel disturbance of their lives. The sportsman has to learn through disappointment and defeated hopes, that to take a fellow creature's life is against all law and morals 'this side,' when born again they have a special fear of animals, not by special pain do they suffer, but morally."

Animals then live in the World Beyond the grave. Do they recognise their Masters?

"Undoubtedly the lesser souls in the bodies of animals leap forward to welcome their masters, and great is the happiness when the two are united."

Before the Priest left the Seeker asked that before going he would fain tell one

* The words "that side," when used by the priest, refer to this earth life—"this side," the Life Beyond.

incident of the After Life, and give a message to the world. The story the Priest related was as follows: "A faint glow arose on the atmosphere here a span ago, and a beautiful child soul passed here to the sound of angel singing and music. Many, many of the Mothers here revived old hopes, that it might be the little one coming back they left behind, but when the physical face of that little soul was revealed all the Mothers were disappointed seeing the child was not their own. The Mothers were told to foster the little one for a span, which they did, then after a little while another greater glow appeared; a woman's soul came through from the other side bewildered and searching for someone she could not find. Then the body of childless Mothers with infinite gentleness brought the young child's soul to the searching Mother, and the glow broke forth with the sun, and the Angels sang as two more souls were again united in the everlasting life of the beautiful summerland."

And then my old Priest and friend left me, saying: "The world of departed saints and sinners is very much nearer than you think, and the thoughts and feelings of neglect to the departed ones grieve them; they think always of you if you think of them, and never forget. They have absorbing duties here, but affections left behind are very strong, stronger than you realise or even imagine. Pray for us always, as prayers link world to world. Do not forget us, as we never forget you."

* * *

Pondering on the words of the Priest, the darkness seemed to deepen, the darkness of the Dream of Life. Why had the Church prayers for the Dead? Surely our prayers should be asked for "The Living Departed," and we should realise the words of Apollonius of Tyana spoken thousands of years ago, words as true today as then: "There is neither Life nor Death, but simply becoming visible and invisible."

Mr. Krishnamurti's Hand : A Reading

By C. W. CHILD, Editor of *The Super-Man*

THE connection between Astrology and Palmistry is so close as to warrant the assertion that the latter owes its origin to the former. Studied and applied together, the two kindred sciences place at man's disposal the means whereby he may ascertain his worth, find his place, and realise the necessity and importance of co-operating with the Universal Spirit. Thus can individual progress be assured, full development be attained, and the purpose of the present life be revealed.

Take your own hand. Observe its size, outline, quality, colour and markings. These features faithfully mirror the

horoscope cast for the moment of birth and demonstrate the truth that the hand is a living horoscope. Supposing, we will say, that the benign planet Jupiter is conspicuous in the nativity, then will the first, index finger and mount be found correspondingly commanding and full, this digit and its base being assigned to Jove. And so on with the other fingers and mounts of Saturn, Sun and Mercury. Also the mounts of Mars, Moon and Venus, these last named being found on the side and base of the palm and the ball of the thumb. As each person bears the impress of the configuration of the heavens at his birth, differentiating him

from all the rest of mankind, so this is reflected in thumb and finger-prints—aye, the entire hand and its markings. Thus we supply our own identification marks, the value and importance of which is now fully recognised and utilised.

For over twenty-five years the writer has had unique opportunities for studying and obtaining impressions of the hands of all manner of people, distinguished and obscure alike. The lure of the hand and an innate yearning to learn its language and translate its message has proved irresistible, opening up a field of work rich in its possibilities for good and throwing a vivid light upon human destiny.

The immense variety of hands that one encounters is extraordinary. Some may be classified and grouped, others stand out individually and solitary. Of the latter class belongs the hands of Mr. J. Krishnamurti, an illustration of whose right hand adorns the frontispiece of this issue. Twelve years have elapsed since I was privileged to take it. I am hoping shortly to have another opportunity of comparing it and noting the differences that are certain to have occurred in the interval. Very few people are aware of the fact that the markings on the palms and fingers undergo various changes, these corresponding to changes in the mental attitude, the cultivation and exercise of natural gifts and the onward soaring of the spirit.

It will be noted that the right hand of the Chief of the Order of the Star has been selected for illustration. This is because the right hand reveals the individual as he is, the left hand bearing the stamp of the natural plan or birth horoscope. The latter also affords evidence of previous incarnations and bears witness to family relationships and experiences affecting them. In Mr. Krishnamurti's case the developments and markings of his right hand attest the practical mystic, whereas the left hand proclaims the poet and seer.

The three special things to carefully note and estimate in any hand are the thumb, little finger and the line of mentality. The thumb is man's most distinctive member and is indicative of will, logic and love ;

the little, fourth digit, stands for industry, expression and executiveness, while the line of head discloses the mental endowments and peculiarities.

Now look at Mr. Krishnamurti's hand. Its definite outline, sensitive fingers, long, full palm, clear markings and shapely, low-set thumb, will be apparent to all. These unique features attest a rare and remarkable personality, the possession of extraordinary gifts and the thinker and idealist.

The hand is admirably balanced. The first, index finger, although short, is nevertheless strong and prominent, attesting nobility of character and a quiet dignity and humility. Taken in conjunction with the long, clearly defined line running beneath the fingers, *i.e.*, line of heart, it reveals a winsome, magnetic, sympathetic, aspiring nature, whose leadership will be characterised and assured by an innate and unerring capacity to understand the human heart, appraise its true worth and ever make appeal to its best instincts. The long, deep centre line crossing the palm, *i.e.*, line of mentality, in combination with the firm, well-balanced thumb and attenuated fingers, evinces a virile brain, a keen intellect, self-mastery and spirituality. The even space between the lines of heart and head, called the quadrangle, affirms catholicity of spirit and genuineness. The pronounced development of the mount of the Moon reveals creative and constructive talent, exceptional resource and mysticism. The line encircling the ball of the thumb, *i.e.*, line of life, does not sweep out very widely into the palm. It shows more nervous energy than physical robustness and asserts the need for adequate rest. The fine lines ascending towards the fingers signal a very eventful life, and this is emphasised by the transverse markings under the fingers, which in addition is significant of much that is tragic and sacrificial.

Taking the hand as a whole, it affirms the teacher, organiser and practical mystic, who cannot do other than indelibly leave his impress upon the life of his time and attain the purpose for which he was sent.

Number Forms

By LADY EMILY LUTYENS

IN his book "Inquiries into Human Faculty,"* Sir Francis Galton is the first scientific man, as far as I know, to deal with the curious mental phenomenon to which he has given the name of "Number Forms"—that is to the association of numerals, months of the year, days of the week, etc., with colour and shape, which arises spontaneously in the minds of many people. These associations seem to be born with them, as they exist in the mind of the child from the first dawn of consciousness and remain unaltered through life.

"They are stated in all cases to have been in existence, so far as the earlier numbers in the form are concerned, as long back as the memory extends; they come into view quite independently of the will, and their shape and position, at all events in the mental field of view, is nearly invariable."

Sir Francis Galton states further that after making exhaustive enquiries he finds that the large majority of people do not see these forms

"But every now and then I meet with persons who possess the faculty, and I have become familiar with the quick look of intelligence with which they receive my question. It is as though some chord had been struck which had not been struck before.

"I am often told that the peculiarity is common to the speaker and to some near relative, and that they had found such to be the case by accident. I have the strongest evidence of its hereditary character after allowing, and over-allowing, for all conceivable influences of education and family tradition.

"The peculiarity in question is found, speaking very roughly, in about one out of every 30 adult males or fifteen females. It consists in the sudden and automatic appearance of a vivid and invariable 'form' in the mental field of view, whenever a numeral is thought of, in which each numeral has its own definite shape, of a peculiarly arranged row or rows of figures, or of a shaded space."

I can bear out the truth of these statements, having always myself owned a "number form," and it was only when I was grown up that I discovered quite accidentally that this phenomena of visualisation was not shared by everyone, and that of those who see, no two people visualise in the same manner. I thereupon started collecting diagrams of "number forms," only I called them "visual memories," and it was with great interest that I later met Professor Galton, and found that he was also pursuing investigations along the same lines.

Perhaps for those who do not share this faculty, and therefore will feel on reading these statements that they are merely the ravings of a lunatic, it would be well to illustrate my meaning by a few diagrams. I will begin

by my own number forms. Numerals have always presented themselves to my mind since infancy in the following form (Fig. 1):

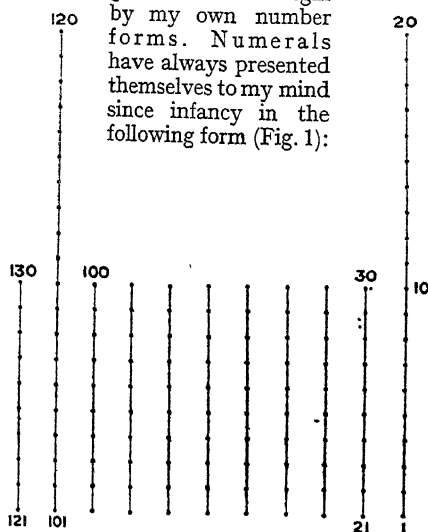


Fig. 1.

* "Inquiries into Human Faculty." Francis Galton. (Everyman: 2/-)

No numbers are clear after the first hundred, which is probably the reason why I have never been able to do arithmetic! Billions and trillions present themselves to my mind as tied up in sacks in caves by the sea shore. The months of the year arrange themselves in the following shape (Fig. 2):

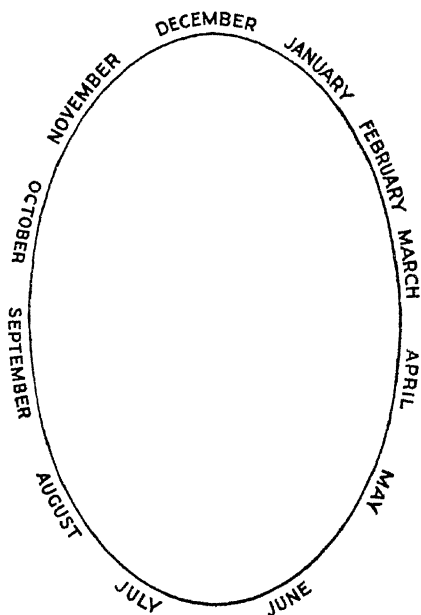


Fig. 2.

I take a quick run down from Christmas to Easter, and the autumn is a slow and painful climb up to winter.

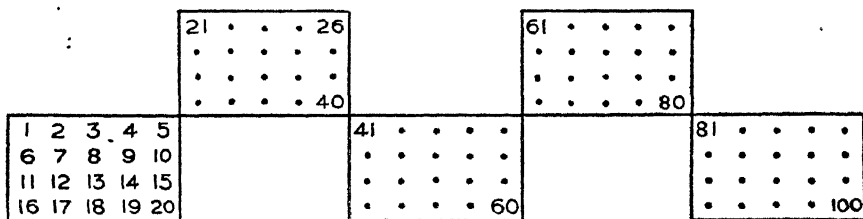


Fig. 3.

The days of the week are arranged as follows:—

SUNDAY
SATURDAY
FRIDAY
THURSDAY
WEDNESDAY
TUESDAY
MONDAY
SUNDAY

None of my "forms" are coloured, indeed, I find it extremely difficult to visualise colour at all. But some people have very brilliantly coloured forms. In this connection one may note that to some people colour and sound are very closely related, so that a wrong admixture of colours jars upon the ear as well as upon the eye. Words also have frequently a colour association. Personally I can "taste" colours, and much prefer, for instance, brown tastes to blue.

I here give another instance of a number form very different from my own, as it is a good illustration of that different outlook upon common things which number forms denote. (Fig. 3.)

And the days of the week appear in colours, beginning with:

MONDAY Pale yellow.
TUESDAY Navy blue.
WEDNESDAY .. Orange.
THURSDAY Pale rose pink.
FRIDAY Star blue.
SATURDAY Mauve or purple.
SUNDAY White.

Numerals also have characters as well as shapes and colours: some numerals being

pleasant easy-going characters and others evil and sinister.

To many people words are coloured, to others they are associated with feeling or character. I have never been able to endure the word "Bible," as it gives me the feeling of wet velvet rubbed the wrong way.

The interest of this study of mental phenomena is that it helps to illustrate the fact that every individual looks at life through different windows, and that even the common objects of every-day existence present themselves under different aspects to different people.

An interesting experiment may be made in any gathering of people. Let a word be suddenly pronounced or flashed upon a screen, and let every one present write down the instantaneous impression which comes into his mind at the sight of or mention of the word, and it will probably be found that every one has written down something different.

This study has a philosophical as well as a psychological interest, and it is under this aspect that I present it to readers of the *HERALD*. If our outlook upon life differs so fundamentally upon common things, how much more is it likely to differ when we come to consider the more serious things of life. It is almost painful to me as a mental gymnastic to realise that there are people who go round their year in a different way from mine, for whom Christmas is at the bottom instead of the top! Again, that there are people whose inner mental world is flashing with bright

colours while mine is a sober grey, severe in shape and definite in outline. Is it any wonder, therefore, that we find it difficult to agree on questions of religion, politics and social economics? On the other hand, how interesting life becomes as we learn to know and understand another's point of view. We can also, if we will, realise thereby a still deeper truth, which is that the One can only manifest through the Many, and would be incomplete if one atom were lacking in the mighty whole. In a small way we can grasp this by the easy experiment I have mentioned of taking a common word and recording the different impressions it evokes in different minds. It is surprising how a simple word can have such a wealth of content, at which we could not have arrived alone. And so one begins to realise in this simple way how poor a thing existence would be, unless enriched by diversity, which alone makes for unity. You cannot ever reach to the fullness of even one common word alone, because individual idiosyncrasy and experience has something to add from each human being. The further you can extend your researches, the greater diversity you can reach and understand, the nearer you will attain to unity. This is the greatest of all philosophic truths to be really grasped only in moments of quiet thought and meditation, but even in the study of these very elementary mental phenomena some light may be gained, which is the reason why the subject of "number forms" finds a place in the *HERALD*.

Psychometry

By GEOFFREY HODSON ("MR. SERGEANT")

I.—DESCRIPTIVE STUDY.

ONE of the most prolific writers on occult subjects of our day once made the statement that she had not met anyone below the rank of an Adept who could explain Psychometry satisfactorily.

In view of this statement an attempt to understand some of the principles underlying this branch of clairvoyance may well repay the student.

As is probably well known, the psychometrist is able, by taking hold of an object,

to read the history of that object and its immediate surroundings; if skilful he will also be able to give precise information concerning its present conditions, while even its future may be foreseen.

Probably the occult student would explain that every object is surrounded by, and exists in, a sea of *Ākāśh* upon which is indelibly imprinted a record of its complete history; that the art of Psychometry is the art of contacting and reading these records.

If further pressed for an explanation of the seer's knowledge of the future of the object and its surroundings, the student must endeavour to explain the relativity of time and the elusive conception of the eternal NOW.

At first glance these explanations appear satisfactory enough, and undoubtedly do provide the groundwork for an understanding of the phenomenon under consideration. Closer study of this phenomenon however, shows that the problem is by no means so easily solved.

Apparently neither time nor space have any power to limit the range of the psychometrist's art. Hand him an object from the ruins of the temple of St. Columb on Iona and he does not see Iona and the Bishop as viewed from his present position in Time and Space; he does not see Iona as viewed from the 20th century alone; he sees it as it actually was at any period of its history as if he himself *were present in that period*: he does not view it as through a telescope from his study or seance room 500 miles to the south: he stands upon the island and within the temple if he wishes; he hears the waves beating on the shore of the island; he feels the climatic conditions, and may actually endure extremes of cold or heat in his present physical body.

Whether the object is ten thousand or one year old—its history is there available for the psychometrist's inner eye.

The only possible explanation of this appears to be that of the existence and activity of the *Ākāśhic* Records, which are said to form the memory section of the Divine Consciousness; that the *Ākāśhic*

Records exist on the lower planes as vibrations and that every object is surrounded by the complete record of all its vibrational life. Thus when the navvy drives his pick into the virgin rock, sending shivered fragments flying around him, upon every fragment, as well as upon the parent quarry, is indelibly imprinted the thrill or vibration set up by the impact of the pick, so that the psychometrist who handles any portion of that rock contacts that vibration and converts it into terms of consciousness and finally into a complete coloured picture of the actual scene.

If this be so we are led to the question "By what mechanism is the stored up vibration translated into vivid pictures within the mind's eye or inner consciousness of the seer?" In other words, how does a vibratory power, surrounding and penetrating an object, become a picture; further, by what mechanism is the seer enabled, not only to observe the picture as a spectator, but to place his consciousness at the actual place of occurrence? this second change is, if possible, more remarkable than the first, for the seer changes from an observer of a more or less small picture to a participator in the actual scene; whereupon the picture is no longer an external concentration of an event before his mind's eye, but has become a complete mental environment.

In the case of the fragment of stone, he would find himself observing the whole scene as if he were actually present at some definite point in or near the quarry; furthermore he could, if sufficiently developed in his art, continue his observations either backward or forward in time; he could either watch the actual process of formation of the rock itself, or he could go home with the navvy and relate his home conditions, state of consciousness and enter completely into a full reading of his life.

While all this detailed information could be gleaned by contact with a fragment of the shivered stone and presumably be read from it, we must remember that the navvy has not necessarily touched the fragment, which can therefore hardly be said to be permeated with

the vibrations of his history, appearance and home surroundings. How, then, is the information obtained?

A clairvoyant of my acquaintance always requests that he shall be told which line of investigation he shall follow in order to obtain the information required; he says that having established certain contact with, say, the person or place, he can branch off in various directions—e.g., to the relatives, home, occupation, state of consciousness, evolutionary standing, or if necessary concentrate entirely upon health.

Once when handed a crystal ear-ring he commenced to describe our globe in a state of primæval uproar, evidently contacting the history of the formation of the crystal portion of the ornament; when informed that it was the present owner of the ear-ring who formed the subject of enquiry, he was at once able to accurately describe her, with tricks of manner, habits of mind and even name.

A further aspect of psychometry worthy of study is the fact that the seer will actually reproduce in his own person the condition of a certain period of the history of the object.

The same friend was requested to investigate a piece of stone brought from a so-called Druids circle near the Peak district of Derbyshire. He commenced to describe first the scenery of the place from the point of view of a person standing on the hilltop where the stone was found; he then saw a procession and a ceremony, where a living human victim was sacrificed. This victim, he said, was a young girl who was lying bound beside a rough altar stone.

When the moment of sacrifice arrived after some unholy invocatory ceremonial, he became much agitated and began to tremble violently. The description ceased, and he was obviously making a great effort at self-control; after a pause he said, with strong feeling, "there is a vile elemental connected with the whole thing and I have contacted it—it tried to obsess me—I hate it, I hate it!" and taking the stone he put it on the fire and drove it into the flames with hard blows from the

poker, displaying great agitation until it was hidden from sight in the glowing coal. He then warned me of the danger of keeping this sort of curio, and our experiments ceased for that night.

Now I had brought that stone from the pile at the top of the hill and it had rested on my mantelpiece beside another piece of stone brought from Cader Idris; this was a piece of white quartz of unusual beauty and some time after the event described above, another clairvoyant friend was examining it with some interest.

"What do you get with that?" I asked, and, after a few moments, he proceeded to describe precisely the same scenes as those described by the first friend with the Druid stone, destroyed in the fire some months previously; he also sensed the unpleasant conditions and advised me to get rid of the Cader Idris stone.

This was evidently a case of impregnation: the white stone was probably virgin as far as any powerful human influence was concerned and had become charged with the radiations from the other, which had been charged by contact with magical ceremonial.

In this case the clairvoyant was psychometrising, not the white Cader Idris stone, *but the magnetism with which it was charged*: technically it was false vision and the seer was misled; probably a highly trained clairvoyant would have been aware of the conditions and have avoided the error.

We are now faced with two questions.

Does the object serve as conveying medium for *vibrations* which are conducted from it along the hand and arm of the psychometrist—some hold the object in the hand and others press it against the forehead—to the consciousness in the physical, etheric, astral and mental brains?

Or does the object merely serve as a link to place the seer *en rapport* with the Akâshic records, which he then reads without further reference to the object itself?

If the former be answered in the affirmative we must admit a process of

flow, during the time of reading, of the vibratory currents of the Âkâshic records.

If the latter, the actual aura or emanation of the object itself plays little or no part, when once contact has been obtained.

The incident of the impregnated stone might be considered to shake this latter conclusion, because it was the aura of the stone rather than the stone itself which was read.

This incident would also lead us to conclude that the physical object is not the means of producing the result in psychometry, but rather that the magnetic conditions with which it is surrounded and impregnated set up a corresponding rate of vibration in the aura of the seer, through which the consciousness becomes aware of them, decodes them and sends them down to the brain.

This conclusion might satisfy us if it were accepted that actual contact with an object were a *sine qua non* in psychometry; given this conclusion, it will follow that in clairvoyance without contact a different form of seership is being employed.

The discovery of a lost article may be attributed to psychometry, while, in fact, it may be due to another form of psychism, e.g., a psychic may discover the whereabouts of a right-hand glove by being placed in contact with its left-handed counterpart; in which case the left glove serves to place the seer *en rapport* with the owner, while any further super-physical knowledge of the right-hand glove will be gained by the exercise of another kind of clairvoyance.

Our information upon these subjects is as yet so scant that it is difficult to form conclusions: it may be that we are now able to appreciate more fully my opening remark, which was made by the Protector of the Order of the Star in the East.

In what we know as physical consciousness vibrational contact is essential; for example, we are aware of the existence of an object by the fact that vibrations coming from it, enter the eye and affect the retina according to colour, size and form; that these vibrations travel via the optic nerve to the brain where they arrive merely as vibrations. From the physical brain they are conveyed to the etheric, and thence, via astral and mental counterparts, to the consciousness in the higher mental plane; here they are recorded and translated as a result of previous experience into objects, shades of colour, etc., and are flashed into brain consciousness in the form in which they are presumed to exist.

All that the physical side of us receives from an object is vibrations, and we may speculate therefore upon the question of what any object really is. If this knowledge is held from us we do not know of what the apparently familiar physical plane really consists; our knowledge of it is limited by the vibrations to which we are able to respond through the senses, which are our only avenues of contact with the world around us.

This is, however, quite outside our present subject, and possibly might find a place in some speculations upon the elusive subject of Maya.

II.

THE ACTUAL PROCESSES OF CONSCIOUSNESS IN PSYCHOMETRY.

On occasion I have endeavoured to follow in detail the actual processes of consciousness in psychometry, in order to obtain a more complete understanding of its rationale.

According to the statements of a close friend who is a theosophical student, the

first effort on taking the object into the left hand is to still mind and body completely; when comparative quietness is obtained an effort is made to unify himself with the object. Pressed on this point, he is unable to explain further than that he consciously endeavours to become

one with the object, or rather with the soul and essence of the object: during the process he becomes negative on the lower planes; the physical body is still and in a restful pose with limbs uncrossed and spine erect.

If conditions are right a single picture will sometimes appear before his mind's eye, as if floating in the air on a level with his forehead and some six inches away; if nothing appears he will place the object against the centre of his forehead and make a greater effort to read its very essence.

Unhesitatingly he describes the very first picture which appears, without reference to its apparent application and even physical common sense; he divests himself of all preconceived ideas on any subject whatever, endeavouring to eliminate any personal interpretation; he prefers to know nothing whatever of the object, its owner, or the purpose of the experiment; his only request is to be told when he is following that aspect of the reading which is required.

It is generally quite apparent from the description of the first picture whether he is on the right track. If he is, as is generally the case, he will say, "Well, what do you want to know about it?" and, on being answered, will plunge into the subject, become completely oblivious of physical plane surroundings for the time and yet describe his visions clearly as he goes along.

Describing the state of his consciousness, he says that having the assurance that his first picture is a true vision, and knowing the direction his enquiries are to take, he withdraws his mind from the object and concentrates it on the picture, striving to enter it and become one with it, while at the same time preserving calm stillness within.

If successful, he finds himself—or, rather, a portion of himself, for he is always subconsciously aware that he is seated in a room and in our presence—actually present in or at the scene described, and further investigation is a question of focussing his consciousness upon that portion of the picture which contains the information required.

A good example of these various states of consciousness was given recently when he was asked to psychometrize a letter from a lady in South Africa with a view to ascertaining, if possible, the state of her health and happiness.

The first picture was of the open sea, and was accompanied by the feeling of being on the sea. He asked if the letter came from abroad; on receiving an affirmative, he described a large town with many white buildings and much foliage: he next gave the exact direction of the town from his present position, giving the compass bearing—this is a phase of his clairvoyance which is singularly accurate—and he was then told that he had described the town correctly.

He next saw a lady in a garden and described both in detail; the lady was recognised and the garden was not—it subsequently transpired that the lady had changed her residence. He then described the climate and her health; he said he felt the great heat of a hot country. After a pause he experienced a feverish condition in his own body, remarking that the lady would have a mild attack of fever which would alter the present enquirer's arrangements when he arrived out there.

All this proved to be quite true, even to the illness.

The experiment over, the subject is completely dismissed and normal consciousness supervenes.

III. — AN ANALYSIS OF THE PHENOMENON OF PSYCHOMETRIC CLAIRVOYANCE AND SOME DEDUCTIONS.

From a careful study of psychometry, by means of hundreds of experiments, it appears that the psychometrist is able:

1. To attune his consciousness with that portion of the Divine Mind of which the object psychometrized is the physical manifestation.

As physical touch appears to be an essential in this form of clairvoyance, the first contact is probably obtained on the Astral Plane, so that psychometry is primarily an Astral power, controlled and directed by the mind.

2. To reproduce in his own vehicles the Ākāshic vibrations surrounding and impregnating the object.

This is automatic and invariably occurs in cases of sensory contact, so that the normal methods of consciousness are sufficient to explain its manifestations in an individual.

3. To convey these vibrations to his brain and thence to the consciousness.

This again is automatic, though a certain sensitivity of brain is probably one of the essential factors in psychometry.

4. To receive back into the brain the reply of the consciousness in the form of pictures and ideas.

This also is automatic; "the ego dramatises." The picture seen in miniature, as if before the face, is a thought form produced by the impact of the reply from the consciousness upon the mental body.

5. To express the result in words while still watching the decoded vibrational effects.

This brings us to the point where the first picture has been seen and described, and answers the question "How are the vibrations surrounding an object translated into pictures and ideas?" by "By the ordinary methods of consciousness."

6. To change the focus of consciousness from the object to the picture which it has induced.

7. To step in consciousness into the picture, which immediately changes into the appearance of actual physical environment. Although the power to step in consciousness into the picture would seem to involve great difficulties, it is probably only a question of focal knack. That conclusion is borne out by the statements of a psychometrist, who says

it requires no effort to do this; further, that occasionally the change occurs before he is aware of it, especially if the object be strongly impressed or charged.

Probably this is made possible by the presence of the physical object which is constantly *en rapport* with every physical scene in its history.

8. To maintain at the same time full control and use of the physical senses, to describe the experiences as they happen, and to hear and answer questions.

This calls for either a rapid change of mental focus or some form of double consciousness, so that the ability to describe psychic experiences as they happen, and to hear and answer questions, may be the result of either of two processes.

(a) The process of raising the consciousness from the physical plane to that where the experience is taking place, and focussing it again on the physical plane. The processes of consciousness are so rapid that there would be no appearance of the passage of physical time.

(b) The process of reflection in man, the microcosm of an attribute of the Macrocosmic Logos, Who is conscious at every point in His Universe and at the same time is conscious outside that manifestation, where He may with reverence be presumed to "dwell" among His Peers; *e.g.*, it is said in the *Bhagavad Gītā*

"Having pervaded this universe with a portion of myself I remain."

It has been suggested to the writer that in an emergency one may be called to assist on the Astral Plane during waking consciousness, and that, without the necessity for sleep or trance, "a portion of oneself" may so assist.

Worthy of note in this connection is the fact that a too insistent questioning or an undue physical disturbance will "knock off" the psychometrist and cause him to lose the thread of his observations, whereupon he centres his whole awareness upon the physical plane and the inner

consciousness disappears. It would appear from this, that, during psychometry, the consciousness is neither wholly physical nor wholly psychic, but "rests" at a state between, and in working contact with, both. Any disturbance of this "rest" from either state has the effect of breaking the contact.

9. To become physically aware of the physical conditions of the scene under observation, and to feel and reproduce the climatic conditions of a period or place, and the health of an individual.

Physical reproduction and consciousness of the conditions observed may be due to the imagination, a form of repercussion, or the close co-ordination, while in the sensitive condition, of the activities of mind and body.

That these conditions are mental rather than actual *rappports* is borne out by the fact that an illness in the future may produce this effect, *e.g.*, the case of the South African letter, which produced a feverish condition of body, although the illness did not occur until two months later.

10. To transcend in consciousness the physical limitations of time and space.

We may assume that the psychometrist places himself at the centre of the vibrational life of the object, from which position he can read any portion of that life. The presence of the object places him *en rapport* with its whole history, so that to read any portion thereof, he must focus his attention upon that portion.

It may well be, that in considering *where* the actual seeing takes place, we shall be sensibly nearer to a solution of the problem.

Seers vary in ability; their power to see the past, the future and the distant may depend, among other things, upon special physical constitution, receptivity of brain to superphysical vibrations, and the condition of one or all of the subtler vehicles.

The particular vehicle which decides the degree depends again upon *where* the seeing takes place.

We may safely assume, I think, that psychometric visions either occur in that plane where past, present and future are blended, in an eternal now, or upon a plane in which that state of consciousness is to some degree reflected.

This raises psychometry to a very lofty plane, and a doubt arises as to whether many of the professional and other clairvoyants are in any degree able to respond to such lofty conditions.

Certainly psychometry does not depend, as far as this one physical life in which the ability is shown is concerned, upon either spirituality, education, altruism, morality, hygiene, diet or apparent evolutionary standing.

It is sometimes hereditary, but not always so; it is probably more common in the fourth sub-race people than the fifth, though the latter possess it in large numbers, as experiments with friends will prove.

From the occult point of view it must be karmic and presumably the result of endeavours along psychic lines in past lives.

I think enough has been written to show that in psychometry we have a subject worthy of study and further elucidation.

Uplands or Lowlands ?

By WILL LEVINGTON COMFORT

IT is well to know what we are doing. The larger public has already begun to work with the subconscious. Through Freud and Jung, through Coué and many others, the results of certain soundings from the deep upon which our surface consciousness rests are becoming familiar to the many. All this is good, no doubt ; more good than evil, at least, since all trends of the race contain a general forward movement. The only point I would make is this : Man's endeavour to deal with the subconscious, by his everyday working mind, is not a mystical office. It implies that he is still building personality. To take the Path or the Mystic Road implies that one is rendering personality to the Spirit.

If I decide in my everyday working mind that I am going to be well and prosperous, a great athlete or novelist or lover, and impress my mind's pictures of achievement upon the subconscious daily, rejecting all mental pictures to the contrary, there is no question that with persistent effort I shall make progress toward these ends. This method, in fact, is a formula of success. Reflect, however, that it is my three-space, world-trained, world-wanting mind that has decided what I shall be. From a mystical standpoint, as I understand it, this is effrontery.

My mind does not know what I Am, does not know what is good for Me, and can never decide other than in entire or partial opposition to Me, until it is co-ordinated with Me. To become co-ordinated with Me, it must give up its own ideas of what is good for Me, all its ideas of health and prosperity, all its precious notions of wisdom, love and power. It must become, if necessary, as nothing in the sight of men, and this is exactly what it will never do, until having crossed vast ranges of biological experience through lack and pain, through thwarting and failure, it

reaches that dramatic instant of surrender—"I will arise and return to my Father."

It is well to know what we are doing. When my little old three-space mind decides for me, it inevitably decides for the enhancement of my personality. Very good. That is its business. The personality must be dominant and effective before it is in any kind of shape to stand the punishments by which it will be forced to reverse its stubborn separate predatory existence, and begin at the bottom the long and dreary (from its standpoint) work of return to the Father. . . . There is no doubt but that the subconscious will take a cue from the little mind-will and work out its pictures for a time, even enthusiastically, but this sort of thing cannot possibly continue, because it is the nature of the mind-will to become topky and arrogant the more it is obeyed. The subconscious may be carried a distance, as some women are, in the pressure of this man's world, but the subconscious will not continue to obey the tyranny of the mind-will any more than a woman will continue unjustly to obey a man after the glamour of meeting and mating has worn away.

The Mystic Road calls for the full obedience of the mind-power at last to the Spirit—a way of Purgation. As the mind becomes obedient and attentive to the Spirit, step by step, the subconscious energies are also turned to the Spirit. In fact, the mind and the great deep of the human soul can only find their mutual restoration and splendour in each other when simultaneously turned in allegiance to the Lord of the Garden. This is the regenerative way. The traffic of the mind and the subconscious together for the enhancement of the personal life belongs to the generative way, as I understand it, quite as much as the dealings of man and woman together in the yoke of earthly marriage.

To make the subconscious even clearer :

Years ago I was associating with a young man in Detroit who stopped smoking cigarettes with little or no apparent inconvenience. I asked him how he managed it, for he had smoked to suit himself for several years. His answer I always remember: "Well, I kidded along the subconscious for a week or so before stopping." I understood. In fact, I heard that sentence with something more than bunny ears. For days he had told himself that tobacco was a weed, that it was a nuisance he would be glad to be rid of, that he had been fooling himself a long time with the values of smoking, etc. After his steady work on the subconscious for a few days, my friend found working with him against the habit of cigarettes something like a positive relief at the thought of being free.

In this connection D. H. Lawrence says that one way to rid oneself of an undesirable habit is to continue its practice at such times when one does not feel like it. . . . You have likely noticed that when you stop a certain habit, fighting it out with straight will-force, you will dream of indulgence long after there is a chance of giving in during the daylight hours. These dreams come from the subconscious. It takes longer to clear the deep of man of its old affections, than it does to clear the surface mind. One may have persisted long in the practice of celibacy before he is free from the sensuous formations of the subconscious in dreams.

One who confuses the vibrations from this deep with the vibrations of the Spirit is practically unfamiliar with his own Genius. In a word, the subconscious is not You or Me. In one aspect it is the great reservoir of past experiences, a solution of innumerable past attempts. All constructive work of the mind-will directed upon the vast energies of the human deep is merely preparatory to the Mystic Road which calls for the surrender alike of the sub- and surface-consciousness to the Spirit. The human way is I will. The mystic way is Thy Will.

It is what a man wants which makes him a powerful personality—the power of his wanting which gives him precedence among men as a worldly lover, teacher or king. Much experience in wanting is necessary before the man learns that outer wanting—money, fame or human love, are not worth the effort. His wanting becomes too strong at last for ephemeral things to satisfy. Wanting then, in fact, becomes his enemy and the enemy of others. He is rendered sleepless and terrified by it—until its force gradually turns within to solve the mysteries of his own being. He begins to know himself as a nebulous creation, whose cells or stars shriek for order. Gradually through devotion his parts disclose their first vague meanings—mind, soul, form. Then assumes within him the passionate need for a calm centre to work from, not mind, not subconscious, but the basic Self. . . .

The Heavenly Man—"Adam Kadmon"

(Kadmon is a Hebrew word meaning Primæval or Primordial Man, or a Man from the East. The word Kadmon is from the Hebrew word spelt Qdmun.)

BY BESSIE LEO.

ASTROLOGERS—those, at any rate, who study the religious and philosophical aspect of this heavenly science as it deals with human nature—never, for one moment, separate Man

from the universal whole, or look at him in a single aspect apart from the Heavenly Man, the universe, symbolised by Adam Kadmon.

For astrologers know in a very real sense of an indissoluble union between

Man and the universe, and understand the full application of the statement that Man was made in God's image, and how very truly it has been said: "In Him we live and move and have our being." Therefore the astrologer's creed might be summed up in the words: "Become like Adam Kadmon, become the God that thou art!"

When one meditates in the silence of the heart over Adam Kadmon, a marvellous picture flashes forth—a gigantic figure suspended in space, luminous beyond all description; and in that glorious body the humanities of this globe and others compose the cells of His great and wondrous form. The seven Planetary Logoi might be thought of as the chakrams in Adam Kadmon; the first Logos as the head, the second Logos as the heart, and the third as the body of the Grand Man of the Heavens:—The first Logos as representing the Will aspect; the second, or the heart of the Divine Man—that Love which is life, sustaining the whole of humanity; and the third Logos as the Holy Ghost or Activity—motion everywhere. Around the head we might image the great Man, and all the great ruling prototypes belonging to the head of the Grand Man of the Heavens; the Avatars and Bhodisattvas functioning in the heart of the Grand Man of the Heaven; while the arms outstretched in space might be considered as the Activity aspect.

Now, the little Man is made in the image of the Heavenly Man, but veiled seven times in matter of the seven different planes, and hence his expression can only be of a very limited nature. The light of the Heavenly Man may be compared to the thought of the earthly one; thus Aries, the first zodiacal sign, rules the head and brain, which is the organ of the mind, and the highest expression of man is Manas the thinker. The sign Taurus rules the throat and speech, and in the Heavenly Man is the great Vach, the creative sound. In the little man speech can be very potent, for man can become the sounding board of God, and use this Vach for sound or speech; speech that is true, harmonious and

powerful. The potency of speech is the little man's Vach, becoming as the man unfolds in matter the prototype of the Heavenly Man, ultimately using sounds in magical mantrams and words of power, sounds that CREATE.

The next zodiacal sign, Gemini, rules the lungs and the breath, the inbreathing, synonymous with the Great Breath in Adam Kadmon, and I may remind you that in all yoga practices the breath plays a very important part when brought under the control of the will. The breathing of the Solar Breath by will has a good deal to do with the man's power to leave the body when he chooses.

The next sign, Cancer, rules the stomach and breasts. In the former the great churning of food goes on. In the great cosmic processes of Adam Kadmon the churning process is seen where worlds, continents and nations are broken up; it may remind you of the great churning processes between Suras and Asuras, as it is symbolical of two powers; the breasts are symbolical of sustenance, nutrition—in other words, the milk of human kindness.

The next sign, Leo, is a very potent one, as it rules the most important factor in the body, the heart, and is the symbol of power and love, and the faith born of love. The most potent forces of the body reside in this sign, and the life-forces through it are very strong and powerful.

Virgo, the next sign, is also a very important one, for it is connected with the astral or instinctual consciousness. It is sometimes called the brain of the stomach; at any rate, it rules the sympathetic and involuntary system. It is a great magnetic centre. The late Subba Row declared it contained six potent forces, which he called Shaktis. We know of two—assimilation and circulation. It is just possible in the Heavenly Man Virgo may be synonymous with the lines of force, or Buddhist web radiating through His system and circulating His forces.

The sign Scorpio is a most powerful centre in which three forces play a great part—generation, regeneration, disintegra-

tion. Looked at from one aspect, this sign may be considered as symbolical of the disintegrating forces of the Heavenly Man, or the eighth sphere, into which the waste products are directed. The lesson for the little man to learn in Scorpio is to conserve his generative forces and turn them upwards to creation or regeneration.

Sagittarius, the archer; sometimes considered as the Centaur, or Pegasus, the winged horse of mythical fame. In this sign of the zodiac you have Man represented as half human and half divine, the archer shooting at a mark, aiming at a bull's-eye, trying to hit the centre. The arrows may be described as aspiration, devotion. In the centre of the bull's-eye is the mark, or the first initiation which he tries to find. The sign Sagittarius being the sign of the ninth house, the house of the guru or teacher is very significant.

Capricorn, sometimes represented as a goat, sometimes as a sea-dolphin, denotes the steady upward climb of the man, straight up the mountain, striving with *goat-like* persistency to reach the summit. Capricorn also rules the knees, symbolical of that humility which kneels at the feet of that which is greater than itself. Capricorn is part of the serving triplicity, its key-note being service to mankind.

The next sign of the zodiac, Aquarius, is usually represented as a man holding a pitcher of water in his hand, pouring out the water of life—that living water from which, when a man drinketh, he knoweth thirst no more. It is the sign of the Master. It is sometimes figured as two wavy lines, symbolising the human will and the divine will in accord—"I and my Father are one." It is the sign in which the planet Uranus finds its greatest scope as an instrument through which the will can act.

The last sign, Pisces, is, indeed, a paradox, having probably more to do with the Deva, or God evolution, than with ourselves. It is not a good sign for

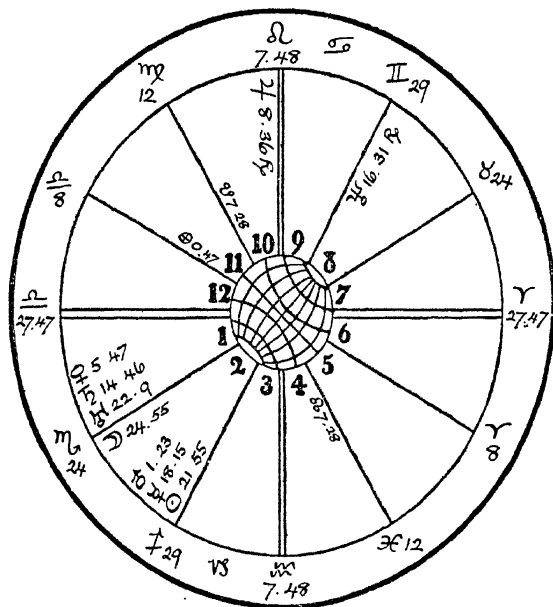
manifestation, and may possibly, in the Cosmic processes, have to do with the rolling up of the world like a screen, the drawing of the Selves into the Self. Some astrologers give this sign to the mystical planet Neptune.

It seems to me that astrologers, as students of the wisdom of the stars, must realise most forcibly unity in diversity, and diversity in unity; for each man or woman is a circle or zodiac in him or herself, obeying the divine impetus and the divine will. Supposing for a moment that the cells in the heart wish to do the work of the cells in the brain, or the cells of the lungs wish to perform the work of the liver or spleen, the body would fall to pieces, because disharmony would arise in the members, but where all the cells work together in harmony, each doing its part, a perfect vehicle is the result. Now, if we could only realise it, we are all polarised in the body of Adam Kadmon in different ways. Those polarised to the head of the Grand Man of the heavens cannot possibly perform the same functions in life as those polarised to the heart or the feet; and we can see, therefore, as a little epitome of a universe in ourselves, that we belong to different orders and types of humanity. But we can also see that *all are needed*, and that unity cannot be without diversity, nor diversity without unity. And in trying to understand, in some dim way down here, something about the cosmic processes of the Heavenly Man, let us never forget that we are all His agents in the physical world, to manifest HIM, each in a different fashion. Thus one man may be the pen of God, another man may be His speech; another man be a powerful force used in this lower world for ruling or teaching. Whatever our powers may be, let us always remember that it is Adam Kadmon that works through us, and let us each seek to become like unto our Father in Heaven, and seek to do His will on earth.

The Horoscope of the Duke of York

(By kind permission of the Editor of "Modern Astrology")

H.R.H. THE DUKE OF YORK was born at Sandringham on December 14th, 1895, the official time being given as 3.5 a.m. This time is here rectified to 3h. 8m. 41s. a.m. by the primary direction M.C. ♀ zod. dir. = 27° 22', and the rising degree has been calculated by the trigonometrical method.



It is a curious fact that no horoscope of the Duke of York hitherto published has been calculated correctly.

The map is a striking one, for seven planets are rising, four of them being in Scorpio, and Jupiter is culminating in the sign of royalty. Power is one of the keynotes here, and it should not be a matter for surprise if events conspire to bring the Duke of York to the throne in middle life, especially when it is remembered that strange third-house events are foreshadowed by Saturn conjunction Uranus and Mercury opposition Neptune.

The seventh house, that of marriage, is ruled jointly by the planets Mars and Venus, to the former of which the Moon is applying. Mars is in a favourable sign and is trined by Jupiter, lord of the fifth house, that of love affairs, indicating that marriage will be one of affection and not simply convenience.

The progressed horoscope as at 27th April, 1923, is as follows :

	Decls.	♂	♀
♂	23S 13	♂	♂
♂	23S 44	♂	♂
♂	23S 50	♂	♂
♂	10S 58	♂	♂
♂	20S 27	♂	♂
♂	18N 40	♂	♂
♂	14S 11	♂	♂
♂	18S 2	♂	♂
♂	21N 18	♂	♂

♂	♂	♂	♂
♂	♂	♂	♂
♂	♂	♂	♂
♂	♂	♂	♂
♂	♂	♂	♂
♂	♂	♂	♂
♂	♂	♂	♂
♂	♂	♂	♂
♂	♂	♂	♂
♂	♂	♂	♂

x	xi	xii
♂ 6.2	♂ 7	♂ 29
i	ii	iii
♂ 16.40	♂ 16	♂ 25
♂	♂	♂
♂ 19.48	♂ 26.18	♂ 2.26
Decls. 22S0	24S17	21S34
♂	♂	♂
♂ 7.0	♂ 20.54	♂ 6.1R
Decls. 19S7	23S26	19N25
♂	♂	♂
♂ 17.16	♂ 23.29	♂ 15.48R
Decls. 14S50	18S22	21N14

Practically no exact directions are formed but several are very close, including ♀ p ♂ r, ♀ p ♂ r, ♂ p ♂ r, ♂ p ♂ r, ♂ p ♂ r, and ♀ p ♂ r. All these are significant of marriage.

Approximate primary directions to angles include M.C. ♀ zod. dir. and Asc. ♀ zod. con., while the direct progressed ascendant in ♀ 16.40 is stimulated at the time of marriage by the transit conjunction of Jupiter, the square of Neptune, the trine of Uranus, and the semi-sextile of Saturn. For those interested in sensitive points it might also be noted that the Sun has now progressed to the exact square of the radical Part of Marriage in ♀ 19.47, while on the day of the wedding Venus transits the progressed Part of Love in ♀ 29.41.

V. E. R.

The Days of "Quickenings"

By FREDK. BLIGH BOND

THE Watchers, the Masters, the Elder Brethren of the Race are now bent on the great task of stimulating the intuitive souls of those whom the stress of world-conflict has rendered plastic to their silent influence. Not in physical presence do they come, but in hours of meditation, and of the body's rest, they are with us conveying in mind-whispers high ideals, broader visions, clearer perceptions of the path that lies before us, as builders with them of the Era that is to be. So Humanity is taught of angels and it is for us to listen and to render intelligent and willing service to their gracious monitions, to grasp and to weave into the substance of our human thought and action all that they would seek to impart to us of the constructive enterprise and high adventure of the new time of unlimited spiritual opportunity that is coming. Great are the privileges, and great the responsibilities of a Race that has learned to commune with its Greater Self, and for the individual members of that race who in their several modes have opened the door of intercourse with that Higher Part of themselves which is truly Themselves and yet so transcendently greater than the earth-personality even in its rarest flower. Few of us indeed there are who have brought into incarnation, by the pure striving of their will and imagination, more than a little fragment of that transcendent Self: and none in its fulness save the One who well-nigh two thousand years ago was said to have entertained in His full majesty, the royal Master of his House, so that there was in Him the "fulness of the Godhead bodily."

No means that may be useful for the work are disdained by our Elder Brothers: hence all the inspirational gifts, whether consciously or unconsciously exercised, are

at their disposal and are liable to be employed by them. So it is that many are finding their hands are used for the writing of scripts of whose purport their thinking brains know nothing at the moment: whilst others are prompted mentally, word by word, and not until the whole message is completed can they know the meaning of what is written. In the old days, now past and gone we hope for ever, the dread agencies of War, Pestilence, and Famine were the levers by which the mass of humanity, sunk in spiritual inertia, were spurred into periodic activity, only, as it seemed, to fall back again into their secular sloth and decadence of effort, until the cry arose from the philosophic thinkers "Must Civilization ever fail after a brief flowering?" Must the seeds of intellectual and moral culture dispersed and buried underneath the silt of barbaric conquest fail to germinate at long last into a more universal and permanent growth, which shall be strong enough to endure never more to be utterly effaced? Or will those seeds, so long and patiently resting in the dark bosom of the racial soul, at last find strength to push upwards to the light, and pierce the crust of sterile soil, not in the cradle of one single dominant civilization, nor in one type of culture only, but ubiquitous over all the earth, and of representative types linking the ideals of the races, and harmonizing in one vital growth all that was good and worthy to survive in the successive developments heretofore attained but for while lost to sight and, maybe, forgotten in the conscious mind of the race? Let us hearken to what the Elders say in one of their messages to us received through the same hand as the Glastonbury memories. They had been telling us that the Soul of a race long vanished persists ever in the soil of its inheritance and that it can and will

thus influence succeeding races inhabiting the same terrain. And this racial influence coming from out the distant past will bear with it the memories of cultures and achievements long gone by. Thus are the latent seeds of all attainment not lost, but awaiting their time for a new quickening and a more perfect incarnation of their special powers and qualities. It is, they tell us, through the steady growth of spiritualized intelligence among the masses of men, rather than in small and self-contained groups, that this recall of the great experiences of the past will take place. Among the workers of humanity, so long subjected to the will of governors, freedom—with education—will secure the foundation for the new step forward. "The intellectual portion," say our instructors, "of this social order . . . is conscious now in a growing degree; and its awareness is heightened by a spiritual contact: for in the present strife and confusion, accentuated by actual upheaval, the Spirit links its forces to the Soul of the People, compelling a recognition of its power to the Intellect; and will use its utmost endeavour to increase this. The Intellect of the workers, which had grown indolent and passive, will once more assert itself: and increasing in awareness and in power to appreciate its relationship with the Higher Principles, will be able to draw from the suffering and the martyrdom endured by the body (politic) a splendid increase of power; until at last the Day will come for the triumph of those spiritual principles which will rule the Perfect Community. And Spirit, rising Phoenix-like from the ruins of a crumbled civilization will assimilate to itself ALL THOSE SPIRITUAL AND UNDYING PRODUCTS which the ages of spiritual development have engendered from the vibrations of the world of Matter."

Nothing—then, after all, is lost for all time: all may be recalled by the power of Spirit. The Comforter, the Desire of Nations, in His coming, will teach us all things and bring all things to our remembrance. And the inspired thought of vanished races will speak to us through our vivified intuitions, bringing with it the

sense of personal contact of soul and veritable communion with the thinkers and actors in the great human drama of the past.

It is, they repeat, through the enlightened Intellect, through the power of Mind animated with true spiritual motive, that the great change is coming and will come. "As in that Eastern city wherein if but ten just men were to be found, the Spirit would have destroyed it not, so also in a world whence the transient and material glories of a wondrous civilization may have faded in corruption, there may yet be found a strong and consolidated spiritual nucleus around which will develop a yet fairer empire of the Spirit. And it is in the region of Intelligence that this empire, the MIDDLE KINGDOM of the Spirit, will become established in the mind of those intelligent classes, in which category we include the majority of working people,—aforetime dull, ignorant and heedless; but whom the stress and hurry of the battlefields have roused from their long inertia into thought and action. Thus, and therefore, and always in and through the martyrdom of Matter, the consciousness of the Spirit can and will manifest itself. And then, suddenly, and as it were, in the twinkling of an eye, the Kingdom is in your midst."

"Creeds and dogmas tarnish, and vanish one by one into the limbo of the forgetful past: the symbols fail: the great Screen passes away and THAT which stands behind creed and symbol and dogma blazes forth, dazzling and bringing comfort to the heart of Man;—the Knowledge hitherto but dimly apprehended, of the Kingdom of Heaven: the spiritual Presence of the great King: the only joy and peace that are enduring. And with the Knowledge of the Spirit comes a vision of the Motive and the Principle of the mystery of Existence, and it will be seen that this Mystery lies not without, in the wondrous manifestation of Earth and Sea, and the great solitudes of Space, . . . but in the unseen recesses of the Soul of Man, where, in the minutest spaces, too minute for material measurement, reigns the great Gnosis, the Omnipresent Cause, and the

great Answer to vain imaginings. Thus to ye who can feel and perceive the truth that out of the ruin and destruction of a material civilization the Soul may ascend to the peaceful realms of the Kingdom of Intellect: again from the kingdom of the martyred and crucified Intellect shall ye see another Kingdom emerge, whose consciousness shall be made manifest in the world of Matter: the consciousness of the God Within you, which is the consciousness of the Incarnation, the Second

Coming, the Desire of Nations. Fear not the material fear,—the loss of life, of goods, and power! That Kingdom, to whose borders all Intellect and all true Intuition journey as pilgrims through the desert, already looms in sight, comes clearly into view, and is even now in your midst."

Such an utterance is typical of that which we have been privileged at times to receive, and it may be that the teaching will be found to accord in a not uncertain manner with that received by others.

Man and his Soul

By HENRY J. BAYLIS

THE phenomena of psychic visions and experiences which continually come to our knowledge seem in themselves all sufficient, even to the most sceptical, to demonstrate the fact that this earthly life is but a phase in our existence.

At death, the soul, freed from its vehicle—the body—flees, and finds refuge in one of the heavenly planes to which it has already prepared and suited itself to enter, by its particular life's actions on earth.

I am acquainted with a lady whose mother-in-law, a good, kindly, loving soul, "passed over" to one of the higher planes some years ago. During her life on this planet she was devotedly attached to children, and all those who knew her sought her congenial, helpful and comforting companionship. A while ago she appeared to this lady in spirit form and gave her a helpful and endearing message. She was smiling and looking serenely happy, a group of dear children—flowers of past humanity, were fondly hugging her. She was furthering, perfecting and perpetuating her motherly work begun on earth. Little ones loved her while here and consequently spiritual children flocked to her on the "other side." They had met her at the "Gates of Eternity" and

welcomed her in; and God said "The little ones are well in thy care and keeping."

The psychic laws, like the natural, brook no interference; they are unalterable, being emanations from the Divine Creator. It is therefore clear that while on earth we can, if we choose to do so, select our planes to migrate to at death's call. But there are conditions—our records! If we choose an agreeable plane blessed by God "we must pay in good work the rent of the life given us" by emulating the spirit of unselfishness, revering truth, standing for the right, the oppressed and suffering, by using our best endeavours to help to make this world a more healthy, happier and humaner place than we found it, and so hasten onward His Kingdom on Earth.

On the other hand, if we (unless in ignorance) cause harm in any way whatever to our own kind or the animal kind by thoughts, words, or deeds we simultaneously injure God in like manner.

Some at the end of life's journey would willingly give their worldly possessions to re-live even a part of their lives again, in order to sow deeds really worthy of their stay here and as stewards of Him. Even then, much sorrow can be mitigated by contrition, obtaining forgiveness and

making adequate reparation—for these principles are contingent one with the other. There is an Eternal Law of Justice—compensation, equalizing and levelling, to be conformed to.

We are told that immediately prior to “passing over” our past presents itself

in sequence of events in panoramic lightning rapidity, the soul then dismembers itself from the cumbersome material body and flees hence from whence it came, fulfilling the prophecy: “As a man liveth so he dieth, and taketh his records with him.”

An Astral Murder

What the Old Station Master Told Me

From “The Perfume of Egypt”

By C. W. LEADBEATER

CURIOUS things, sir? Indeed, you're right there; I've heard and seen many of them in my time. There's not a man who has been in railway work for forty years, as I have, but could tell you tales—aye, and every word of them true, too—which beat anything you ever read in print. But railway men mostly work hard and say little, and so the world rarely hears them. Ghost stories? Yes, we know something about *them* too, but I don't greatly care to talk about them, for folks who think they know everything are apt to laugh, and that annoys me. Do I believe in them? Well, sir, since you ask me a plain question I'll give you a plain answer—I do; and that you may not think me a foolish fellow, if you have a few minutes to spare I'll tell you a story that will show why I do.

You remember that dreadful accident some years ago at Keysborough, two stations down the line? Ah, I forgot, it was before you came into this neighbourhood; but still you must have read of it in the newspapers; a sad affair it was, to be sure. It is of the day on which that happened that I have to speak. The third of July it was, I remember, and as lovely a morning as ever I saw in my life; little I thought as I stood at this door and enjoyed it, what a black day it would turn out for so many.

Well, you must know, sir, that shortly before that time there was on this part of the line an express driver named Tom Price, who drove the *Fire Queen*—one of the finest engines our company owned. You know a driver makes his way up gradually as he learns his work. First he drives a shunting engine, then a goods train, then a slow passenger train, then a fast train; and last of all, if he proves himself a thoroughly good man for the work, they put him in charge of one of the express engines. Very proud some of the men are of their engines too; they seem to look upon them almost like living creatures; and in his own way I believe Tom Price was deeply attached to his *Fire Queen*, and would have felt any harm that occurred to her as though it had happened to himself.

A tall, dark, heavy fellow was Tom, stern and moody-looking; unsociable, a man of few words, and one who made no friends, though no one had any complaint against him; but a steady and careful man, always reliable where his work was concerned. It was said that up in the yard that, though not easily roused, his temper was terrible when once excited, and that he never forgave those who offended him. There was a story told of his lying in wait for three days for a man who had seriously annoyed him in some way, and being with difficulty prevented

from killing him by those who stood round ; but I can't say how much of it was true.

It was little enough I knew of him, yet perhaps I was as much his friend as anybody, for each day I used to say a few cheery words to him as he stopped here, till presently he got to give me a smile and a word or two in return ; and when I heard he was courting black-eyed Hetty Hawkins, whose father kept the level crossing a few miles down the line, just this side of Keysborough, I ventured to joke him about it, which I don't think anyone else dared to do. Presently he was promoted to the express engine, and then I saw less of him than ever—or rather spoke less to him, for I was generally on the platform each morning to give him a wave of the hand as he ran the first quick train down ; and sometimes I saw him again for a moment as he returned at night.

He had not been many months at his new work when there began to be some talk of pretty Hetty Hawkins having another suitor—a young carpenter named Joe Brown. I heard it first from one of the goods guards one morning, while his train was waiting on the siding for Tom's express to go by ; and from the black look on Tom's face as he went through, we both thought that he had perhaps heard it too. This Joe Brown was generally held to be a worthless sort of young fellow ; but then he was young and good-looking, and naturally his work gave him many more opportunities of hanging about after a girl than an engine-driver's did, so I felt it was rather hard on my poor friend Tom ; for though it may be all very well to sing " Absence makes the heart grow fonder," as far as my experience goes I've found a deal more truth in the old proverb " Out of sight, out of mind."

One trick of Joe's I must mention specially, since my story partly turns upon it. Hetty had been what is called strictly brought up—always kept steadily to school and church as a child ; and even now she went regularly to a bible class that the Rector of Keysborough held every Sunday morning for the young people of

the parish—he taking the lads, and his wife the girls. Well, what does graceless Joe do—he who was not seen in a place of worship once in three months—but suddenly become extremely religious and join the Rector's bible class ! Of course his motives may have been perfectly pure, but gossips did sometimes whisper that the pleasure of walking through the dewy fields to the Rectory and back with pretty Hetty Hawkins might perhaps have something to do with his sudden conversion.

Meanwhile I wondered what Tom Price thought of all this ; but I had no chance to speak to him until one morning, owing to some delay in shunting, it happened that the signals were against him, and he had to draw up for a few moments at the platform.

" Tom," said I, " is this true that I hear about Joe Brown courting your Hetty ? "

" Aye," he replied with an oath and a frown, " it's true enough, I'm afraid ; but if ever I catch the fellow near her he had better take care of himself, I can tell him."

The signal dropped, and the train started without another word being said ; but remembering the look on his face, I felt that if they chanced to meet, Joe's danger might be a very real one ; and when in a few hours came the dreadful news of Tom's sudden death, almost my first thought was whether he had passed away with his heart still filled with that black jealousy. I got the particulars of the sad event from his fireman that same evening, and found that it was even worse than I thought. It seems that after leaving here the line was clear for them straight through to Keysborough, and by the time they reached Hawkins' crossing they had got up a good speed, and were bowling along merrily ; when, as fate would have it, who should they see but that ne'er-do-weel Joe Brown, with his bag of tools on his back, leaning on the gate and talking to Hetty as she gathered flowers in the cottage garden !

The stoker told me that Tom's face was frightful to see ; the veins on his forehead swelled as though they would burst, and for the moment he seemed too much

choked with rage to speak a word. But he soon found his voice, and broke out into a storm of oaths and curses ; and, reckless of all danger, he leaned far out over the side of the engine to look back and shake his fist towards them, though the rise of the bank had already hidden them from sight.

You have guessed how it happened, sir ; whilst he in his mad fury was blind to everything, the train dashed under the little wooden foot-bridge, his head struck one of the piers, and he was hurled to the ground. The horrified stoker stopped the train, and went back with one of the guards to pick him up, but they saw at once that the case was a hopeless one, for he was bathed in blood from a terrible cut in the face ; indeed the right side of the head, they told me, was regularly beaten in by the force of the blow. They drew up at Keysborough, and the village doctor was fetched, but he pronounced at once that life was extinct.

"No man could have lived for a moment," he said, "after receiving such a stroke as that must have been."

You can imagine how I felt when I heard all this ; I don't profess to be better than my neighbours, but it did shock me to think of a man dying in that way with rage in his heart and curses on his lips. Mercifully, Hetty Hawkins never heard the whole truth ; she had looked up in time to see a black scowl on Tom's face, and she knew that his death must have happened but a few moments afterwards, but she never had the horror of knowing that she, however innocently, was the cause of it. Of course she was grieved to hear of his terrible end, but she had never really returned his love, and I suppose it made no serious impression on her.

It was the topic of conversation among the railway men for a few days ; but presently something else took its place, Jack Wilkinson was put in charge of the *Fire Queen*, and Tom Price was almost forgotten. It was whispered at Keysborough that his ghost had been seen once or twice on dark nights, but nobody would admit that he believed the rumour.

It was about the end of May, I think, that this happened ; and now I must take

my story on to the day of the great accident—the memorable third of July. But before I relate my own experience on that dreadful occasion, I must give you what I myself did not get until the afternoon—an account of what happened in the yard up at the terminus that morning. When Jack Wilkinson came on duty, as he generally did, about an hour before his train was timed to start, his engine, the *Fire Queen*, was not in her usual shed. (Railway men always call their engines "she," you know, sir, just as sailors do their ships). He looked all over the yard for her, but she was not to be found anywhere, so he went in search of the turner to make enquiries. He, too, was not in his usual box, but presently Jack saw him among a little crowd of others who were gathered round a man lying on the ground, apparently in a swoon. On reaching the group he found that it was one of the pit-sweepers, a man whom he had known for some time. The sufferer was soon able to speak, but seemed greatly terrified, and when asked what had been the matter, could only say in a trembling voice :

"Tom Price ! Tom Price !"

"What's that he says ?" cried the turner, greatly excited, "has he seen him too ?"

Then, in answer to eager enquiries : "Yes, mates, I swear to you that not half an hour since, when I took the *Fire Queen* into the shed, there I saw Tom Price standing by where I stopped the engine, as plain as ever I saw him in my life ; and a frightful object he looked—all covered with blood, and with a great red gash down the right side of his face—so frightful that I jumped right off the other side of the engine, and I have not felt like myself since."

"Yes, yes !" said the shivering pit-sweeper, "that was just how he looked when I saw him ; only he came right up to me, so I struck at him with a bar I had in my hand, and it went clean through him as though there was nothing there ; and then I went off in a faint, and I don't know what became of him."

No one knew what to make of this

story ; it was difficult to put it all down to imagination when there were two separate witnesses, and the general opinion was that some trick had been played, though no one could guess how or by whom. When everybody had had their say in the matter, Jack called out :

"Meantime, Mr. Turner, where have you put my engine?"

"You'll find her in the shed, my boy, just where I left her when I saw Tom Price," replied the turner.

"But she's *not* there," said Jack, "and I can't find her anywhere in the yard."

"Perhaps Tom has taken her," said one of the doubters with a laugh.

"Oh, nonsense," replied the turner, "she *must* be there ; no one would move her without asking me first."

Off he went to look, and the others after him ; but when they got to the shed, sure enough the engine was not there, nor could they find her anywhere, though they searched the whole yard.

"Well ; this is queer," said the turner, "she must have run away ; let's go and ask the signalman whether he has seen her."

No, he knew nothing of her, he said ; certainly someone had taken an engine down the line rather more than half an hour ago, and he had not noticed her come back ; but he supposed they were getting up her steam, and thought nothing of it.

"She's gone, and no mistake about it," said the turner, "fetch the superintendent and tell him."

The superintendent was fetched, and at once decided to telegraph to the junction and enquire whether anything had been seen of the missing engine. Back came the answer :

"Yes ; single engine passed down the main line at tremendous speed."

"Then she *has* run away, and there is no one on her," said the superintendent ; and the men all looked at one another, fearing a terrible accident.

You understand, sir, I knew nothing of all this that I have told you until afterwards ; but the morning was so beautiful that I was out and about early to enjoy

it, and I was just doing a little in my bit of garden here, when I thought I heard the sound of something coming down the line. I knew there was nothing due for an hour and more, so you may imagine I was surprised, and I thought at first I must be wrong, especially as it did not seem heavy enough for a train.

I stepped out on the platform, and my doubts were soon set at rest, for in a few moments a single engine came into sight round the curve. She was coming along at a very high speed, but as you see this is a steepish incline (a bank, railway men call it) leading up to the station, and that checked her a good deal, so that she swept through not much faster than ordinary. As she approached I recognised her as the *Fire Queen*, but I saw there was only one man on her, and as sure as there is a heaven above us *that man was Tom Price*.

I saw him, sir, I solemnly assure you, as plainly as I see you now, and had no more possibility of making a mistake as to his identity than I have now as to yours. As he passed he turned to look at me, and such a face as I saw then I had never seen before, and I pray God I may never see again. The black scowl of hatred and jealousy was there, and stronger than ever ; but with it there was something quite new and much more dreadful—a horrible look of intense, gloating, fiendish triumph that no words can describe. And yet all this terrible, devilish expression was in half the face only, for as he turned in passing I saw that the right side of his head was streaming with blood, and beaten out of all shape and form !

What I felt at the sight of this awful apparition, seen thus in broad daylight on that lovely summer morning, I can never tell you or anyone. How long I stood like one paralysed, staring after it, I do not know ; but at last I was roused by the ringing of my telegraph bell. Mechanically I went to the instrument and answered the call from the terminus. The message was to tell me that an engine had run away with no one on her, and that I was to try to throw her off the line to prevent accidents. Then for the first time I saw

it all, and it seemed like a great light flashing in upon me and blinding me.

I knew now what that fierce look of joy meant, and my hands shook so I could scarcely send the sad message to tell them that their warning had come too late. I begged them to warn Keysborough, but I felt as I did so that it was useless. I knew that even at that very moment an early market train would be just about leaving Keysborough station; I remembered that the Rector of Keysborough had arranged to take his bible class out for a picnic among the ruins of Carston, and that, to make the day as long as possible, they were to start by that train; and I knew therefore that pretty Hetty Hawkins and careless Joe Brown, all unconscious of their danger, were in the very track along which that pitiless spectre was hurling fifty tons of iron at seventy miles an hour.

If you read the newspapers at the time you'll know what the result was as well as I do. You don't remember it? Well, it will take but few words to tell you, though it is a dreadful tale. There was the train, crowded as usual with farmers and their wives on their way to the market, and there were two extra carriages put on behind on purpose for the Rector's party. Everybody was in the highest spirits at the prospect of a glorious day, and the guard was just making ready to start the train, when suddenly, without a minute's warning, the whole bright and busy scene was changed into one of suffering and death.

The heavy engine, coming at that tremendous speed, simply wrecked the train; nearly every carriage was thrown off the metals, and the last three, together with the brake-van, were absolutely reduced to splinters; shattered planks, panels, wheels, axles, door-frames, seats, roofs, were driven about like the chaff from a threshing-floor, and they tell me that the pile of broken wood and twisted iron and mangled corpses was full twenty feet in height.

Many were killed on the spot, and many more—some terribly wounded, some almost unhurt, were imprisoned under

that dreadful pile. I suppose only one thing more was wanting to make the horror complete, and in a few moments that thing came, for some of the red hot ashes had been thrown out of the furnace of the engine in the collision, and the heap of ruins caught fire!

An awful sight it must have been; thank heaven I did not see it, though I have dreamt of it often. Station-master, porters, neighbours, all worked like heroes trying to get the victims out; but the wood was dry and the fire spread rapidly, and I fear many a poor creature must have died the worst of all deaths. The shrieks and cries were piteous to hear, until the good old Rector, who was lying entangled in a heap of woodwork, with an arm and shoulder badly broken, called out in his cheery, commanding voice:

"Hush, boys and girls! Let us bear our pain nobly; all who can, join with me."

And he began to sing a well-known children's hymn. I suppose his noble courage and the instinct of obedience to the voice they were used to follow strengthened them, for one and another joined in, till from that burning pile there rose a ringing chorus:

O, we shall happy be,
When from pain and sorrow free,
Lord, we shall dwell with Thee,
Blest, blest for aye.

The band of workers increased every moment, and presently the fire was got under and the heap of wreckage torn down, and all were saved who were not already past saving. Many, as I have said, were killed, and many more were crippled, and a pretty penny the company had to pay for compensation; but I think no amount of money could make up to a young man or a young woman for the loss of health and strength just as they were starting in life. The brave old Rector was badly burnt, besides his broken arm; but he slowly recovered, and was able to get about a little in a few weeks' time. Hetty Hawkins by a sort of miracle was almost unhurt, escaping with a scorched hand and arm and a few slight cuts; but Joe Brown must have

been killed on the spot, for his body was found at the very bottom of all, crushed by the weight of half the train : so Tom Price had his revenge.

The Board of Directors held a great enquiry into the cause of the accident, and of course they would not believe the story that Tom had been seen. They could make nothing out of it, except that the engine had certainly run away, and that no one connected with the line or sheds could have been on her ; so they decided that one of the cleaning-boys must have been playing with her (as they sometimes will do, if they have a chance) before she made steam, and must have left the regulator open. Two boys were discharged on suspicion, but they declared they were innocent, and I believe quite truly ; for I saw Tom Price on that engine, I saw the look on his face ; and the decision of a hundred boards could never persuade me out of that.

Besides, the turner and the pit-sweeper saw him ; were *they* both deceived too ? People have suggested that there was someone else on the engine, and that our imagination made us take it for Tom ; but this I deny. I knew him as well as I do you ; I saw him as close and as clearly as I see you ; what is the use of telling

me I took someone else for him ? Besides, if the engine was driven by a human being where was his body ? It must have been found among the victims after the accident, whereas the most careful search revealed no sign of any such person. No, sir ; as sure as we stand here now, Tom Price came back from the grave to take his revenge, and an awful revenge he had ; I would not have the blood on my soul that he has, for all the gold in the world.

That is my story, sir ; I hope it has not wearied you ; you understand now why I told you that I believe in ghosts.

The above narrative will, I think, be of interest to the student of psychology. It tells its own story, and requires but little comment. A wicked man dies suddenly with an intense ungratified desire for vengeance : that vengeance he proceeds to take at the earliest opportunity, employing a method which would naturally have been suggested by his previous life. Quite possibly the members of the commission were right in their opinion that the regulator was left open by a boy, since it may have been easier for the dead man to influence the boy to do it than to apply force directly to the handle.

The Inner Life

How Shall we Know Him ?

By CHESTER COBB

AS the time draws nearer when it may be expected that the Christ will be incarnate among us again, it seems appropriate that we should seriously ask ourselves whether we are so sure that we shall recognise Him. It might appear at first thought rather bold to suggest that any member of the Order of the Star in the East might not at once know Him when He comes, yet there may spring up genuine doubts in many now faithful

hearts ; many minds now harmonious may be thrown into great perplexity when this great Being speaks and acts. We may be sore distressed by many of the things that He says, astounded at many of the things that He does. How shall we know Him ?

Many of us think we shall know Him by what He will teach. But it is not unlikely that He will have things of tremendous importance to say that we have not realised before. He may not necessarily assert all that is written under

the name of Theosophical teaching ; some of what we have come to regard as our most precious truths He may not affirm. What would be our attitude towards One who gave us to understand that He was indeed the Christ, but Who told us that reincarnation as we are taught it is not a fact, that those whom we rightly revere, but who, in comparison with His own stature, are tiny babes, have been mistaken in their belief of it ; and what if the truth as He asserts it sounds in our biased, puny understanding to be astounding—impossible ? Many of us would feel, this is not the Christ for Whom we have been preparing.

We do not know what He will teach, what mighty truths He will declare, and we must be careful that when He comes we shall know Him—not because He says things that we ourselves have come to believe, but because the divinity in our own nature tells us in no quavering voice that here indeed is manifested divinity. We must be prepared for speech and action that may at the moment seem extraordinary, for humanity's need in the eyes of Christ may not be the need of humanity as we see it from our point of view. Experience of the past has been that rarely do great men arouse full understanding among their contemporaries with what they say and do. It is easy to look back on history as an impartial observer and wonder at the stupidity of people who failed to appreciate the giant, but it is tremendously difficult for the person of ordinary vision to appraise the worth of great souls who live among them and whose actions are intelligible only in the light of the future. In the turmoil of conflicting opinions, of wild reports in newspapers, of scurrilous accusations, of doubt in the minds of those we may have expected to be without doubt, with all the Bedlam of angry voices that will arise when men's selfishness is provoked, how shall we know that this arouser of hatred and bitterness in so many hearts is indeed the great and mighty Christ ?

It may well be that no new dogma of belief will be asserted. It may be that only the divine nature of man and the

goodness of God will be stressed, and men will be taught to seek for the truth beyond that by their own powers. Men now believe either that there is no God, or that while God *is*, He is remote, and the conditions of His being may not be studied. The new teaching may well be that God *is*, that He is good, and that men by fitting themselves morally and spiritually may know Him. The imposing on men's minds of facts of their being would not stimulate individual development and study. That is what has happened in the Theosophical Society. Members have accepted what the leaders of the society have taught, and this has lulled them into the false security of thinking that by reading these leaders' books they know all that is to be known, and desire for personal study is stifled. It is fatal to growth to believe that nothing more is to be known and that all that is has been investigated and accurately charted.

For what manner of man are we looking ? The very word "Christ" brings to our minds the picture of a figure clad in white flowing raiment, of an agonised face with beard and moustache. What shall we think of a young man, clean-shaven, smiling, radiant, wearing conventional modern European clothes ? Shall we be able to believe that this is really the embodiment of the mighty Christ ? What should we say of a young man, for instance, who spoke to us with a slight American accent, who pronounced "new" "noo," "can't" with a short "a," who said "back of" instead of "at the back of" ? Should we feel disappointed ? Should we entertain gnawing doubts ? And would Americans feel a little uncertain of a young man who spoke with what is to them a distinctly English pronunciation ? Or supposing it were in the form of a woman that the Christ appeared ?

We are apt to think of the incarnated Christ as looking sad, weak, weary, pitiful. And yet how improbable that a Being, conscious at all times in His physical body, in realms of ecstatic bliss, possessing wisdom that to us must seem to have no limitations, and master of invisible forces

that could shatter whole continents, would be anything but glowing under all physical circumstances with cheerfulness, vitality and strength. One can but picture His embodied manifestation as appearing calm, decisive, unhesitating, His eyes twinkling and His lips formed into an irresistible smile as He looks with vibrating love upon all He sees. Shall we recognise such a figure, so different from the traditional figure of the previous incarnation, as this great Christ Whose might we cannot measure, Whose wisdom we cannot exalt ourselves sufficiently to understand?

How shall we know Him? I think we may best prepare ourselves in order that,

no matter what His physical appearance, no matter what He teaches, we shall not be mistaken, by broadening our ideas, by extending our tolerance and universality until we can appreciate the fact that all manner of things are possible within the infinite bosom of God. At least this will guard against our failing to know Him because He fails to do what we thought or hoped He would do, or fails to teach what we have never begun to doubt that He would teach. Not by our little personalities shall we know Him, but through the eyes of the purest, deepest Self which is within us and which is conscious not of many lives but of One.

Books of the Month

London's Underworld—The Country Life—Nature Study—The Literature of Emotion—Lord Ronaldshay and Buddhism—A Plea for Peace.

By S. L. BENSUSAN

THE romance of a great city has a far-reaching appeal, and that romance, in so far as it is as a matter of glaring contrasts, is to be met chiefly in the underworld. There is found one of the problems that civilisation must solve, and it is well to remember that, while a certain number of people have fallen through their own weakness and error, the greater number of the submerged are victims of modern industrialism. The standard of living has been depressed for the many that it may be elevated for the few, and the greater the responsibilities of those who serve, the more readily they are reconciled to conditions that merely enable them to live. Recognition of this truth grows year by year, and one cannot avoid the thought that the ultimate triumph of Labour will be due very largely to the confidence of

its supporters. They know they have a great cause to fight for, just as other parties know they have at least a doubtful cause to defend. Even allowing for inequalities that can never be removed by legislation, for the fact that the stage of our growth varies in such a marked degree, the lack of opportunity cannot be defended. There must be a welcome awaiting the book, or series of books, that will deal with the life of great industrial centres, not only in facts and figures, as Sir Charles Booth and others have done so ably, but with an investigation into the cause of the descent of those who are vanquished in the struggle for life. The title of Mr. Sidney Theodore Felstead's book, "The Underworld of London," and the name of the publisher, John Murray, made me feel that it would be a serious study of the great city; but it is in truth nothing of the kind. The

interest is there, but it is superficial, and the effort made is to be sensational without overstepping the boundaries of convention. We glimpse some of the night resorts of London, and learn how the human pigeon is plucked; we are told how the energies of burglars and others have been restrained by the activities of Scotland Yard's "Flying Squad"; we have many stories of jewel thieves, confidence tricksters, blackmailers, kleptomaniacs and the rest. There is nothing to hold attention firmly here. That great cities hide great criminals may be taken for granted; a superficial glance at their activities reveals little or nothing that may benefit the reader. The countryman will learn to be chary of giving confidence to strangers; those who dislike the racecourse and the gambling saloon may learn to intensify their dislike; but, for the rest, the stories and the comments are alike of little worth. Any one of the lurid, melodramatic stories of Mr. Thomas Burke in such books as "Limehouse Nights" and "Whispering Windows," terrible as they are, and often repellent in their realism, convey more of the London underworld than Mr. Felstead has given us in 300 pages. To write the book that shall justify a title as the one Mr. Felstead has chosen will need a man who is at once realist, humanist, psychologist, and social reformer. This is a large demand, but nothing less in the way of equipment will meet the needs of the case.

From the town to the country is no far cry nowadays, and it is a relief to turn from a rather insipid description of London's less savoury aspects to books that deal sympathetically with the country. The first of these is "English Country Life and Work," by E. C. Pulbrook (Batsford), and the second is "Pan's People," by the Honorable Gilbert Coleridge (Fisher Unwin). Of country books there is no end, the annual output is considerable, and many come my way for review, but I have not yet met one that is quite so comprehensive as Mr. Pulbrook's. There is no great charm of

style with which to cover defects. The author tells a plain tale, but he knows his subject intimately; and we can well believe that he has absorbed in his task the leisure of several years. His problem has been to set out the intimate life of the English countryside, and the extent to which this life varies from county to county, only those who know their England can understand. It is surprising to find how completely Mr. Pulbrook has covered the ground. It would seem as though no local custom had contrived to elude his observation, and he adds to the interest of his narrative by the addition of a series of striking photographs admirably reproduced. Always a sober chronicler, and never a partisan, the author has been more anxious to tell a tale than to point a moral: no touch of political propaganda, however subtle, will be found among his comments. He loves the country. There is no picture presented by the kaleidoscope of its life that does not wake him to some response: he communicates a deep and genuine emotion. The ground plan of the book is admirable. Starting with a reasoned consideration of the part the country plays in the national life, he turns to those who make it what it is, who have moulded its shape and destinies. They are the squire and the farmer, the agricultural labourer, the villagers, the craftsmen, the shepherds and fisher folk, the woodmen, the peripatetic traders. Then our author touches lightly upon holidays and customs associated with them, upon folk lore, and the past and present religious life. Finally, he recalls the war-time changes and their effects. Photographs of the Land Army girls bring back to memory the years when they drove the tractor and tended the livestock and brought into the stockyards a certain spirit of patience and kindness in dealings with beast and bird. I think that feeling of sympathy was one of the great gifts that women brought to the farm; for choice I would always have a woman to milk and tend the cows and even to feed the pigs. That any members of the Land Army should have been tempted to join the strike-breakers during

the recent dispute in Norfolk is matter for great regret: a very fair escutcheon was blotted. Such a book as "English Country Life and Work" has a value that should not be overlooked. At present we are suffering from urban ignorance of country problems. Your townsman likes the country in a vague way. He feels it is a pleasant summer-time resort; he knows that it is the proper home of cream and new-laid eggs, but he has no knowledge either of its varied industries or its growing problems. The appeal is to eye and stomach. Above all, he is quite ignorant of the part the country plays in our national life and how far that part could and should be extended. There is material in this book for a course of lectures of high interest and real worth. The townsman seldom knows more of the country than is revealed by popular holiday centres in his immediate neighbourhood; and while there are many books that deal with selected districts, it would be hard to find one that covers all the ground so thoroughly.

Mr. Pulbrook declares that, while the cities and towns are the brain, the country is the soul of England; and though he is not an advocate of old fashions, he notes their passing with regret. He has been close enough to the life of rural England to realise how many pleasant aspects it held of old time when the village was almost self-supporting and the pace of life slow and the peace of life seldom or never disturbed. A very happy life was enjoyed in rural England before the enclosure of the commons and the passing of the yeoman class into servitude, before the shadow of a merciless industrialism darkened the cottage and checked the industry of the husbandman. This book helps us to remember that the urban development is only a century old, that the evil it has wrought is becoming known and that a growing body of opinion favours a revolt against the life that is ruled by the factory. We have a great heritage, a fruitful country of rarest beauty; we could, if we knew how, find work on it for all the army of the unemployed; but at present we are the slaves of certain economic theories

and believe that England's destinies lie in the crowded city, the ugly factory, the picture palace, the public house and the slum. We have been blinded temporarily by the lust for material good for our separated selves; we think little or care less for the lives of the many sacrificed to smooth the path of the few. Indeed, we have forgotten the infinite possibilities that lie at our door, the real true life in constant contact with Mother Earth, whose wealth we may win by obedience to her laws. It is because Mr. Pulbrook's book brings with it a touch of the eternal truths, a plea—implied rather than expressed—for saner living and timely recognition of our national heritage, that I hope it will find very many readers and that they will not be content to read. There is a message here: the picture of a great possession is presented. We must understand the significance, realise that this countryside of ours is in danger of desertion, and remember that the cradle of a virile race can never be found in crowded cities.

In "Pan's People" the Honourable Gilbert Coleridge shows considerable capacity for quiet observation and sound reflection. The book is a collection of essays, some of which have appeared in reviews; and this accounts for occasional repetition of thought or fact. It is fair to add that these repetitions do nothing to spoil the pleasant quality of the book. Mr. Coleridge, whose opening essay deals with the robin, is wrong in supposing that this delightful bird has no enemies. I believe there is in these islands at least one annual ceremony that was formerly associated with the destruction of the robin. The memory is vague as I write, and I do not know where to look for the reference, but I think either robin or wren was held to have helped the betrayal of Christ. Perhaps somebody with a more accurate memory can help. In another chapter there is a reference to the relative sizes of the domestic and the wild cat of these islands; I think it is correct to say that the wild cat of the

Highlands is not so much cat as lynx. There is a delightful essay on the heron; and everybody must regret the persecution of this imposing bird. Unfortunately, it is impossible to keep fish where you have herons. I had a carp pond once. I stocked it with fish I had caught on the large waters of a friend's estate; I fed them, and had dreams of their living for centuries. But there came a year of drought when the pond lost a great part of its water, and a heron would arrive at daybreak: he did not leave one fish in the pond. On some of the trout hatcheries it is necessary to keep a man with a gun—a pity, for the heron is not only one of the most distinguished of British birds, but has a long history and far more intelligence than a fish.

There is a pleasant story in "Pan's People" of a wolf brought up in domestic captivity and ultimately given to the Zoo, where to the end of its time it recognised all old friends. This recognition is not uncommon. A striking instance was given in the case of a leopard presented to Sir John Drummond Hay by one of the Sultans of Morocco. When Sir John left Tangier he gave the leopard to the Zoo. Some years after, being in London, he bethought him of his old pet, and went to the Gardens. On approaching the cage where the leopard lay asleep he stooped under the railing and was called off by the keeper, who said the leopard was a savage and dangerous beast, quite untameable. Sir John explained the facts and called to the sleeping leopard in Arabic. The animal roused itself and came at once to the bars of the cage, purring with pleasure and eager to be stroked.

Perhaps the final essay on telepathy is the most striking of all, and there is a quotation from Mr. W. J. Long in which that gifted naturalist declares his belief in a "sense of presence" among animals, a sense that communicates such emotions as fear. "Pan's People" is a delightful gift book for children of all ages; it is a useful reminder of the opportunities we have, and neglect, of making friends.

Bird and beast make overtures to us, and all too often we respond with the shot gun or the rifle. Deep down in our hearts we have an innate friendliness for nearly all that runs and flies; we repress it. In spite of repression it rises up again and again, for it is a part of our evolution and we cannot move far along the road to progress until we have taken all living things to be our friends. Mr. Gilbert Coleridge helps to establish this truth; he is safe to make some converts, and this is the greatest reward of those who write in a spirit of love and reverence of mankind's "younger brethren."

The literature of emotion grows in quantity rather than quality. In the past few weeks several volumes have reached me, and I have had every intention to write about them. The emotions that set down words rather than thoughts appear to be quite without either restraint or goal. Is it unfair or unkind to say that these writers are so far removed from decision about what they wish to say that they prefer to make their readers guess? I will not name the books lest I be unjust to those who wrote them, and it is quite clear that the new thought now at work in the world as the result of new teaching and modern problems is bound to produce a number of tentative efforts to find expression. Some of them result in nothing better than a foam of words with no real driving force of definite thought behind them. One cannot counsel the reader to strive with these efforts when there are plenty of better books to be found. To feel the imminence of change or the immanence of the Divine does not enable the average man or woman to write coherently of either; many who try to triumph over their limitations become intoxicated with verbiage and forget all coherence in their pursuit of pleasing images. A certain austerity is demanded of those who would write of thoughts and feelings that tend to baffle undisciplined description. If the writers would decide in the first instance what their message is and would endeavour to set it out in

plain blunt prose before they proceed to elaboration, I think that quite a number of little books would remain unwritten, or at least unprinted. If the authors on completion would set the manuscript aside, say for a year, and would then re-read it aloud they would save themselves much disappointment. The number of men and women who can deal with spiritual matters in arresting or even sustaining prose is very small, and these authors have only reached their present stage by the exercise of self-discipline, a quality in which the authors of the books I have glanced through appear to be conspicuously lacking.

* * *

The Earl of Ronaldshay is a well-travelled administrator, to whose wise guidance large Imperial interests have been entrusted. He has been a wanderer over some of the most remote and alluring parts of the earth and is an authority on both the Middle and Far East. The record of some official journeys to Sikkim, Chumbi and Bhutan has provided him with material for yet another excellent travel book; he calls it "Lands of the Thunderbolt" (Constable, Ltd.), this thunderbolt being the vajrah of India, the dorje of Thibet, the emblem of priestly power, the bolt of Indra. Darjeeling was the starting point of Lord Ronaldshay's exploration, and the half-dozen routes followed are to be traced in a useful map at the end of the book. The author can see, hear, and express himself, so he has acquired the *trinoda necessitas* of his craft; and while he contrives to take his reader with him all the way, he places him under special obligation by his examination of Buddhism and Lamaism.

In the village of Lachen, on the journey from Gangtok to Thangu, he met a noted spiritual leader, the "Great Hermit," who spent years at a time in retirement, and has reached the Arhat stage of spiritual development. This great leader admitted that the "externals" of Lamaism, the praying wheels, the altar images are mummery, valuable only if, and in so far, as they attracted the attention and

occupied the mind of ordinary men. Lord Ronaldshay marvels at the courage and resolution that lead a man to the life of meditation in solitude; he reminds his readers that under the Indian Penal Code solitary confinement is limited to one month, of which no more than seven days are consecutive. Yet here are men who go away for years, to commune with the spirit in solitude, eating and drinking no more than will suffice to hold the soul within the bounds of the physical body. He comes to the conclusion that no man would submit to such privation voluntarily, "without assurance of a sustaining force beyond the experience, perhaps even beyond the comprehension, of the average Westerner." I think that this comment and the summing up of Buddhism at the end of the book are the most striking passages in a volume that is both interesting and sincere. We have the view point of the cultured Westerner, of one who, apparently, was hardly prepared to recognise that in his quest for the truth the devout Buddhist, whatever the external aspect of his creed, has not gone unrewarded. Perhaps Lord Ronaldshay has failed to realise the difference between the exoteric and esoteric sides of Buddhism and Lamaism; perhaps he has not seen that thousands turn praying wheels or set wheels in the path of the waterfall because that action corresponds with the measure of their mental and spiritual growth. Behind them, as behind the simple folk of every religion, are the Initiates or those who are so far advanced along the stony road of Initiation that formality and separateness have lost their savour. These men and women, whatever their faith, are members of one brotherhood; they have savoured the inner meaning that is common to every faith. However this may be (and Lord Ronaldshay has every right to his own view) much credit is due to him for bringing to the consideration of alien faiths so much patience and so earnest a will to understand.

* * *

Is it late in the day to write about the

horrors of war? Some people believe the world is converted, and to these "War: Its Nature, Cause and Cure," by Mr. G. Lowes Dickinson (Allen and Unwin), will make no appeal. But at the moment of writing, nearly five years after the Armistice proclaimed peace in Europe, we are still living in a state of war, armament firms are very busy, and it is chiefly the desire for the best steel in Europe that keeps France in the Ruhr. If we look to the Near East, to Poland, to Russia, we shall need more than a reasonable measure of optimism to convince us that people may not be stirred to strife in the immediate future as in the recent past. In these circumstances a reminder of what war really means is timely enough, and Mr. Dickinson has mastered the subject. He has chosen an effective way of presenting his case. There are more than twenty chapters, all short and concise, so that the whole argu-

ment takes some hundred and fifty pages. Nobody who has an ordinary capacity for response to argument will rise from perusal of this book without realising that there is danger of more wars and that a very short one in Western Europe would avail to destroy the poor remains of our civilisation.

Then comes a question for the normal man and woman (a very serious question): "What am I doing to help to maintain Peace?" In this direction every one of us has a duty to perform: there is none who cannot help by word or deed. Mr. Dickinson appeals to every man to do his duty in this regard, and his book should be in the hands of schoolmasters and clergymen throughout the Empire. One might go further and say throughout Europe, too; but the danger is recognised by all the sane elements on the Continent. Unfortunately, their influence is not equal to their sanity.

A Prayer

Dear Lord, for me the way is sometimes lonely,
I long to see Thy face,
I raise my eyes to Thee, for with Thee only,
The path of love I trace.

I dare not think of what has been denied me,
Friendships I may not share,
And so, dear Lord, within Thy love I hide me,
And breathe to Thee my prayer.

I do not ask material successes,
That men of earth hold dear,
I only ask that as each glad day passes,
I may but feel Thee near.

I do not ask for freedom from my duties,
The duties that I see,
Are ever showing unsuspected beauties,
When they are done for Thee.

I do not ask for wealth or recognition,
These quickly pass away,
More wonderful to have Thy sweet permission
To do Thy work each day.

I do not pray release from earthly sorrow,
But this, dear Lord, I crave,
If sorrow comes, I pray that each to-morrow
May find me strong and brave.

O help me to be patient, kind and cheerful,
With every soul I meet,
For Thy dear sake to lift the weak and fearful,
Up to Thy blessed feet.

Then Blessed One, I may behold the vision
Of nobler lives to be,
Along the pathway toward the fields Elysian,
Where I may walk with Thee.

Theresa McLean.

The Gates of Beauty

By NICOLAS ROERICH

FROM former days, perhaps the fifteenth century in Russia, there has come down to us a legend in which Christ is proclaimed as the highest guardian of beauty. According to this legend, when Christ was ascending to heaven, some troubadours approached him and asked, "Lord Christ, to whom are you leaving us? How can we exist without you?" And Christ answered, "My children, I shall give you the golden mountains and silver rivers and beautiful gardens and you shall be nourished and happy." But then St. John approached Christ and said, "Oh Lord, give them not golden mountains and silver rivers. They do not know how to guard them, and someone rich and powerful will attack them and take away the golden mountains. Give them only your name and your beautiful songs, and give the command that all those who appreciate the songs and who care for and guard the singers shall have the open gates to Paradise." And Christ replied, "Yes, I shall give them, not golden mountains, but my songs; and all who appreciate them shall find the open gates to Paradise."

Herein you have the essential and vital combination of religion and beauty, and you see that the highest symbol of religion becomes the highest guardian of beauty.

Again we have a quotation from the oldest Russian historical chronicle by the Monk Nestor, indicating how Prince Jaroslav appreciated knowledge and beauty: "Jaroslav founded Kiev the Great and its golden gates with it. Loving the laws of beauty and of church and being a master in books he read them by day and by night and wrote them too, thus sowing book-worms in the hearts of

true men, which we now reap. But books and images are rivers that carry wisdom through the world and are as deep as rivers. Also Jaroslav lovingly beautified the churches with images and with splendid gold and silver vessels and his heart rejoiced upon it."

Besides we have also beautiful quotations from some later chronicles of the fifteenth and sixteenth centuries, teaching us that the best spiritual achievement for the rulers is to guard art and even to use art in their own life.

Knowing these quotations, one is not surprised to see in the opera "Snegourotchka" that the Tsar is at the same time an artist, and is beautifying his own palace. This is not merely a sophisticated message for royalty, but also the real belief of the people. For if you ask me what countersign and certificate you would have to show to be allowed to enter a Russian village, I would give you the best advice: enter the village singing, and the more pleasing your song the better your welcome. If they shall ask you for a certificate, show them a drawing or a painting; it is the best understood certificate, and you will be assured that you can remain there for ever. You have your shield and your guard.

I am far from proclaiming this solely about the Russian peasant; it is in reality a pan-human feeling. Certainly when you are approaching an American farm the same countersign and certificate are the best. This is not merely a theory, for I have seen everywhere many farmers and I have that feeling about them. For the heart unspoiled by the turmoil of the cities and nourished upon the beauties from the source of Nature is the same human heart, and is speaking the same pan-human language.

When Corona Mundi * requested that I give them for their motto a quotation, I chose the following from my lecture "Beauty and Wisdom": "Humanity is facing the coming events of cosmic greatness. Humanity already realises that all occurrences are not accidental. The time for the construction of future culture is at hand. Before our eyes the revaluation of values is being witnessed. Amidst the ruins of valueless banknotes, mankind has found the real value of the world's significance. The values of great art are victoriously traversing all storms of earthly commotions. Even the 'earthly' people already understand the vital importance of active beauty. And when we proclaim: Love, Beauty and Action we know verily that we pronounce the formula of the international language, and this formula which now belongs to the museum and stage must enter everyday life. The sign of beauty will open all sacred gates. Beneath the sign of beauty we walk joyfully. With beauty we conquer. Through beauty we pray. In beauty we are united. And now we affirm these words: not on the snowy heights, but amidst the turmoil of the city—and realising the path of true reality we greet with a happy smile the future."

And now you see that I use this quotation not as an idealist's dream, but for practical life. Those who are not blind must see that the question of art has now become not a matter of some special education, but everyone acknowledges that the question of beauty has become the most vital factor of life. Formerly one heard stories of artists dying of hunger while the rich financiers built their palaces. To-day, events have brought out the reverse: I have heard stories of bankers dying on the top of mountains of worthless banknotes. And we have already heard how an entire country could be supported by the price of old tapestries. So you see how practically this great evolution is working before our eyes. Besides this another question of the same deep significance is coming into our life. Some days ago a

prominent architect told me that he regrets so much not having the constant co-operation of painters and sculptors from the beginning of a project, because only through this essential collaboration from the very beginning can something really harmonious result. I have often heard dancers say they needed to know something of sculpture and plastic, and certainly you have often heard that painters require music and that music evokes the significance of colour. In the Master Institute of United Arts I have had a significant experience in this direction, showing how much it is necessary to combine under one roof the idea that the unity of arts is also not far from life, and how all musicians, painters, sculptors, architects and dramatists can be united and supported by each other. For different branches of art do not distress the mind, but evoke to work some new centre of the brain not yet utilised. And certainly we know how many centres of the brain are left dormant.

The gates of Paradise mentioned in the old legend are not only imaginary, and really just now we have the most important time when the vital medium of art is entering home life. For humanity, distressed by political intrigues and seeing about it the refuse of its old beliefs, is seeing how easily this new emotion, constructive and vital, is to be found in daily life.

We have mentioned in the purpose of the Master Institute that even prisons must be beautified, and this is not an allegory. The great prison of life is so easily beautified and a real key to happiness and joy is to be found: the counter-sign of song and the certificate of painted works. And finally, if we have seen the beautiful evolution of civilisation and culture, so in the same way we can understand how much more beautiful a higher evolution awaits us. And it is near. And it is vital. And it is practical for everybody.

And should someone ask why, in the *mélée* of our days, you can be concerned

* New International Art Exchange, started in New York.

with questions of art, you may safely answer, "I know my way."

* * *

Friends, if we realise how vital was Beauty during ancient times, what immense uses of the emanations of Beauty we can make in our everyday life. If in the Mediaeval Ages Beauty was considered the "Gates to Paradise," and if even a modest old chronicler of the eleventh century could assert his joy before Beauty, how necessary it is to take all practical advantage of this basis of life, and to repeat as a prayer each day, Love, Beauty and Action. And how all-embracing is *Love*; how profoundly must be felt the sense of *Beauty*, and vitally must we understand the meaning of that virile expression, *Action*. And this command must not be

forgotten once when we can introduce it into our daily life. The new era is not far off, and not one day can be lost.

Perhaps you will ask me why we must repeat constantly this prayer of Love and Beauty? Because, frankly, so many even of our sisters and brothers try to avoid Beauty in their everyday life, and erroneously they think to have sufficient reason for this mistake. But if Beauty is the Shield of the World, if the aura of the World's Teacher is luminously radiant, even the smallest seeds of this splendour must be reflected in our life. And the awaiting ones and the expectant ones must be the first to prepare the place of Beauty in life. So, vitally, until we see the results, must we repeat this prayer of Beauty—the Crown of Action and Love.

A Member's Diary

May 22nd, 1923.

LECTURES BY MR. KRISHNAMURTI AND MR. JINARAJADASA—PRELIMINARY PROGRAMME OF VIENNA CONFERENCE—TOWN PLANNING EXHIBITION—PROPOSED CO-OPERATIVE COMMUNITY—WELFARE MEDITATION UNION—THE NEW ERA—EDUCATIONAL CONFERENCE—NATIONAL EQUINE DEFENCE LEAGUE—MAJOR GALLOWAY—GUILD OF THE CITIZENS OF TO-MORROW—THE NATIONAL ANIMALS' WELFARE WEEK—UNITED SUMMER SCHOOL—A STUDY IN SOCIAL AND ECONOMIC WELFARE.

AS already announced, Mr. Krishnamurti will hold a meeting at the Mortimer Hall on Thursday, June 21st, at 8.30 p.m., for Star members only, and Mr. Jinarajadasa will give a public lecture at the same place on Wednesday, June 27th, at 8 p.m., on "The Coming Christ." There will be a meeting at the Star Headquarters on Saturday, June 9th, at 3.30 p.m., to discuss methods of making Mr. Jinarajadasa's lecture as widely known as possible.

FROM Holland comes the preliminary programme for the Congress of the Order of the Star in the East, to be held in Vienna:

FRIDAY, JULY 27th.

8.45 a.m. to 9.45 a.m., Meeting of Head and Officers, Business Meeting; 10, Invocation,

Choir Opening of Congress, Address by Head, Welcome to representatives, Lecture, "Self-preparation," by the Head; 2.30 p.m. to 3.30 p.m., Lectures by Rajagopalacharya and Nityananda; 3.45 p.m. to 5 p.m., Debate; 5 p.m. to 6.30, Business Meeting of Officers; 8 p.m., Business Meeting of Officers, Lantern slides of Adyar.

SATURDAY, JULY 28th.

8.45 a.m. to 9.45 a.m., Business Meeting of Officers; 10 a.m. to 11 a.m., Music, Industrial Welfare Work, Animal Protection; 11.15 a.m. to 12, "Lighting the Way;" 2.30 p.m. to 4.30 p.m., Star Work, Propaganda and Summary; 5 p.m. to 6.30 p.m., Debate, Closing Address; 8 p.m., Public Lecture by the Head.

The above programme is subject to alteration, therefore members should verify the items for themselves later on.

THE City of Gothenburg (Sweden) is now celebrating the Three Hundredth Anniversary of its foundation, and the Jubilee Exhibition which was opened on May 8th will remain open until September 30th. In conjunction with this exhibition an "International Cities and Town Planning Exhibition" will be held from July 27th to August 12th, and an International Town Planning Conference will take place on August 3rd and 4th, with excursions to Stockholm and Copenhagen between August 6th and 11th.

IN "Theosophy" for May (6d.) there is a preliminary notice of a proposed Co-operative Community at Letchworth. People have been attracted to the place in order to send their children to the school which, when completed, will accommodate 350 pupils. The scheme is at present quite tentative, but it would be helpful if people who think they will be likely to come and live in the Community would state their requirements in the way of accommodation. Star Communities have already been started in Switzerland and Holland, Belgium and Italy.

THE Welfare Meditation Union asks "for the help and co-operation of all thinking people, irrespective of class, creed or race, with the object of charging the mental atmosphere with thoughts of peace and goodwill, thus influencing for good the massed thought of the world." All particulars and thought slips can be had from the Hon. Secretary, 29, Craven Road, Reading.

"THE New Era" (the organ of the New Education Fellowship) has published a very good Spring Number, containing an illustrated article, "Abstract Art for Children—An Experiment," by C. Fleming-Williams. The illustrations have been supplied by children, some of whom are quite young.

THE New Education Fellowship has sent out a preliminary notice of a Conference on Education to be held at the Institut des Essarts, Territet, Switzerland, from August 2nd to August 15th. Information can be obtained from the Organising Secretary, Mr. I. A. Hawliczek, Maryland, Letchworth.

THE National Equine Defence League has a pamphlet called "The Agony of the Mines," dealing with pit ponies. Free copies can be had on application to the Secretary, National Equine Defence League, 27, Beaconsfield Road, New Southgate, London, N. 11. Kindly send stamps to cover postage. Everyone is horrified when a case of cruelty is

reported from the courts, but how much better it would be to alter the existing conditions.

A prize of £1,000 is offered by Mr. Charles Markham, a colliery director, of Chesterfield, for an efficient type of electrical storage battery locomotive which might enable pit ponies to be dispensed with in *deep and hot* mines." This is surely a step in the right direction, and it is devoutly to be wished that someone will succeed in inventing an engine which will very soon lead to the eventual removal of all the ponies working underground, not only those in *deep and hot* mines. This pamphlet gives extracts from letters from men working in the mines who know and see the treatment meted out to the poor beasts, but who cannot in all cases speak openly on the subject.

MAJOR C. F. J. GALLOWAY is now working for the Order of the Star in the East in the office of the HERALD OF THE STAR. He has travelled in many countries, and his ability both as writer and speaker is widely recognised. Messrs. T. Fisher Unwin issued a second edition of his interesting book "The Call of the West: Letters from British Columbia," with many illustrations. Major Galloway comes from Cardiff, where he is very well known and where his work for the Order of the Star in the East has been so much appreciated. He is a member of the Royal Geographical Society, and having spent some time in Persia, which he describes as a very interesting country, it is hoped some of his articles will shortly be published in this maga-

THE Guild of the Citizens of To-morrow has planned a Summer Holiday (the sixth) for three weeks at Black Dyke Farm, Arnside, Morecambe Bay, from August 11th. The holidays for members and friends held by this Guild have been very successful so far, and I believe economy is one of the principles of the Guild.

NATIONAL ANIMALS' WELFARE WEEK WILL BE HELD FROM JUNE 10TH TO JUNE 16TH. This demonstration will be in favour of a wider justice for our animal friends. A Public Demonstration will be held in the Queen's Hall, London, on Friday evening, June 15th. The Bishop of London, Mr. George Bernard Shaw, Sir Charles Hawtrey, Lord Tenterden, Lady Emily Lutyens, Miss Maude Royden and Mr. Baillie-Weaver are on the Council. Applications for tickets for the meeting, or further particulars should be addressed to the Hon. Organising Secretary, Room 29, 1, Robert Street, London, W.C. 2.

THE Animal Defence and Anti-Vivisection Society notify that the Second Reading of the *Humane Slaughter Bill* was carried in the House of Commons on Tuesday, May 1st. The Bill is now being considered by a Committee and will come up for the Report Stage and the Third Reading. As it is almost certain that an attempt will be made to wreck the Bill or render it useless, friends of the cause are asked to urge their Members of Parliament to support the Bill.

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THE Programme of the United Summer School to be held at "The Hayes," Swanwick, Derbyshire, from June 23rd to July 2nd, has just come to hand. The subject for discussion will be "Industry and Human Nature." The only united meeting of the school on Sunday, June 24th, will be at 3 o'clock in the afternoon, when the representatives of the Anglican, Roman Catholic and

the Free Churches will all give addresses. The Rev. Father Vincent McNabb is the Dominican preacher, so well known in London.

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THE second part of "A Study in Social and Economic Welfare" has been received. The writer is pleased to find that many have expressed agreement with the first part already published, and he also acknowledges much useful criticism. He will be glad if Labour leaders and Socialists will read chapter vi. and will let him have the benefit of any criticism that may occur to them. The pamphlet is to be obtained at the bookstalls.

* * *

MRS. EUAN WALLACE, eldest daughter of Sir Edwin and the Lady Emily Lutyns, and well known as a former contributor to this magazine, gave birth to a son at 2.59 p.m. on May 15, 1923.

PERIX.

From Our Indian Correspondent

OVER and above the usual Annual T. S. Conventions, which are held during the Christmas week alternately at Adyar and Benares, a South Indian Convention is held every year at Adyar during Easter. This year, Dr. Besant, who was to have presided at Surat over the North Indian Conference, but was detained due to the acute political situation at that time in the country, presided. There were several interesting items in the programme from the point of view of the Coming. Over and above the Star meetings that were held, there were two events which were very impressive.

The first was a lantern lecture on Good Friday by Mr. Jinarajadasa, when he showed some slides of the "Passion Play" that is staged at Oberammergau every ten years. The pictures were very realistic and impressive and dramatically characterised the sufferings of the Christ for the world. The picture of the crown of thorns and a bleeding forehead, the bearing of the Cross and the Crucifixion were all shown, and the whole effect was so deep and intense that the audience refrained from clapping or making any noise in the end, but quietly walked home pondering over the happenings of the Last Coming and the warnings that it gave of rigid self-preparation even for those nearest, lest He be unwittingly betrayed.

The second interesting event was a Star play called "The Promise of Christ's Return," written by Doctor Welle van Hook. There were only three characters in the play, namely, a Jewish rabbi, an Egyptian scholar, and a Roman warrior. Each of them is impressed by the personality of the Christ and yet sceptical, specially so the Roman. They are finally

convinced by the great drama of the three years' ministry, and vow to each other to work for the Lord when He comes again. At the end of the play, when the three pledge their troth with a clasp of hands, the lights go out gradually and a brilliant star shines over their heads, reminding us of the benediction that always rests on the faithful. It was a very impressive ending, and all felt the necessity of keeping perfect quiet in order to preserve the atmosphere of benediction created under the banyan tree, where the play was staged.

* * *

THE need for an understanding between the various religions is being felt more and more every day, and people have begun to realise that, in spite of the many superficial differences, all religions have a great deal in common. An evidence of this was recently shown in Madras by the holding of two congresses of religions, if they might be so called. They were held under the auspices of two religious societies, and lectures were delivered on all religions by the followers of the faithful concerned. Mr. Jinarajadasa lectured on Buddhism, while Mr. Aria, the Recording Secretary of the T. S., lectured on Zoroastrianism. Adyar contributes a good deal to the understanding between the different religions and creeds in Madras.

WE have all read with great interest of the appointment of Mr. Ernest Wood as National Representative for the United States of America, and we feel proud,

because India claims more of Mr. Wood as belonging to her than to any other country, because of his long years of invaluable work in the Theosophical and Educational fields here. We have also read with pleasure of the new scheme that he, with the approval of the Head, is bringing into operation in America. Star members have not yet realised the magnitude of their task and the immensity of their opportunity, and that only an intense, dedicated and self-recollected life will sufficiently focus their attention. The need for rigorous self-preparation is great, and only by repeated efforts and continuous vigilance can we purify ourselves. In India also the National Secretaries are organising a similar scheme, but in a country where applications pour in for any new scheme, one has to be very careful, otherwise the aim with which such a scheme is started is marred by the very magnitude of the response, because many join merely for the sake of the novelty and seldom follow up their application with vigorous work and change of attitude, but fall back in their old groove. This hinders the work of the others as well, but in these days of intensity, miracles may happen, and this may be the very thing needed for some to bring about what has been called their "conversion."

WE read with eager avidity the inspiring editorial of our Head in the HERALD, but the April HERALD which came in last week disappointed us. Of course, we realise that our Head is very busy in America, and, moreover, one has to depend on railways and steamers for regularity. The National Secretaries are trying a new scheme to push up the number of subscribers to the HERALD in India. They propose a monthly payment of one rupee in advance for nine months, so that the

necessity of paying nine rupees eight annas in a lump sum may be obviated. In India where people are eager but poor, these concessions are necessary, and it is hoped that many who were not able to subscribe will now be able to do so.

ON April 1st, the full moon of Chaitra, a new monthly magazine for young people, and named *The Young Citizen*, jointly edited by Dr. Besant and Mr. Arundale, was published. The first number, which looks very attractive, shows great hopes of a useful future. It should have a big circulation as the subscription is only three rupees per year, or six shillings post free, and can be ordered from the Manager at Adyar, Madras.

REFERENCE was made to some efforts being made to establish a Theosophical College at Madanapalle, the birthplace of Krishnaji, in the April number. Permission has now been obtained from the Madras University, and a college affiliated to that university will be opened in July next. Dr. Besant will perform the opening ceremony, as the Head of the Theosophical Educational Trust. Those interested in the birthplace of Krishnaji, and who are willing to help an educational institution at that place, can endow a scholarship for one hundred and forty pounds and a half-scholarship for seventy pounds. Any donation would be welcome and may be sent to the Treasurer, Madanapalle Theosophical College Trust, Adyar, Madras. It is hoped that it will at least have the good thoughts of Star members all over the world, because it is one of the places where the future workers for the Star will be trained.

From Our Paris Correspondent

APRÈS un long séjour en Amérique, le peintre réputé, CARO-DELVAILLE, est revenu à Paris, avec un bagage important, résultat de treize années d'études, disons plutôt de méditations.

Il a convié le public parisien sous les auspices de l'Union des Arts, à suivre à travers ses œuvres, la crise intellectuelle et morale qui l'a conduit à ce qu'il appelle sa conversion mystique, et à une évolution parallèle de son art. Les salles de son exposition prennent au catalogue des noms divers. Il y a premièrement la "Salle de la Jeunesse et de la Joie" et la "Chambre de la Fantaisie et des Divertissements aimables," composées l'une et l'autre de cartons représentant des danses et de scènes qui sont d'une inspiration païenne se rattachant aux tendances de jeunesse du peintre. Puis l'on pénètre

dans la "Salle Symbolique et Mystique" où sont réunies ses œuvres les plus récentes, exprimant un art philosophique et religieux. Nous y voyons de grandes peintures murales représentant : "La Méditation"—"La Contemplation"—"L'Effusion"—"La Sérénité"—"La Philosophie ou le rêve métaphysique"—"La Religion ou l'élévation de l'esprit"—"La Théologie ou les relations entre la loi éternelle et les lois temporelles."

Il y a quelque chose de vraiment nouveau dans ces ensembles décoratifs d'une très noble venue, exécutés, les uns pour "une salle de recueillement," les autres pour "un cabinet de manuscrits" appartenant à un Chinois éminent vivant en Amérique.

Car, c'est en Amérique, que, la santé profondément ébranlée après 18 mois de guerre

comme engagé volontaire, M. Caro-Delvaile fut appelé à fréquenter des Chinois de haute culture qui l'initierent au mysticisme de leur philosophie et notamment de la doctrine du Tao. Et c'est dans la sérénité de cette sagesse basée sur le renoncement et la contemplation, que la nature méditative du peintre trouva enfin le repos, l'équilibre, l'harmonie dont elle avait soif.

M. Caro-Delvaile écrit dans la préface du catalogue de son Exposition :

" Parmi les Amis de mes débuts, certains seront peut-être surpris par ma conversion mystique ; sans vouloir renier mon passé je suis persuadé de m'être conformé à une évolution légitime, accomplie tout naturellement.

" J'estime que c'est en se modifiant avec l'âge et les circonstances qu'on poursuit la destinée en accord avec l'actualité et soi-même.

" Les événements tragiques qui ont convulsé le monde ne pouvaient que porter les natures méditatives à chercher un refuge dans la vie intérieure. Pour ma part, la retraite que je me suis imposée loin des influences mondaines et des petits cénacles a grandement contribué à me rassembler dans une contention qui devait diriger mes efforts vers un art plus volontaire et intellectuel. La peinture murale m'offrait toutes les possibilités pour m'exprimer dans une écriture qui procède d'une transcription de la réalité immédiate.

" L'Imagination créatrice libérée ainsi du terre-à-terre présente à l'esprit une existence réfractée à l'exemple d'un mirage. Ce sont souvenirs des choses vécues et pensées à travers les prismes de la rêverie. Seuls les voyants sont demeurés éternels à travers l'épopée humaine, par cela même qu'ils humanisèrent leur monde sensoriel et traduisirent un Univers plastique qui, dans sa subtile modalité s'accordait aux lois de l'harmonie.

" Ce sont les grands fresquistes du passé, les imagiers et les bâtisseurs de Temples qui nous offrent à nous, artistes solitaires et dispersés, l'exemple de l'unité morale et sociale des périodes ou des peuples et des hommes supérieurs placés à leur tête, se réclamaient d'un Idéal supérieur à l'actualité. . . . "

LE journal " L'Illustration " et la " Revue Hebdomadaire " ont consacré récemment de longs articles à l'étonnante découverte de la *vision extra-rétinienne*, faite par M. Louis Farigoule, plus connu sous son pseudonyme littéraire de Jules Romains. Un livre de M. Farigoule : " La Vision extrarétinienne et le sens paroptique " avait déjà paru en 1920 dans " La Nouvelle Revue Française, " mais la chose avait été étouffée et ne reparait qu'à présent.

Les faits sont les suivants :

Une personne, après une éducation assez courte, peut, dans son état normal, ayant les yeux hermétiquement fermés à la lumière par les procédés les plus rigoureux qu'on puisse

imaginer, avoir une vision des objets, soit par devant, soit même par derrière, assez nette pour reconnaître des couleurs, nommer des chiffres et des lettres, lire un livre. L'auteur estime que cette vision peut être obtenue en principe de n'importe quelle personne, après une éducation appropriée, de durée variable. Il pense encore que cette vision peut être obtenue d'une manière analogue d'une personne qui a perdu accidentellement l'usage des yeux.

L'interprétation des faits proposés par l'auteur est la suivante : Chacun de nous possède, à côté du sens visuel localisé dans les yeux, un autre sens également visuel, dont nous sommes incapables de nous servir dans les conditions ordinaires, et qui serait localisé sur toute la surface de notre peau, dans des organites microscopiques analogues aux yeux composés ou ocelles dont l'ensemble constitue l'œil des insectes ; ce sens pourrait être éveillé par une méthode appropriée et fournir des sensations analogues à celles de la vue, quoique notablement moins parfaites. Autrement dit, une personne soumise à une éducation de quelques jours, ou de quelques semaines peut arriver à voir, et même à lire, avec une partie quelconque de sa peau, front, joue, poitrine, nuque.

M. Jules Labadie, écrit dans l'Illustration :

" Notre tégument (derme et épiderme), est parsemé de milliers d'organites de l'ordre de grandeur cellulaire. Parmi ces organites, certaines terminaisons nerveuses sont considérées, depuis leur découverte par Ranvier, comme ayant une fonction purement tactile. M. Farigoule, lui, voit dans ces organites microscopiques de petits yeux, des ocelles, munis d'une cellule réfringente formant *cristallin*, enchâssée elle-même un ménisque en forme de fibre, lequel à son tour se prolonge par une fibre nerveuse, véritable *nerf optique en même temps que tactile*. Ces ocelles, groupés en rameaux, donneraient une quantité de petites images confuses si on les considéraient séparément, mais l'attention soutenue du sujet parviendrait à les coordonner. Il en résulterait une image d'ensemble précise. Ainsi des milliers de photographies très mal faites pourraient, superposées, fournir quand même une image très nette à la condition que chacune d'elles différerait des autres par quelques côtés. La superposition des images élémentaires défectueuses se ferait, ici, dans les centres nerveux qui nouent ensemble les fibres ramifiées des ocelles. Et nous sommes au cœur de la question. C'est tout le problème physiologique des centres nerveux qui intervient. Or, aucun n'est plus mal éclairé, à l'heure actuelle. On a vu des blessés du crâne, dans la dernière guerre dont la matière cérébrale était partiellement enlevée et dont les facultés intellectuelles et sensibles, sont demeurées intactes, même celles dont les prétendus centres nerveux avaient disparus.

" Pour l'œil ordinaire lui-même, on ignore absolument en quel point du système nerveux s'opère la co-ordination de l'image visuelle. Cependant, toute image formée sur la rétine est

composée, elle aussi, de milliers d'éléments ayant chacun sa cellule et sa fibre. L'hypothèse de M. Farigoule ne complique pas le problème, elle l'étend de la rétine à tout le sac de peau.

" . . . Je ne puis exposer en détail le mouvement de pensée qui l'a conduit pendant quinze années d'études biologiques, nous dit M. Labadie. Sachons seulement qu'il est parti d'observations du règne animal inférieur. Littéralement, la vision paroptique serait une vision d'invertébré. Le ver n'a pas d'yeux, la blatte non plus; certaines familles de sangsues n'ont que des *ocelles* microscopiques disposées en ombelles; le nautilus a un œil tellement sommaire qu'il se limite à une poche remplie d'eau de mer et dont la membrane interne n'est pas sensiblement différente du reste du tégument. Dans un autre ordre d'idées, certains papillons ayant 17,000 facettes par œil, leurs rétines reçoivent ensemble 34,000 images *élémentaires*; certaines araignées ont huit yeux, également à facettes; la manière dont tous ces animaux voient est un problème au moins aussi inextricable que le problème soulevé par la vision extra-rétinienne. . . . Quoiqu'il en soit, la fonction visuelle des cellules épidermiques, si elle se confirme, risque d'apparaître comme la chose la plus logique en vertu de la formule antique: 'Tout est dans tout,' rajeunie par le bergsonisme.

"La vie originelle est une, à chaque étape de l'évolution les organes se perfectionnent, se spécialisent, mais sans dépouiller entièrement les autres fonctions vitales. Le poulmon centralise la fonction respiratoire primitivement répartie sur l'ensemble du tégument. Cela n'empêche pas l'homme de respirer toujours par sa peau. L'œil, semblablement, aurait centralisé la fonction visuelle, sans l'accaparer.

" . . . A l'époque de la télégraphie sans fil, des rayons X, nous dit encore M. Labadie, dans son intéressant article, il n'est pas de découverte scientifique, si merveilleuse soit-elle, qui ne semble possible. Celle de la vision extrarétinienne en est encore au stade des expériences préliminaires et des tâtonnements. Les phénomènes de cette vision sont vraiment le plus inattendu, le plus étrange de ces miracles auxquels la science semble vouloir nous accoutumer. Le seul énoncé de leur définition la 'Vision sans les yeux' déconcerte l'esprit comme une pure absurdité. Ces 4 mots, 'voir sans les yeux' expriment une aussi forte contradiction que celle du jour et de la nuit. Cependant, ce phénomène purement physiologique, j'ai hâte de le dire, et non supra-normal, est aujourd'hui un fait scientifique des mieux authentifiés. Il commence à franchir le petit cercle de savants qui en furent les premiers témoins et à atteindre le grand public, en forçant son attention par les conséquences pratiques très émouvantes qu'il laisse entrevoir au sujet des aveugles, et les problèmes philosophiques qu'il soulève."

FAUTE d'espace, nous parlerons le mois prochain de l'intéressante série de conférences de "*Fraternité des Religions*, qui se poursuit en ce moment à l'Ordre de l'Etoile d'Orient.

"*L'UNION Française pour le Suffrage des Femmes*," a tenu un grand Congrès national, à Paris, les 7 et 8 Avril dernier.

From Our American Correspondent

CONSIDER the Philadelphia Rapid Transit Company and marvel with me at the results of co-operation and mutual trust applied to industry when combined with the enormous incentive of private ownership.

Ten years ago the road was a financial wreck and almost a physical wreck. Now it is one of the best transit systems in America. The employes get not only as high pay as any men in their business in America but 10 per cent. dividends on their pay for "super-co-operation." Their savings for the last ten years averaged more than \$1,000 a day. In that populous city—about two million—the street railways failed to pay expenses. Why?

Now we know the chief answer, to wit: lack of interest in the company's success by its

employes. Years ago this reason was advanced by economists, and always indignantly denied by the employes and the spokesmen of organized labour. They retorted with accusations of derelictions on the part of management and directors. It has been amply proven that these retorts were often well grounded. But the charge of disloyalty and disinterestedness of employes as the chief cause of corporation failure has now also been proved in this instance.

What worked the miracle? A man and a principle. The man is Mr. Thomas Mitten, Chairman of the Board of Directors. The principle is the giving of a "dividend" to the employes for super-co-operation and the purchase of stock in the company by the men themselves. In short the 10,000 employes now are

"working for themselves." The result of "working for themselves" has brought out an energetic loyalty and spirit of conservatism of the company's property and a quality of service to the public that transcends results obtained in any "communitistic" organization that the writer has heard of.

Mr. Mitten, Chairman of the Board, has done one of those things dreamt of but rarely realized. He has woven all the employes of the company into the company, sentimentally and financially. He has bound them into the corporation so that they are the core of the corporation. They are working for themselves. The more of good service they give to the public the more they will profit. In time they will own the property outright. Meanwhile they will be learning through experience. It will be to their material advantage to have the best brains in management. They can hire the brain if they have not it among themselves. That is the ideal. What a contrast between this case and some others.

At the annual meeting on March 21st there were some changes in the directorate. The new board is composed wholly of men actively engaged in the operation of the property. There are no bankers on the board and no persons who live outside Philadelphia.

One of the new directors is Ralph R. Nyman. He is a motorman—and proud of it. He has been with the company fourteen years, and he declares that he sees more life and gets more joy out of it from the hurricane deck of his trolley car than he could get anywhere else. It is a fine thing for a man to love his job. At the recent annual meeting 574,192 of the 600,000 shares—95.6 per cent.—were voted. The largest block—100,000—was that of the employes. One of these fine days the employes will own the property.

Mr. Mitten has pounded it into the consciousness of his men that they are not true to themselves or their families unless they make life better and sweeter for their wives and their children than their own lives have been. He never has made a promise to the men that he has not kept in letter and spirit. He is no hail-fellow-well-met with them. He is the chief—and they know it. But they also know that he has a big heart.

Think of what it means to trolley workers to know that they have ownership in the cars they operate, the rails on which the cars run, the power houses, the barns—everything. Think of what it means to have 10,000 workers love their work and the man under whom they work. Think of what it means when the wives, the mothers, the sons and daughters of 10,000 workers have their whole outlook on life changed for the better, through simple common-sense business methods translated into partnership of management and men in the highest form of co-operation. And think of the boon to a city in

having its transportation system immune from strikes.

* * *

INDICATIONS of the slowly rising Pacific continent continue to appear.

Following reports of changes in the bottom of the sea along the west coast of South and North America, disappearance of islands, discoloration of coast waters off Valparaiso and Lower California, believed due to recent severe earthquakes, the master of the lighthouse tender *Madrona* reports that a three-mile stretch of shoal water has been discovered by him, following soundings, from the shore eastward from San Nicholas island, which is approximately 100 miles southwest of Los Angeles harbour.

The last soundings taken in 1917 for the making of charts shows that the shoal water extended eastward from the island for a short distance. The latest soundings, taken a few days ago by the crew of the *Madrona*, show the shoal extended a full three miles eastward from the shore line. The discovery is regarded of such import that shipmasters of coastal and inter-coastal vessels have been notified and warned to keep far out from the east side of the island if they have occasion to pass the locality.

AMERICAN Star members are happy that the ten months' sojourn in this country by Mr. J. Nityananda has resulted in the complete cure of his lung trouble and in a complete restoration to health. It was health he came a-seeking when with his brother, Mr. J. Krishnamurti, he arrived in America about July 1st, 1922, and became the guest of Mrs. Mary Gray in the beautiful Ojai Valley in the mountains of Southern California. We trust that year will prove one of happy memories for Mr. Krishnamurti, he having also benefited in health.

By the time this is read our two distinguished visitors will be bidding farewell to these shores. We thank them for the inspiration which their visit has brought and rejoice in the expectation, for which they give us substantial ground, that they will return ere long. We bid them God speed.

* * *

SHORTLY before Easter, when the Californian wild flowers bloom in greatest profusion, Mr. Krishnamurti and Mr. Nityananda were the guests of honour on an 800-mile motor trip to the giant redwood trees of Santa Cruz County, California. We understand the trip to these oldest living things on the physical plane of this planet proved full of inspiration. The other members of the party were Mrs. Mary Gray, Miss Rosalind Williams, and Rev. Robert Kelsey Walton.

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"He was not merely in name, but in reality, a humble follower of the Lord of Love and Compassion, whose birth we are supposed to commemorate each year at Christmas, by Peace and Goodwill to all God's creatures, and not by a carnival of slaughter and blood."

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(ENGLISH SECTION)

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Announcements

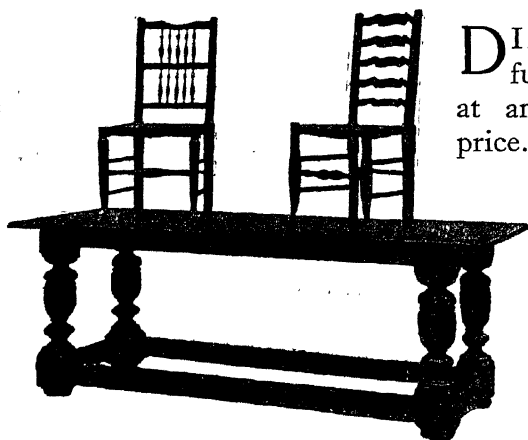
THURSDAY, June 21st, at 8.30 p.m. in the Upper Mortimer Hall, Mortimer St., W.1. Our Head, Mr. KRISHNAMURTI, will hold a meeting for members only.

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THE Herald of the Star

VOL. XII. No. 7

JULY 2nd, 1923

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Single copies: Great Britain, 1/- (Postage 2d.); America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Postage, 1/6 extra). U.S.A. and South America, \$3 per annum (Postage, 50 cents extra). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Two Talks by J. Krishnamurti

I.—PREPARATION FOR SERVICE.

EVER since the inception of our Order it has been in a nebulous state and has existed rather in a condition of vagueness for the last ten years. This has been so because a vagueness at certain times attracts people and the Order and its cause has attracted people throughout the world and it has come to a stage now when the Order is becoming more definite and much more concrete in its outlook on life. When we have formed a definite idea of what the Order should be for ourselves, it remains for us to act upon our ideas and our conception of what the Order should be.

In Paris two years ago, it was decided that within the Order there should be formed four distinct groups and these groups should function as soon as possible. Yet it has taken two years to form them. That was as quick as it could be accomplished. The First Group, the First Division of the Order, was the Self-Preparation Group. Then came the Meditation, Study and Action Groups. All these Groups are dependent on the attitude of the members and upon the enthusiasm of the people, and these four groups or divisions have no superiority one over the other. They are all about the same. But we posit the Self-Preparation Group as being the first because if one is really and truly prepared, the other three divisions can be easily conquered. The first and most difficult thing to conquer for people is themselves and consequently we posit that as being the first quality necessary for the development of the members of the Order.

Perhaps some of you have an idea, especially those people who are Theosophists have an idea, what this preparation

means and what is its ultimate goal. Without proper training of oneself, without proper ideas of what the work should be, we should remain as long as we exist a mere body without vitality, without energy and without fire. These three things are absolutely necessary for a man or a woman if he or she wishes to act in the world. The first thing essential for the member who wishes to serve the World and the World's Teacher is that he train himself along three distinct lines. First he must acquire an attitude about himself, a definite attitude with regard to himself, an attitude with regard to the work and an attitude with regard to the World-Teacher Himself.

The first thing that must be realised in relation to these three things is that we are capable of achieving the greatest possible amount of spirituality and the greatest force to serve the world if we realise that we can make our destiny with our own hands. With that premise let us understand that the first thing to gain is our attitude towards ourselves—especially in the West, where individualism is rampant and where each one of us has an idea that our own importance and our own work is far greater than the work of our fellow-man, and that had we his opportunity, we could do his work better. The idea we have in the East is that the individual is a part of the whole community, and not a separate entity. He is rather overlooked. The attitude that those of us who belong to the Order should acquire—those of us who desire really and earnestly to serve the world and the Teacher—is that our attitude should be one which places us in the light of a worker for the world and an instrument through which the Master, the

World-Teacher, can manifest. An instrument is essential. From that we cannot possibly escape. An instrument of the highest quality, both morally, intellectually and physically is essential. The keener and purer the instrument, the greater will be the service that that instrument will render to the world.

But few of us have realised in our hearts that the absolute essential duty of the members is that they must take themselves in hand and train themselves before they can become proper servants of Humanity. It is like any other business in the world. If you want to succeed, you must go to school to train yourself. You go to school to learn shorthand and type-writing and other material things and yet rather overlook the absolute and essential duty of membership which is to train yourself if you want or desire to serve Humanity. Training oneself consists of very simple things, I think, because, the more simple—not childish—but the more simple and direct we are in our actions, the greater opportunities we shall have to become proper channels for the World-Teacher.

What are the requirements of a Server? First of all, I think, he must regard himself impersonally as an instrument for his Higher Being, for His Master or the World Teacher. Individually he does not exist. That is one of the essential attitudes we must gain with regard to our work in this Order—that as individuals we are non-entities. We are only here as people who can be used to help the world, and individual progress comes as a matter for future thought. Naturally when one has that attitude individual progress is certain. But people generally start with the idea that individual progress comes first and service after. I am afraid that is rather an erroneous idea. If you serve properly, you cannot help advancing along the Path of Spirituality. Your progress cannot be withheld. Our essential duty is to make ourselves, our minds and our attitudes such that we regard ourselves as nonentities individually but collectively of help and service to the world.

Then comes the quality which is, I

think, very difficult to attain, but as it has been attained by so many others, I am sure it is possible—to regard the work, one's actions and one's life, as it were, impersonally. You know we are very personal in our work and in our thought and in our actions. I am rather generalising, and so I hope you will excuse me; but we do not do anything for its intrinsic value, but we do it because we like to do it, because it gives us pleasure and not because it is our duty. It may be my Eastern training, but the more I see the more I have come to the conclusion that the troubles that people create have arisen from the idea of their own self-importance and of their own glorification. They do not regard the work as their principal aim in life. When once you have acquired that attitude in which you regard yourself as a mere channel, "as a mere pencil, as it were, in the hand of the Master," you realise that only then are you really fit to serve the Great Beings. The same thing applies to the work, and the same thing applies to the World Teacher Whom we regard as Our Guide, Philosopher and Friend.

Most of us regard all the Teachers as something distant and past, and that They do not exist in the consciousness of our daily life. But we who have ceased to realise life, are dead, as it were, and the Great Beings are alive. A dead instrument, personality or individual, is of no use to the world at large. The Order exists purely to serve the world and to follow the Teacher when He comes.

It is, as I said, the duty of those who wish in all sincerity to follow the Mighty Being to train themselves along those lines which make them fit—to train them when the World Teacher comes, and even before He comes. We must gain the attitude that regards the whole world as something near, something personal and something vital. I am afraid we are not serious enough in our enthusiasm. Our enthusiasm is limited, like our devotion; and when that wanes, our whole aspiration, our whole power for devotion, every power within us, is lessened. We have not realised that our entire conception of the

work, our attitude towards ourselves and the Master, the World Teacher, is something that can be gained if we only desire strongly to gain it. It is a matter of will-power. We use will-power on useless and non-essential matters, and when it comes to real essential things that will-power becomes somehow weak. So, Friends, you see the tremendous task, and it is a tremendous task that lies in front of us.

We must be sincere. That is the first essential duty of those who wish to serve. We might be stupid, weak, anything you like, but one of the essential requirements is to be sincere, however foolish that sincerity may be. Then we ought to have the capacity to understand the teachings in the simplest form they are given. Nowadays there are so many books, so many theories, that they have banished simplicity into other regions. To be good nowadays brings down on us scorn and contempt, and people laugh at us because we think we are good. The interpretation of the word

"good" has been so limited by the world that people have misunderstood it. The Master, or whatever you like to call Him, wants us at every moment of our lives to be good, sincere and honest with ourselves. If once you have acquired these three things, then the whole Path, with its glorious and magnificent vista of spirituality, is open to you. You cannot help following it if you are willing to submerge all your little ideas in the following of the magnificent and glorious example of the Teacher in all His Simplicity, Compassion and Understanding. If once you have acquired that attitude, then the work of the Order is assured. Each one of us, wherever we are, however humble our position may be, shall then be like a Star giving forth light and comfort. We cannot help it; and, Friends, the Star exists for that purpose and study and action: all groups exist for the purpose of helping us in our life that we may serve honestly and sincerely.

II.—TO YOUNG PEOPLE.

IT is the peculiar pleasure of youth to study, but rare to find that study and knowledge put into action. I remember while I was in London with a college friend of mine, who is himself something of a philosopher, that he had every book that one can conceive of on philosophy in his library, and once after some discussion I came to the conclusion that mere study in its intrinsic aspect was of little value unless it bore definite results in life. Then, like so many Indians or Hindus, there are people in the world to whom study in itself is a great thing. I am inclined that way—to retire with a book by myself and not worry about the world in general. But it seems to me that the youth of the world has a peculiar opportunity, that it is now in a peculiar position, for youth has at its fingers' ends, youth has lying open before it, all the knowledge imaginable for the conduct of human affairs and the conduct of itself. Then, if

an understanding of knowledge is obtainable from anybody and everybody, in the literal sense of the world, it is the duty of the younger people, as well as of the older people, definitely to carry that knowledge which we may acquire from the outside world and from books into practice. To me, if I may be personal, there is but one thing to realise—that is to put into action, into definite action, that which we have gained through our mental processes. People have throughout the ages, and throughout the countries of the world, limited their actions not according to their knowledge but according to their pleasures and according to their likes and dislikes.

Youth will lead the world because the older generation dies, and youth then has, and must have, the task of guiding the world. Hence it seems to me that it is the duty of the very enlightened and very great thinkers to find a means whereby we, as individuals, can make ourselves

instruments, channels (or whatever you like to call it), so that our actions and our thoughts are pure. I speak very emphatically on this subject.

Now, God, or "X" or anything you like to call Him, has endowed the average man with brains. They are sometimes limited, narrow or bigoted but, generally speaking, Man has a certain amount of capacity for thought. He can think wrongly or rightly. That depends on his education and evolution. Then when a man is capable of thought, however little or however great that capacity may be, he can only take one position if he wants to be the leader of his community, his tribe, his race, his nation or international world. He must use that capacity which God, or whatever you like to call Him, has given him. Then he must utilise that which he has gained through books (for books are written not for mere pleasure but for uplifting of oneself and for the deriving of a fund of energy which is invoked by the reading of certain books). People you find are inclined to read books when they can assimilate the knowledge given in that book up to a certain standard, but when the contents of that book, as it were, have been assimilated then it seems to me one or two things must happen: either the reader must let the knowledge he has gained lie dormant or the knowledge he has gained must be put into vital energy and force or action. If, as is the case with most of us, we are endowed with a certain amount of intelligence, then that intelligence is rather limited in the sense that we do not put the knowledge we have gained into proper action.

Let me take a common example. We all know as a matter of common knowledge that to kill is evil. This truth has been preached by every teacher, every sage, every thinker that has appeared in the world. They have said that if you kill it involves the taking of life and of bringing, as Theosophists would express it, great karma on ourselves. People know, to a certain extent, that it is wrong. They know, in principle, that it is against law—not the law of man but the law of Evolution. Every thinker must know that as a

fact, even though that has not been evoked into action in him. How often do you find people who are capable of putting that knowledge into action? You find everywhere that people do kill. They know it is wrong, and yet their minds become dormant. Their minds do not function when the vital moment comes. When the mind should think and should act, it is dormant. It doesn't function along the right channels. So, for us at least, trying to study the various laws of evolution and the laws which particularly apply to our daily life, the most essential thing to do as the first step of the ladder is to clarify our minds, resolving how far we can carry that teaching into practice in our daily lives.

You will find philosophers and great teachers lay down certain rules for the conduct of Man; but all great teachers have found Man advances to a certain limit and then stops because he is no longer able to appreciate the other side of the next step—the step which he is going to take eventually. Then, if you are going to take that second step, as it were, the first thing for us to do is to become impersonal—so impersonal that you can examine your mother's qualities with the eye of a stranger. I remember the other day a friend and I were discussing the subject of impersonality, and he was impersonal with regard to everybody, so impersonal that he said he could see their good qualities and their bad qualities, and he was able to judge as to when they were right or when they were wrong; but when it came to the question of his wife, he said he would rather not examine her impersonally. That is where most of us—everybody, I think—fall short of greatness. We are not capable of logically cutting our own self as well as other people's selves. It is essential if we are going to become great—which we shall eventually become in spite of ourselves, for we cannot help it. It is in the nature of Man to become great; but if we take ourselves in hand more stringently and more effectively, the first thing to do is to be so impersonal in regard to ourselves and every question—whether of nationality or love or any other question

that comes into human life—to examine it so impersonally that the moment you put the subject outside of yourself and take this view you know exactly what path you should follow and what path you should not follow. It becomes very simple. That is where you have seen so many teachers put forth the idea “Examine all questions for their own value—not the value you put on them, for your value and my value is limited and must be limited because our minds are limited. Examine, as far as you can, the value of the question intrinsically—not the value that you apply to it.”

The same thing applies in our daily life. We know so many things we should do and should not do. The moment a thing comes towards us that we should do, our mind is not powerful enough, or logical enough to grasp it and it presents the personal side to us and we follow the convenient and easy side. The same thing applies in evolution. Man has to face the side which is the outer self and the side which is the inner self. They are at variance and there is always struggle. You will find that if you sit down calmly and examine yourself as most of us have done, it is a natural fact that man is dual. It is the same with every creature. There is always the inner and the outer. Then when the inner wants to function, wants to have its full sway in life, the outer mind obtrudes with its pleasures and desires and limits the inner desires and so you will find there is this constant struggle until man achieves a stage when he can let the inner have full sway and the outer automatically assumes the second position in life. So as man evolves, you will find that he is capable of examining himself logically and almost cruelly. Until then as human beings we are not civilised in my opinion because civilisation is a thing that applies in its most definite sense of the word not to any limited peoples but to the world at large.

So as people advance along the Path which has been trodden by so many teachers and which will be trodden by us some day and which we now see afar off, it is essential to my thinking, that we should make up our minds at this principle

stage in time when knowledge is very easy for us to obtain, as to what path we are going to follow and how we should follow that path. You can follow the stream of a river, drifting along the current and without your knowing it be swept into the bywater of that river. It has been the case with every spiritual religious movement in the world. It starts with a full flow of the tide, with great enthusiasm and after awhile it finds itself in the ebb waters or back-waters of life. And again we, as Theosophists, or as anything by which you like to think of yourselves, as long as we are capable of direct thought and purity and direct action, we must guard ourselves against that slipping back into the back-waters of life. It is a great danger. Everybody in the world must keep an eye on that outer being of themselves or otherwise they disappear, as it were, and become small, narrow and limited. It is the constant eye that we must keep on ourselves that helps. It is the direct thought that must be applied to ourselves as we apply it to other people that energises us and gives us enthusiasm and ideas and that gives us everything that is worth having. Otherwise we become stagnant like so many beings who have become satisfied because they have grasped a satisfactory ideal and they have not put that ideal into practice.

You will find all the teachers or sages maintaining and insisting time after time, times without number “Do the things that you are absolutely certain logically and most dogmatically you should practice. Never yield to that which is easy, but always struggle to gain that which is difficult.”

You will find again when man is advancing along the Path emotional force is evoked in him. Emotion is a thing which is not conquered as it seemingly yields. One moment you think you have it under absolute control and the next moment you are submerged—drowned by it. So man if he is to become great and divine as he really is, has to keep an eye on himself from morning till night, never stopping for a second to let the lower renew full sway, he looks at himself as an instrument that is always getting out of repair. He must

pull himself out and look at this lower self and look at it as a magnificent dynamo that he must keep clean or otherwise it begins to go wrong when he would like it to go right.

Likewise, we, as Theosophists or Christians, or anything—it doesn't matter at all—have this constant struggle between the pleasure of the inner and that of the outer. The moment there is that struggle, it is hopeful for it shows signs of awakening but it is only the half-awakened that have this constant struggle. Without it,

even with our knowledge and magnificent opportunities we shall become useless and become vague and futile in the world. We must become real helpers. The world does need helpers. Not so much idealists, dreamers, but direct action people who can show to the world that their ideals are as magnificent and glorious as their very being, that they can carry out their ideals. It is for the young people to show to the world that we can do this whenever possible and to show them that we at least mean business.

“I did not Argue—I Knew”

By M. DENIER V. D. GON

[To the Editor of the HERALD OF THE STAR.

Sir,—In writing the following article I am endeavouring to answer some of the questions raised by Mrs. Briscoe, a Jamaica member, in a letter published in the May issue of the HERALD OF THE STAR, entitled “Does the HERALD point the way?” My justification for trespassing upon your space is the sincere conviction set forth in the title of the article. I can only trust it may prove of some little value to your many readers, members and non-members alike.—Yours, etc., M. DENIER V. D. GON, Holland.]

IF anyone, several years ago, on first hearing of the Order of the Star in the East, and feeling instinctively that the coming of a Great Teacher was near at hand and did not then hesitate to join the Order to prepare for the Coming, that person would thereby give proof of possessing a capability for knowing the Greatest, under whatever disguise He may think fit to come and dwell awhile among mortal men. St. John says: “Flesh and blood have not revealed it unto you, but my Father who is in Heaven.” It is not the many who instinctively answer the call of the Lord, that Good Shepherd who loves His sheep.

Lectures have been given all over the world: papers and pamphlets have been distributed to thousands. But how many

have stopped to listen to the glad tidings? A few awoke from their slumber, trimmed their lamps, and sat down to wait and watch. They understood what waiting and watching meant in this case. It meant the throwing down of their nets, as was demanded formerly of the fishermen of Galilee and the setting forth without putting their affairs in order, or the taking of fond and final farewells. Some have left their homes, offering their lives for a high ideal, and a still greater sacrifice is asked of those who will follow Him, who will probably wait in vain for some special sign. They will be wise not to look for romance in a world like this, with nation striving against nation, class warring against class; but they will meet in every country of the earth, among the followers of every religion, a group of men, who

firmly believe in the near coming of the Great Teacher who will change hatred into love and make each nation recognise the rights of all nations.

This is His world, and if you desire to come in touch with Him it is simply a matter of stepping out of your world into His, with the fire of self-sacrifice burning in your heart. The Teacher of men must be sought ere He can be found. Perhaps He will live among men, wandering from town to town, from village to village. But to know Him means much more than that. Some have followed Him life after life, forsaking everything, working to make themselves worthy to be His humble servants, offering every thought, every breath as a sacrifice on His Altar. Others also will try to follow Him along the thorny path, but those who follow Him must be poor and no unkind thoughts should affect their attitude towards their fellow-men. His disciples will work day and night, labour and wait, for has He not been with His followers all through the ages, teaching them in His loving kindness, life after life, founding religion after religion, till now they love the unseen better than the seen? Those who do what they can in His name often wonder that their work is crowned with success. He stands beside those who teach the young and nurse the sick and those who write and lecture in His name. In the years that lie before His coming they will be drawn closer to Him, up to that moment in which those who see Him will say: "The Lord has come!" They have tried to open the hearts of their fellow-men so that they might believe before seeing.

The trimming of the lamps is done in the hope that the light may shine. The labourers who are now trying to build up a

new civilisation are working in the darkness. The Lord will not come in any disguise, neither will He veil His light; but His followers standing in their own darkness by reason of their little faith may miss the way to Him. Ignorance alone shuts out the light, but the Lord sends those who do not know to those who do, and it behoves those who know to keep alert lest they be found lacking in wisdom and courage and tact and zeal, and thus pass by those who most of all need their help. Those who wish to know Him can do so now, for in the things of the Spirit He is the supreme Teacher, and those with but slight knowledge can set their faces towards the good, the beautiful, the true—that goal which is union with God the Father, in Whom all men are brethren.

Seek the Lord for He is faithful, and He will lead all who are willing to follow. We should listen with gratitude to all who make straight the way. We cannot specify what particular form He will take, but those who follow Him will know Him in their hearts. Love will conquer everything. Great and lordly beings will throng to His service, and earth will be a paradise and all the true of heart will sit at His feet happy beyond comprehension embracing friend and stranger, loving all. Flowers will blossom in abundance, perfuming the air, and angels will sing praise and glorify the Lord. This and more will be seen and heard by those who can see and hear. Legends will come into being, as thoughts take form, and the more beautiful the thinker the more beautiful the form. May all who can in their life say: "My belief has been the mainspring of my actions," have the unspeakable bliss of seeing Him eye to eye, and find Him ever throned in their hearts in the Spirit!

Colour and the Subconscious

By G. E. FUSSELL

A FURTHER definition of the subconscious seems almost superfluous, but it is a necessary approach to this subject.

In common with most of the terms used by modern psychologists, the word has been given a wide and rather loose significance, which varies with almost every writer. When a psychological phenomenon is not perfectly understood, it is relegated to the field of the subconscious without too careful consideration of what that word implies. The subconscious, indeed, has come to be a term covering all that field of the mind with which we are not yet acquainted in any really scientific sense. The sources of inspiration are not completely apprehended, nor are many of the phenomena of a telepathic order, a sufficient body of which exists to justify a state of philosophic doubt, at least, regarding its possibilities.

Of course, inspiration can hardly be described as a matter of the subconscious mind. It is usually said to be of a supra-conscious nature, but that term is merely another word designed to be applied to a field of which we are entirely, or practically entirely, ignorant. Too often in studying mental phenomena this course has been adopted, and in my opinion it is better to add one more possibly trivial and inaccurate definition to the host already existing rather than to enter upon a subject with a quite indefinite meaning attached to a most essential term.

In the first place it may be useful to consider the development of what Professor William Macdougall describes as instincts. Certain instincts are, he claims, innate in the mental composition of every individual. While complete accord may or may not

be given to this statement, the term is useful. Certain modes of action can be approximately described as being instinctive in a race or nation. It is unwise to choose a really complex instinct to explain this use of the word, but these instincts being innate, are in the nature of a racial subconsciousness. They are not acquired, according to Professor Macdougall, by any process of sensation contact, nor are they derived from social experience; they are absolutely innate in the composition and the constitution of the individual in its present state of development.

Now, this sort of instinct is obviously quite unconscious. It is indeed the racial unconscious, and it has arisen, if it is admitted, entirely by reason of the accumulated experience of the human race developed in a given environment. Throughout the generations of that race, modifications of instinctive behaviour have had to take place in order that the individual members might adapt themselves to their immediately personal and social environment.

The accumulated experience of these unremembered generations has resulted in an adaptation which makes the civilised man of the twentieth century react to his environment in a given manner from the moment of his birth. That is, I think, a fair description of what may be termed a racial or traditional unconscious.

In the individual the subconscious is in some respects a collection of what may be described as unremembered memories, unrecollected experience. While every individual possesses those instincts which I have presumed to describe as the racial inheritance in the subconscious, he is also the possessor of a particular and personal

subconscious, which from time to time provides him with peculiar experiences he is quite unable to explain by any process of logical reasoning.

The commonplaces of these experiences are known to all. It was upon the basis of these commonplaces that the ancient mystics endeavoured to interpret dreams, no doubt very much upon the lines of the modern psycho-analyst, although certain symbols were, in their system, given an esoteric meaning, which probably has no relation to actual reality. This endeavour may, however, serve as a useful illustration of the method by which the subconscious works, it does not signify a repressed complex in any concrete way; it simply indicates some apparently trivial detail as a symbol of the repression, and it must be remembered that this type of repression and phase of the subconscious has been studied more than the normal. Thus has been gained the little knowledge at present available in this field, but it is not only by the study of the abnormal that the subconscious can be more or less explained.

The method of the psycho-analyst should perhaps be touched upon, although doubtless it is a subject with which almost everyone is at least superficially acquainted to-day. As an example of the working of the subconscious, I may perhaps give an instance which fell within my own experience.

A woman who was in the first stages of neurasthenia explained that her rest was usually disturbed several times nightly by a feeling that her bedroom door was open, and that the door being open signified that something terrible was about to happen to her.

This is in the nature of a commonplace phenomenon, while it is not one of the usual phobias experienced by absolutely normal minds, and it therefore seemed to me to have some special significance. By a process of questioning, I elicited the fact that on an occasion of considerable emotional strain, that occasion, in fact, which had been responsible for her slight neurasthenic tendency, she had been awakened by her husband opening their

bedroom door, and entering at the moment she awakened. In her consciousness the whole incident which had so profoundly stirred her emotions was quite clear; it was only when she was asleep that the apparently trivial fact of the door being open impressed itself upon her. That is one of the activities of the subconscious.

I do not know if what I have said has made the field of the individual and racial subconscious any more definite than it was before, but I think it sufficient to show that a sort of racial subconscious is present throughout the generations of man by means of the unrecalled experience, which is more or less common to all individuals of the race, and that the individual subconscious, while it comprises a considerable proportion of this racial experience unknowingly, is added to by the unrecalled personal experience through which that individual has passed.

If that is so, it is possible to go on to the relation of colour to the subconscious. It is admitted that most of us react psychologically in a uniform manner to certain colours, and indeed this has been established by medical experience and experiments, as well as by the investigations of the members of the International College of Chromatics.

The present attempt to explain these reactions by defining their action both with the racial and individual subconscious is based largely upon that fact. If sufficient data of an historical character could be collected describing the various uses to which the various races have put certain colours during the period of history, it should be possible to explain the building up of that subconscious to which the psychologic reactions are due, and to show the development of an instinct within the racial experience.

For this purpose it seems undesirable to detail the large variety of colour tones, to which different names have been given, and to compile a catalogue of their reactions. This would involve either dealing very superficially with each colour or expanding the present paper to unwieldy dimensions.

It seems best to choose the colours with which man has been most familiar throughout his history, and those colours are obviously the colours of natural environment. Although these colours have been used for various purposes of decoration, both in a pictorial sense and in costume, as well as in articles manufactured for his own convenience by man, this does not necessarily involve the complexity it seems to indicate. It would, in any event, be best to eliminate this complexity as far as possible, by treating first of the emotions aroused by the variation of colour of natural environment, either in consequence of the changes of the seasons or the more temporary changes of weather.

Necessarily the effect upon the racial subconscious must have been greater when colour was more dominant in environment, since man was better acquainted with it, and more certain of the consequences resulting from the temporary predominance of any given colour in his natural surroundings.

The colours of Nature are strictly limited in number if any ordinary scene is taken. The sky is blue, sunlight is yellow, foliage and grass are green, and the earth is brown where the furrow has been turned. In addition to these natural colours, it would perhaps be advisable to deal with red, the colour of fire, man's most powerful and necessary servant.

Here it is requested that no criticism be advanced because these colours are subject to variation. That is a point which will be dealt with, I hope, satisfactorily. It is indeed a point of very important significance.

It will be generally agreed that in any period prior to the present urban civilisation, the colour most immediately familiar was that of the blue sky. Morning and evening, the rural community would give some attention to the aspect of the heavens, as well as during the day.

Now, the modern psychologic reaction to blue of this tone is more or less soporific, and it is certainly of a very sedative character. Indeed all blues are sedative, and when they tone to grey are inclined to

be depressing, having in some cases a decidedly morbid tendency.

This development may be assumed to have originated in the fact that primitive man, looking at the sky and seeing that it was blue, would prophesy that the day was to be fine, and that he was to be able to go about his ordinary avocations without interruption by the elements. Indeed that is an elementary fact to-day.

Then again we have the exhilarating effect of the first bright day of spring in each year throughout thousands of generations. Modern man, experiencing the first bright day in February or March, feels joyous; his cares seem to become of less import, his worries are eliminated, happiness, calm happiness and joy pervade him; everything is so fresh and clean on this first day of spring that his nerves are inevitably soothed.

This is a comparatively modern view. It is limited by the scientific and mechanical character of our civilisation which has enabled us to provide against the formerly lean time of winter. In the early generations of man, and indeed well on into the eighteenth century, winter was a time for which man had been entirely unable to provide adequately. His food supplies could not be conserved in the same way that they can to-day, his cattle, except those retained for breeding purposes, had to be slaughtered and placed in pickle—and a most ineffective pickle it was. The entire community was forced to subsist for the greater part of the winter upon an often inadequate supply of badly preserved meat, which towards the end of the season was usually more than half bad. His breadstuffs were incalculably bad, flour even being mouldy. The only bright spots in the winter were the times when the Michaelmas goose was killed and eaten, and when the Christmas feastings were prepared.

With the return of spring the prospect of better food and a more adequate life was immediate. Spring lambs were coming on, and the supply of fresh meat was once more guaranteed, while if the season was good, the crops would provide a

comparatively decent sort of bread once more. The relief that the modern man feels at the first appearance of Spring is not in any respect to be compared with the relief that was felt by an agricultural community even so late as one hundred and fifty years ago, and when it is remembered that mankind had lived in this hand to mouth fashion from the dawn of prehistoric culture until what is for practical purposes the present day, it will be realised that the blue of the sky had upon the mentality of man an effect incalculable in its influence upon the development of physiological and psychological sedative reaction.

In this connection I should like to mention Richard Jefferies, who had perhaps the most keen appreciation of Nature of any modern man. In his "Story of my Heart" he tells the effect of his return to Nature from the worries and troubles of urban life, when he paid a periodical visit to the top of a high hill in his neighbourhood. He says "There was a secluded spring to which I sometimes went to drink the pure water, lifting it in the hollow of my hand. Drinking the lucid water, clear as life in solution, I absorbed the beauty and the purity of it . . . I turned to the blue heaven overhead, gazing into its depths, inhaling its exquisite beauty and sweetness. The rich blue of the unattainable flower of the sky drew my soul towards it, and there it rested, for pure colour is rest of heart."

The keen appreciation which Jefferies showed for the blue of the sky, and the absorption in it he was able to experience, was the outcome of all the racial hopes and fears consequent upon the untold ages of unscientific agriculture, and the resulting hardships through which the generations of man had passed.

The influence of a written word like Jefferies' is very great upon a certain section of what is known as cultured society, but although it may have an influence upon one generation, it is not for one moment comparable to the influence exerted by the racial subconscious developed out of the experience of many generations. The experiences which Jefferies describes are perhaps the cul-

mination, the highest note, finding its expression through genius, which this unconscious has developed out of a common emotion. A mind less illuminated by the unconscious racial heritage merely finds a satisfaction, a relief, when the blue sky is seen once again, and is, in many cases, unable to give expression to that feeling. Men and women certainly know that they are more happy, but they do not know why.

It is the heritage of the ages, the heritage which has given blue the effect it undoubtedly has.

Somewhat analogous in its effect to blue, the yellow of sunlight has come to be regarded by colour specialists as a healing colour. It possesses, besides something of the sedative quality of blue, a gentle stimulus, which gives it a tonic quality. The yellow sunlight and the blue sky are collateral: they are two parts which make one whole; they exist side by side at the same season of the year. When the sky is blue, the sun is shining. In the spring the sun begins to shed its kindly light upon humanity again; in the summer its warmest rays ripen the crops; in the autumn it is fading once more.

The effect of yellow upon a modern mind, however, is complicated by other factors as well as its cheering effect upon early man. In addition to the joy of the recurrent better weather, and the promise of better food and happier conditions held in the return of sunshine, this yellow is reproduced in the colour of the ripening corn, upon which was based the promise of an abundant harvest, and in the later stages of development the colour was reproduced again in that precious metal, for which all men throughout the generations have sought with such avarice.

The sedative reaction of blue has been traced to the relief from privation which the return of the spring connoted to early man. The sedative, but stimulating, character of yellow can be traced similarly to that emotion, but the addition of the stimulus may be expressed as the additional relief which primitive man must have felt at the sight of the colour of the ripening corn, and its immediate promise of

abundance, which would consolidate his happiness in those early times.

In addition again to this stimulating quality consequent upon relief from privation, it may be said that the influence of yellow gold has played some part in endowing this colour with its stimulating quality. Gold has always been the key to the door of pleasure, and mankind has had the experience of this fact superimposed upon the more elementary structure of experience. The use of gold has played its part in developing a stimulative reaction to this colour.

The two remaining colours of man's natural environment are green and brown—the green of vegetable life, and the brown of the turned furrow. Both these colours are said to be suited to studious people, and to provide an excellent milieu for mental activity. Probably this may be explained by the fact that in early agriculture, the times when these colours preponderated on the surface of the earth, were times when less demands were made upon man's physical activities.

When the pastures were green there was less to do amongst the cattle than at any other time. When the autumn ploughing had been finished, and the bad weather supervened, the household turned to indoor occupations. There was, of course, a good deal to do in the house, when each village was self-subsisting, and even more in those earlier times when all the clan lived under one roof-tree. Tools had to be repaired, weapons to be overhauled, and all the primitive implements to be cared for in a way that was not possible when they were in daily use.

Thus the occupations of the middle periods were necessarily of a more or less sedentary character, and man has come subtly to appreciate the influence of their colours. He reacts to them to-day, when his life is removed from Nature, as he did in the days when life was lived close to Nature.

Throughout all the ages man's most potent servant, but most terrifying master, has been fire. In addition to the red of fire there is the red of blood, and red has come to be a strongly stimulating colour. There

are many factors in this combination, but it is perhaps sufficient to indicate two of them.

The first thing that would greet the eye of a conqueror in one of those struggles which must have been so frequent in primitive times was the blood of his stricken enemy. If from a mortal wound, his perception would naturally result in a feeling of exhilaration in the victor.

The red of fire has been used as a warning by all people. It has been used to serve all their purposes, to cook their food, and to make their implements and weapons, but it would be terrifying to the inhabitants of a wooden town. It would rouse them to a state of ferocious activity when it set out on its path of destruction.

These two factors are perhaps sufficient to indicate how it is that red has come to have a stimulating effect, both psychologically and physiologically.

All psychological reactions are the outcome of the adaptation of the psychological equipment to circumstances. They are dependent in the first instance upon the cumulative experience of many generations, and the development of an instinct is the outcome of that experience, although it is an unconscious process and is developed in the realm of the unconscious. It is this process which has developed the psychologic reactions as much as any other.

To-day the great majority of mankind have a less intimate knowledge of the immediate significance of the colours of Nature than mankind possessed in its infancy. In our modern scientific, urban civilisation man is not in contact with Nature every day, and quite a large proportion of the population is in contact with Nature almost never during the course of its life. What were almost conscious activities dominated by the appearance of his natural environment in the primitive stage of the history of man has sunk into the realm of the unconscious to-day, and their modern results can only be explained by a careful examination of history. The outcome of such an examination is that modern psychological reactions are able to be more fully understood, and

can be used quite consciously for various purposes.

The examination, however, of the environment of primitive man cannot explain all the complexity of this question. While such an examination and its immediate effect upon the life of the men who lived in those times can be almost definitely assumed, there is absolutely no doubt that the development of psychological reactions to colour in modern times has been modified by man's use of colour for various purposes and to signify various things.

Nothing indeed that man uses is without colour. It surrounds him in his home, it

is a part of his costume, it figures in every realm of art, and even the towns of to-day are not without it, although it may be quite insignificant in those urbanities. The consideration of the details of development consequent upon the use of colour for particular purposes is, however, a question of very large dimensions, and it is not conceivable that it should be fully considered in the space of a short essay of the character of the present paper.

It is nevertheless the hope of the writer that what has been said is suggestive of a field worthy of very much more detailed study than has been its portion in the past.

Light and Darkness

By WILL LEVINGTON COMFORT

I SAT for many afternoons with one who is wise, and always in the first shadows, before twilight, this one would arise and turn on artificial light, saying: "I hate the dark. There is so much darkness here at best." I have only begun to know the meaning in those words; yet I know that even in these vivid California noons we are in a place of darkness.

I am telling an old story for a new meaning: Visitors were passing through the corridors of an asylum for the insane, and one looking up at the wall, inquired of one of the harmless inmates, "Is that clock right?" . . . The answer was: "It wouldn't be here, if it was right," and it applies to all of us on the planet as well as to those in that house of maimed minds. One may call this pessimism, saying that the evil we see is but the disarray of transition; that evolution works this way. It is true that we are evolving. It is true that the bottom-lands of Egypt are not ahead, but behind; that we have

touched bottom and have begun to come up. As we come up, we come into the Light. At just about this point where we are now, doubtless, we began to lose the Light on the way down. We began to lose the Light and then we Forgot the Light! Those words are like a great cry to some Souls, containing the Immortal Tragedy.

It is true that we are evolving, but has not a suspicion ever dawned upon you that this is not an ideal sort of evolution? Have you so little Light still? What are we evolving out of—certainly not out of a pure simplicity. Look up at the sky at night and ask yourself if the Genius which swung all that is so hard-pressed in the making of men that it must evolve them up through famine and filth and fear. We don't even see the planets, except six or seven of our own Playground. The great winter stars, one by one, are centres of systems appallingly vast. Our highest human conception of the Universe is but a bit of grime upon the lens of space;

and yet in this Place which we call home, we do not come up even from clean soil. We come up eaters and haters of each other. We come up in faces and forms that frighten Nature, causing all little creatures to dig and run and fly from men. Even the lesser creatures are fearfully toiled in malignity. Life in the field and forest is a chain of destruction. Watch the insect devoured by a spider, the spider by a bird, the bird by a serpent, the serpent by a larger bird, which in turn becomes prey of a cat—so on and up. In calm philosophical mood we have contemplated Nature's cruelty—studying how she forced us to overcome inertia under the drive of fear and hunger—putting on strength of limb and pinion in the chase of lesser objects of prey and in flight from the greater.

Look up at the stars at night. They hint a Great Play—as if swung just so for the Game of one Universal Day. Now we hear the moan of the stricken from the city; the crackle of bones in the jungle. Such sounds refuse to fall in as Fair Play of the Great Game. Has not something happened? Can't you remember? Can't you remember at all? . . . Is this manner of conducting public life in Europe and America part of the Game—wars, hatreds, greeds, the solemn mockery of the courts and cults? Why this decadence which has fallen on the Mediterranean countries? Why do the bodies of nations live on after their souls have fled? What are England and France and America that they dare to hate the Turk? It is true that the Turk has raped women and torn men limb from limb, but so have we. It is true that the ape and the tiger and the jackal looks out from the eyes of the Turk, but they also look out from the eyes of our own children. Glance over the pictures of the great men of Europe and America—do they look like Players of the Great Game? Look up at the stars at night and then look into your own thoughts of this day, your own feelings. What secret sins have you been innocent of? Have you never sat in a street car riding sideways and looked into the faces on the long seat

opposite and read page after page of the horrors of your own history?

The Lord Buddha was kept in a walled garden, but sickness, old age and death found him even there. Seeing these, he knew he was out of the Game somehow. He did not know where he was, but he knew this was not Fair Play. He was amazed to find that those about him did not see what he saw. They talked of *nature* and *beauty* and *life* and *hope*—in the midst of filth and ferocity and fear. He saw that they had forgotten the Light. He was different and tortured, because he vaguely remembered. He heard some men calling themselves *Cæsar* and some *Roosevelt* and some *Napoleon* and many calling themselves God, but he alone had Light enough to know that he wouldn't be in this place if he were right. At first he thought that all that mattered was to get back to the Light; then he saw that the thing he must do was to bring Light Here, because all the others belonged to him, and he to them.

There are men in the prisons to-day, who have been in so long that they have forgotten any other life. Such men do not struggle to get out. It is easy to make the best of life as it is, if one has no other standard to measure life by, but now and then there comes the cry of a Poet who remembers—someone's voice, as one stirring in a sleep like death, not remembering the Father's House, but perhaps only a mangled strain of some evening song of the Servants. We rattle our pots and pans, but his haunting voice comes closer and closer.

For a long time we only saw dimly the faces opposite in the long seat, riding sideways. Vaguely they belonged to the same city. Then we saw them critically, as less than ourselves. Then we touched the Light and we began to fancy the ape and the tiger and the fox looking out at us. With more Light we understood grimly that we could see the ape and the tiger and the fox with familiarity, because we were incorporate of those passions. Then came the day of still more Light and our great discovery, for behind the ape and the tiger and the fox we suddenly

saw the Comrade, the Lover, the Player, the Workman Unashamed. No pessimism after that, but remember that the verity of our hope only came after the full realisation of the horror of our plight.

I realise that one does not care to treat with these things unless he belongs to the few, who like the prisoners at old Libby, are trying to tunnel their way out. These Letters just now are especially narrowed to the interests of those in the racking grind and tension that goes with the attempt to escape. No others can be more than curious. We are not concerned about our selfishness and one-pointedness, because we realise that we can't be any good to the world at large while we are locked up. All the way up the years, possibly up the ages, we have said that such and such Saint or Seer was availing himself of poetic license when he pointed out the necessity for us to do certain hard things to win our Freedom. We thought him queer. Perhaps we told him so and he acknowledged it. But that's all shoved behind now. We agree that he meant what he said.

We hear rumours now that we are supposed to be queer. Grimly we wonder if it isn't true. Certainly we don't look good, nor move or speak with old smash and verve. We hear roomfuls of conversations which once we called brilliant,

now sounding stale and profitless—none so ragged nor pathetic as our own part in it. We have uprooted all our valiant opinions, wherewith we were wont to shine and hold our own, but nothing astounding in the way of Genius has come to take their place. We have lost the down of the chick and our feathering isn't finished as Birds. We have repudiated mind and feelings, and yet we aren't strong enough to be trusted with Wisdom, Love of Power. We're not back in the filth and famine of Libby, but neither are we loose in Virginia. We're in the walls somewhere, or underground working our way through with case-knife and finger-nail. To die is to win. We have forgotten Heaven, but this isn't hell. To be caught and taken back—that would be hell.

From the *Imitation of Christ* :

The more spiritual a man desires to be, the more bitter does this present Life become to him ; because he sees more clearly and perceives more sensibly the defects of human corruption. . . . For some there be who so much dote upon it (the natural life) that though by labour and by begging they can scarce get necessities, yet if they might be able to live here always, they would care nothing at all for the Kingdom of God.

This is about all for awhile from the dark side of the moon.

Books of the Month

Daily Health—An Apostle of Prohibition—An Imitation of Christ—Mr. Clodd *versus* Occultism—A Pleasing Poet.

By S. L. BENSUSAN

I HAVE long looked upon Mr. Eustace Miles with great respect as a sincere advocate of good causes. He has a theory of sane living, and he practises it; he lives the faith that is in him; he has boundless energy, all derived from vegetables, and he communicates some of it to those who stand in need. With his able and devoted wife he conducts the first vegetarian restaurant in London, and there, I believe, he acts as consultant, organises entertainments and finds time to write books and pamphlets. If these last are not as the sands upon the seashore for multitude they may at least be counted by the score.

Lately Mr. Miles published and sent to me a new edition of his book "Through the Day," now called "Daily Health." It is a curious work, so excellent within, so unattractive without. The cover with staring title, back and front, in dull red on a light blue ground is an offence to the eye; the arrangement of the type with underlines and italics, brackets and numbers is most displeasing and suggests the advertisement of a patent medicine. But the contents of the book make atonement for all the clumsiness of the presentation and for all the casual references to Mr. Miles's other books and special vegetarian preparations. It is because I feel that the book is so sound and practical, that it has so much for those who are beginning to establish a rule of life, that I would like to see the whole format altered, the brackets, italics and references removed, for then the volume, while losing nothing of its intrinsic value, would enter another class and would offend no æsthetic sense.

Mr. Miles is eminently practical. He takes the day and divides it up, giving shrewd advice for the proper use of every part. The whole underlying idea is self-development, the improvement and maintenance of the standard of health, the control of the body, the ordering of the mind. Life tends with most of us to be a haphazard affair; we do no justice to our opportunities; we allow many of them to pass unnoticed; we sigh for things we do not possess instead of making the best of the things that are our own. Sometimes we pamper the body, more often we neglect it; we cannot find sufficient leisure, or we cannot turn it to full advantage; in short, life beats us all the time. Mr. Miles has seen the struggle, analysed the causes of our failures and the nature and direction of the effort required to retrieve them; to make matters better he is a pleasant and convincing teacher, a man with a mission to give his fellows a helping hand. I feel that he is much bigger than the restaurant and the various foods he has "devised"; he is first a philosopher, then an athlete, and it is in this success as a vegetarian athlete that he has found his platform and carried on so much excellent teaching. He has proved beyond doubt that it is possible to do far more than an ordinary man's share of physical and mental work on the simple diet to which in the course of a few years all thinking people will turn. "Daily Health" is a book that all young men and women who desire to make the best of their life should keep by them, even if they feel that they must put a fresh cover on it. A nation that would live by the rules

of "Daily Health" could control and improve civilisation.

I have received "a study of the world-wide character of the drink question," to quote the sub-title of "Prohibition Advance in all Lands," a book by Mr. Guy Hayler, President of the International Prohibition Federation. Unfortunately, this second and revised edition is dated 1914, so that a review in 1923 would hardly be up to date. Yet the book has a certain interest, for we find that in the far away year when it was written (1913) the true significance of the evils wrought by drink was beginning to impress people who were neither abstainers nor fanatics. Thus we read that one good judge attributed the brutality of the Russian soldiery to the custom of plying them with drink before they were let loose on an offending population, and we know now that these excesses were the real parents of the Bolshevik atrocities. The Tsar's Government sowed the wind and reaped the whirlwind. The German Emperor had prophesied to his sailors just before 1913 that the next naval war would be won by the most abstinent of the Great Powers, but no facts or figures are forthcoming to test the truth of this utterance. When Mr. Hayler wrote, the success of Prohibition was or seemed remote; to-day a great victory has been won for the United States, and a Bill for Prohibition has received nearly fifty votes in our own House of Commons. At the same time we must remember that the progress of Prohibition has frightened what is called "the Trade." We are treated to terrible stories about the results of Prohibition in the U.S.A.; we are assured it has led to the drinking of home-made spirit of unimaginable potency, to the taking of deadly drugs, to the creation of a "boot-legging" industry that renders State precautions of no avail. I have more than a suspicion that all these tales are trade propaganda; that the United States to-day can show a diminishing list of crimes and of criminals; that casual wards, penitentiaries and infirmaries are no

longer so full of human wreckage, and that national thrift has increased. I think, too, that the Government will prove stronger than "the Trade" not only in the U.S.A., but in every country where an appeal is made to what is best in the average citizen.

In this country, unhappily, we thrive by drink. It contributes to the Peerage and to the Party Funds alike; it is a source of very remunerative taxation; it engages tens of thousands in profitable, though dangerous, employment. Good wholesome beer, made from malt and hops, a product which is to be met but rarely, does, perhaps, more good than harm to the hard-working manual labourer, and this simple fact is used as a cover behind which the brewers of bad beer and the distillers of worse spirits may advance to the attack upon our health, our efficiency and our character. I do not think we shall have a victory over the drink traffic in England for a long time to come; it is painfully significant that the Labour Party, though its leaders know how their followers are kept in subjection by drink, does not dare to handle the problem. Labour knows that the rank and file would vote with the Tories to save their beer. Beer is concrete; progress abstract. The conclusion of the whole matter is that education must precede any large measure of effective temperance reform. Mr. Hayler's book surveys the problem in Europe, Asia, Africa, America and Australia, but when it was written there were only about forty Prohibition cities in the U.S.A. with a population of more than 20,000, and the largest of these was Atlanta in Georgia with 155,000 people. The book should be brought down to date; conditions should be reviewed as they are to-day, and we should know where we stand. If the United States can stamp out boot-legging and establish the authority of the State, the beneficial results of Prohibition may induce the Government on this side of the Atlantic to find some other form of revenue production. Then Mr. Scrymgeour, M.P., will find that his eloquence and pertinacity have borne

fruit. "Prohibition Advance in All Lands"—an awkward title, by the way—is too old to help; it must be rejuvenated.

Mr. Upton Sinclair is a very strenuous worker for social reform. He proved the power of the pen when his great book "*The Jungle*" fluttered the abattoirs of Chicago and for a time at least turned thousands of English factory workers into vegetarians. They had been in the habit of eating canned meat, and suddenly they learned a part of its very unsavoury mystery. Since then Mr. Sinclair has pursued "big business" with ardour and seeming sincerity; he has exposed many of the evils committed in its name; he knows the alpha and omega of industrial sin. One thinks of him as an ardent social reformer; one recognises in all his books certain thoughts and emotions that are absolutely honest and true, for literary sincerity, like all sincerity, has its outward and visible signs. Of late I have seen one or two brief reviews of Mr. Sinclair's latest novel "*They Call Me Carpenter*" (Werner Laurie, Ltd.), and these reviews have been the reverse of flattering; one might go farther and say that in their condemnation they have been scathing. Now I have read the book. It tells the story of how Christ left a stained-glass window in the church of St. Bartholomew in a town called Western City, a compound, apparently, of Chicago and San Francisco; how for a few days he healed the sick and comforted the workers and in new surroundings lived a part of the gospel narrative again, and was finally seized by the ex-soldiers, who, coming to Western City to celebrate the Convention, poured red paint over his head and so handled him that he was content to run away to his stained-glass window again! How tame and impotent a conclusion to a very ambitious effort.

The theme that inspired Upton Sinclair is not new, but it is a very powerful one; and if I might presume to diagnose the cause of the author's failure to make the treatment worthy the theme, I should say

that in the first place he has not realised the Christ. He has produced a lay figure that cures diseases, collects disciples, takes the poor and suffering to be his friends, and repeats passages from the Old and New Testament, paraphrasing some of them that they may be intelligible in Western City. All these things are the raw material of the writer's art; they lay within his grasp as the mahl stick, the palette, the canvas and the pigments lie in the artist's studio; but the Christ does not live under Mr. Sinclair's hands, and in the end, when this imitation runs from the mob and seeks repose in the church, where "I do not see, I do not hear, I do not think," the failure is too apparent—I had almost said too tragic—to need insistence. The critics have denounced the book as a failure, and there can be no doubt that the verdict is a true one; the thought that pursues me is concerned with the possibilities that have been missed. Any devout lover of his fellow men—and I feel that Upton Sinclair is such an one—might have done so much better if to the real inspiration that should underlie the idea he could have added the author's gift of realistic and forceful utterance. I think that the needs of the case would impose upon the author, first, a close acquaintance with the life of "*Western City*" and its many counterparts, and then a long period of retirement in some quiet corner of the world where one might ponder the contrast between the teaching of Christianity and the practices of modern industrialism. Out of experience and reflection would have come the white heat of inspiration from which great work is born. Unfortunately, if the signs are not deceptive, this book was written in haste, and though there are some chapters of real power, although effective exposures of existing conditions abound, it is not possible for the author to convey the impression he strives to create. I do not think his own conception of Christ can be sufficiently powerful for the purpose of a great novel. The best part of the book is provided by a glimpse of the working of the great daily press of an

American city. Only when great newspapers will lead the world, instead of being content to follow it, can the prospects of social regeneration improve. The modern newspaper of the most popular kind has much in common with the witch doctor of primitive lands. Each imposes upon the ignorant and credulous by an assumption of power, while deriving whatever influence it possesses from its dupes themselves.

Mr. Edward Clodd devoted to the Hibbert Journal two contributions aimed at the exposure of the pretensions of occultism, and these papers have now been published in pamphlet form ("Occultism": Watts & Co.). Mr. Clodd lays about him with a will, he tears the Rev. Vale Owen and Sir Conan Doyle to shreds, he sniffs audibly at Sir Oliver Lodge and Sir William Barrett; because there are fraudulent mediums and traffickers in humbug of every description, because the credulous are deceived, he announces that science is the all in all. One is reminded, at times, of a very angry bull in a china shop. In making concessions to occultism, science will be "disloyal to its high mission," and it risks the pollution of its qualities in the import of what is known as "'Vitalism' by some who speak in its name." We are apparently "as far as ever from any solution of the problems of the origin, nature, and, if there be any, of the meaning of life." Mysticism and quietism are condemned because they lead "to withdrawal from spheres where duty is paramount in its demand"; an unfortunate display of ignorance this. "Cranks one and all" are Swedenborgians, Rosicrucians, neo-Pythagoreans, Cabbalists, modern Esoteric Buddhists and so forth: "all of one essence in their pretensions." We are assured that "all our knowledge is derived from sense-impressions." For the antidote to the late Dr. Crawford's "Threshold of the Unseen" we are referred to a book by a rear-admiral surgeon. Mr. Clodd quotes with appreciation Mr. A. G. Tansley's criticism of

the most highly advanced man who remains "a passionate and credulous creature, the slave of his instincts and of the suggestions arising from them, or from the most dubious external sources which may stimulate authority." One other quotation set down by Mr. Clodd is from Sir Leslie Stephen, who said that "mankind resent nothing so much as the intrusion upon them of a new and disturbing truth . . . progress is the rare exception." It is impossible not to feel that Mr. Clodd was unwise when he placed this gem in his Ephod.

I am in no way qualified to defend Theosophy, which is included in the veteran writer's spirited attack, nor would I defend a Beethoven symphony against those who prefer a jazz band, or Thomas Hardy against those who find Miss Marie Corelli more sustaining. I rejoice that those who prefer the jazz and the lady have the courage of what must be called in courtesy their taste. How far worse would their state be if they affected to love, say, the Fifth Symphony and "Jude the Obscure." So with Mr. Clodd, who is well content to believe either that life has no secrets or that if it has they are revealed only by science. To him the etheric double, the astral body, clairvoyance and clairaudience are mere fantasy; he cannot answer to any vibrations that would enlighten him, and it follows that we must leave Mr. Clodd to limitations he is doing his best to cultivate in the honest hope that he can live happily among them; in the certain knowledge that he, too, will grow up, though not in this incarnation.

Oddly enough, there is one small matter of which I chance to have first-hand knowledge, and I judge Mr. Clodd's attitude towards the many questions on which I am ignorant by his views of one on which I chance to be informed; *ex pede Herculem*. He says that the "dowser," or water finder, and his rods are not genuine, and here I protest he blunders badly. Years ago I had a waterless country home and employed a "dowser" to find springs. He succeeded, this man from another county, and he divined with the rods. To

test the movement of the hazel wand I and a neighbour took his wrists as he returned to the course of the spring. The wand could not turn because of our grip, but it snapped in his hands! Some years later a relative of mine wanted water for his country home, and employed a well-known West of England firm that sends an expert "dowser" in the first instance to trace any springs that exist on the property and then quotes an inclusive price for the supply of so many hundred gallons a day. If the water is not supplied, no charge is made for the work done; no great risk apparently, for the firm backs its own opinion and prospers. In this case a subterranean river was found; it was 60ft. down, and the yield is unlimited. In the light of these cases, for which I could vouch, Mr. Clodd's criticism assumes proper dimensions. It is vain for any man nowadays to "hail the unseen with a sneer," if I may parody Browning. There is just a feeling of regret that Mr. Edward Clodd, who has done so much good work in his time, should have been unable to withstand the temptation to publish so many of his limitations.

Mr. L. Cranmer Byng is a graceful poet, one who stands a little aside from the highway of literature and is never heard proclaiming his wares in the market place, where men shout if they would be heard and gesticulate if they would command attention. Lovers of his gift must seek if they would find him, and the number of seekers grows not only on this side of the Atlantic, but in the United States. He has been for many years one of the Editors of Mr. John Murray's "Wisdom of the East" Series, and he has rendered into attractive verse much

of the best-known poetry of China; some of my readers will know his "Feast of Lanterns" and "The Lute of Jade." His latest work is a play in three acts called "Salma" (John Murray); if it is as effective on the stage as in the study, may I be there to see. The scene is laid in Portugal, among the woods of Cintra, a thousand years ago, and the drama is founded on an old story of the love of a lute player for Salma, a dancing girl, who was claimed and surrendered to the Wali of Cintra. Some seventeen years later her lover overthrew the Wali, but Salma destroyed herself in his hour of victory, leaving him her sixteen year old daughter to take her destined place. Whether Salma had too little regard for the power of love, whether she had too small a faith in her lover, who shall say? Or, saying, who shall know? Readers of the short stories of Cervantes will realise that even down to his times all love for women was founded upon physical charms. The idea of anything beyond the body had not entered into the minds of story tellers. Mr. Byng does not concern himself with these questions; he presents the traditional story in highly polished and often beautiful verse. The figures stand out from his pages as though to invite us to share their joys or sorrows, their raptures of unfulfilled desire, and with a subtle sense of drama he has contrived to balance unobtrusive tragedy with equally unobtrusive comedy. There are moments of real inspiration when the poet cries to us in the voices of the lovers he has recalled from the shadows of a thousand years, and we feel that he has gathered the full harvest of the beauty sown by those who love in vain. It is the harvest that lovers sow for poets to reap, and it yields to poets alone.

The International Federation for Animal Protection

By G. BAILLIE-WEAVER

THE efforts which are being made in different parts of the world to bring about in mankind the right attitude towards animal-kind show that slowly the realization of what is meant by the unity of life is diffusing itself in human consciousness. All through the ages this realization has been active in the minds and hearts of the few, and to-day those few are many; though still in comparison to the mass of men but a little leaven working in a callous lump. And the lump is very lumpish and the process of leavening one of unflinching endeavour. The cruelties which the humanitarian crusaders are up against, the definite opposition and the dull indifference they have to encounter, are such as to make angels weep and devils laugh. Nevertheless the crusade goes on, and, though slowly, the crusaders gain ground.

In reading the accounts sent by the various countries to the office of the International Federation for Animal Protection, I am struck by the attention given to the methods whereby animals are slaughtered for food. Is this positively significant? Does it indicate the perception of a fundamental truth, namely, that the slaughter of animals is the head corner stone of the temple where cruelty presides and round about whose walls is written: "Animals have no rights." It may be so, and it may be that people are beginning to understand that health and humaneness go together—the practical people, that is to say, the idealists, as distinct from the experimental people, the theorists. This distinction is made prominent in my mind by the fact that it is proclaimed with

a flourish of trumpets in the English press that an Imperial Research Campaign against cancer is to be instituted. This means that experiments upon various kinds of animals will be undertaken and deductions drawn from them in regard to another kind of animal, an animal who differs from dogs, cats, rabbits, and guinea-pigs, etc., in many particulars—namely, man. But in the slaughter-houses of Europe, in the flesh of animals made poisonous by the emotions of fear, horror and distress; in the insanitary conditions which in so many slaughter-houses prevail, in the unwholesome and unholly vibrations and emanations which orthodox science ignores and occult science recognises as powerfully operative; as well as in the diminished power of resistance in the human organism and the contaminated blood stream which result from widespread inoculation; in all these are to be found the seeds of that dread disease which the theorists seek in laboratories. In insanitary conditions outside as well as inside slaughter-houses are these seeds sown and fertilized, and in emotional disturbances, worry, bad temper, the irritable mind so constantly associated with the wrongly fed body; and only in the study of man, as associated with his physical and psychological conditions can an inquiry into the cause of cancer produce any reliable results. The old methods have brought nothing but failure, yet these methods, side by side with wider and more scientific ways of research, are apparently still to be pursued, and people are asked to pour out more money, to countenance more cruelties, on behalf of the former futile ways by persons who

seem to think that if two blacks do not make a white, a dozen may achieve that end. Perhaps the fallacy will not be perceived until man's understanding is open to the truth that the welfare of humanity and the welfare of animals go hand in hand, and that the *mens sana in corpore sano* requires not only right treatment of the body, but that sanity of outlook which appreciates the just relations between the strong and the weak and that normal fibre which ensures their embodiment in conduct.

It is encouraging to find that in France, still suffering from the upheaval caused by the war, a brave band of workers is striving unceasingly in the cause of humaneness, more particularly in the direction of mitigating slaughter-house brutalities and of reforms in the cause of performing animals. A Jack London Society has been established in France and some of Jack London's books have been translated into French. "Michael, Brother

of Jerry" is to appear as a serial in one of the big Paris papers and a French edition of "White Fang" has just been published. The work is uphill and meets with much opposition, but it goes on, and the lead given by England cannot fail to have an effect in other countries.

Animals' Welfare Week was celebrated in Great Britain and Ireland during the week beginning on Sunday, June 10th, and ending on June 16th. Sermons on the right treatment of animals were preached in many of the churches, addresses were given in schools, meetings were held in various towns, the culminating event of the week being a big meeting in the Queen's Hall, London, with the Duchess of Hamilton in the chair. At this meeting a dignitary of the church, the Dean of St. Paul's, and one of the foremost representatives of English Law, Sir Edward Marshall Hall, were amongst those who pleaded for justice to the animal world.

Life and Letters

The Monkey Dancer of Madura

By SUNDARA SARMA

MANY are the ancient monolithic masterpieces that are to be found in the Temple at Madura. These sculptures, most of them of life size, exhibit a power hardly surpassed by anything known elsewhere. If Art can be defined as any intelligent work lovingly done, these are pre-eminently artistic, for never have intelligence and love been better displayed than in these specimens of sculpture.

Neglect in their preservation, frequent coating of whitewashes and paints in ignorance of their intrinsic value, gloomy light due to stupid utilitarian additions

to the buildings, have all conspired together to keep these splendid works of Art in obscurity.

Opinion is divided regarding the very existence of a Fine Art in India, and extreme views have been ventured. No discussion is attempted here, but it is claimed that Art in India is as unique as her philosophy, and that genuine lovers of Art will find in it as much consolation and solace as true philosophers have found in the Indian philosophy. The latter had the advantage of being studied and presented to the modern world by men versed in the subject, whereas the former has been studied and presented

by men who have been in most cases guided by photographs taken by the archæological department, by missionaries or by historians who judge works of Art by their age, imputing foreign influence wherever convenient.

Our concern is not with dates, names, or schools, but is to draw the attention of lovers of Art to the existence of these statues here and to let these masterpieces speak for themselves.

The mighty Rishis of India, who chanted the Vedas and the Upanishads, saw clearly the divinity of man, and have in one short phrase conveyed that truth: TAT TVAM ASI, meaning, "thou art that." TAT is what is shadowed forth in the Upanishads as the Brahman as the cause of this world, the TVAM is the atman, the self in its various meanings recognised in Man, and the phrase declares that these two are in reality one. Here there is no arrogation of divinity for humanity, but the eternal identity of the human and the divine. Later on Lord Buddha in his ready acceptance of the meal given as an offering to him by the despised blacksmith or by the woman of ill-repute, had shown his recognition of the self-same identity. This very idea is clearly brought out in the sculpture of

the façade of the thousand-pillar manta-pam at Madura, by depicting therein gods and devotees side by side with ordinary individuals of the work-a-day world.

The drawing here reproduced is that of such sculpture which represents an ordinary but very characteristic individual. Types of this class of men can be seen even now as beggars—for they can be nothing else under present conditions—wandering in the streets. But the one depicted here is no beggar. He has trained and tamed his monkey to be exhibited professionally. He is as happy as a king, and is shown dancing along with his monkey. This beautiful statue perfectly exhibits the passion which animates it, and it is really a marvel to think how the sculptor with chisel in hand could have wrought it without the mechanical facilities which a modern sculptor can command. The more so when one knows that the



whole thing is wrought in granite stone, the hardest and at the same time the most permanent material for such a purpose.

None but those who saw divinity in humanity would have glorified side by side in their sculpture such types of human beings along with those of gods and godlike men.

Shadows Before

By DOROTHY EWENS

IN February last, business took me to Olifants River in the Cape Province, and, after dinner, I went to call on some people named Andrews, whose son I had known at college.

I found the whole family on the stoep, as the night was stiflingly hot. Bush fires were raging on the distant mountains, and the long line of summits, crowned with leaping flames, might have been the barrier surrounding some abode of lost souls.

The scent of the frangipani was almost overpowering, and mosquitoes were ping-pong noisily round us, but the smoke of our pipes kept off the worst of their persistent onslaughts, and the Andrews' peaches were the best I have ever tasted.

Two other men were there, and, after a time, the conversation turned on ghosts. We all had our story to tell, whether as believers or sceptics; but none were absolutely first hand until old Andrews leant forward and said in his deep voice:

"Well, I had a queer experience years ago. Unfortunately, the only man who could substantiate it is dead, so you'll have to take my word that I am telling the story exactly as it happened. Any rate, here it is, and you can make what you like of it."

He brushed off a too attentive mosquito, settled himself more comfortably, and began:

"I had been to Victoria for a few days on business, and, as at that time I was young and active, I decided to walk back over the Berg. I wanted to reach Hendrik's Drift in time to get a lift into town, so decided to go by way of Bavian's Nek, which, though steep, would shorten my walk by a couple of hours.

"The day dawned overcast, but I refused to be discouraged. Once through the Poort I turned to the left. The track was easy to follow, but already the Krantzes were hidden by clouds, and I began to try short cuts, which finally landed me in thick bush, in places well above my head. I struggled on, cursing my folly, for the mist was coming down fast, and soon I was climbing through an endless tunnel of grey vapour, where rocks and bushes loomed up like islands in some ghostly sea. I don't think I am very easily scared, but that afternoon the uncanny stillness got on my nerves. I had a beastly feeling, too, as if something was going to happen, and I could have shouted in my relief when, suddenly, the fog lifted and there, ahead of me, was the lost track, shining with wet, and overhung by a high wall of splintered rock. I suppose the whole clear space was only about fifty yards across, with dense fog all round, and a big boulder, shaped like a lion, and splashed all over with lichen, standing up in the middle. It was for all the world like a stage, set for some sinister drama, and now my sense of foreboding returned with such force that my limbs felt as if they were paralysed, and I could only stand there, shoulder deep in bush, staring before me like a fool.

"And then, out of the fog, came a flock of sheep. They flowed past me, a wave of greyish white bodies and staring eyes, only to be again swallowed up. Behind them, walking single file, came two natives, the first an intelligent looking fellow, very light-coloured, the second more like an ape than a man, with protruding jaws and a big scar on his right cheek. He held something in his hand that gleamed dully in the sodden light,

and at once I knew what was about to happen. I tried vainly to shout a warning. Not a sound would come. . . . I saw his hand go up, while a malignant grin bared every tooth in his head; then the next instant he sprang on the unsuspecting man before him and drove the knife into his back.

"My normal instinct would have been to rush on the murderer, but for the moment I was helpless. I couldn't have raised a finger to save my life, and I must have closed my eyes, or lost consciousness, for the next thing I saw was the second native half dragging, half carrying the body of his companion through the thick bush. The exertion must have been severe; I could see the sweat standing out in big drops on his bare chest, but he went on until he reached the rock. Here he squatted down and thrust his burden into some hollow beneath, where it completely disappeared from view. For a moment he still peered under the stone, then something must have startled him, for he sprang to his feet, staring straight towards me. I could see every line on his bestial features, while his little, evil eyes seemed to be glaring into mine. Terror seized me; already in imagination I could feel his knife at my heart, but just as the tension was becoming unbearable, a fresh wave of fog blotted out the scene.

"Simultaneously something seemed to go crack in my head and I began to run. Luckily I soon blundered on to the path, or I should probably have ended with a broken leg. As it was I tore upwards, sliding on the muddy soil, and breathing in great gasps, until I saw blue sky above and realised that I was within a few steps of the Nek.

"I just managed to drag myself to where I could see the deep green of the lucerne fields at Hendrik's Drift far below, and then I must have fainted in earnest.

"Anyhow, I presently found myself huddled up on the ground, feeling unpleasantly sick and chilly. Luckily, I had some brandy in my flask, but it was some time before I could force myself to look

back into the Kloof from which I had escaped.

"It was still full of fog, but about a hundred yards of track were clear, and my ascending footsteps were plainly marked. But—that was all. No sign of hoofmarks, no print of bare feet, though on one side was the wall of rock, and on the other, almost impenetrable bush. I couldn't believe my eyes, but in the end a thorough examination convinced me that no one but myself had recently passed that way, and I could only conclude that I had been the victim of an extraordinary hallucination.

"Gradually various aspects of the scene came back to me; the uncanny stillness—not a leaf had rustled, though I had seen the bushes bending as the body was dragged through them—my own powerlessness, such as one experiences in a nightmare. For an hour I sat there, trying to puzzle things out, and in the end decided to keep my queer adventure to myself for fear of being laughed at—though not for worlds would I have gone back into that haunted Kloof.

"I found the news of my father's dangerous illness waiting for me when I got home that night, and this effectually put all other matters out of my head, so that by the time I returned to Olifants River, nearly five weeks later, I had almost forgotten the whole occurrence.

"In the evening I went, as usual, to the hotel for dinner. Fraser was there, the police superintendent, and afterwards we sat smoking on the stoep.

"Presently someone called out: 'How's the murder, Dickie; any luck yet?'—and I saw him shake his head.

"'I'll give twenty pounds to anyone who will produce the shadow of a clue,' he answered gloomily.

"'What murder?' I asked.

"'A coloured man, called Jacob, Fraser explained. He looked worried. 'He'd been on George French's farm for the last five years and was a thoroughly decent fellow. About a month ago he asked for a holiday, and, as he wanted to go to Victoria, French told him to drive

some sheep over he had just sold to Piet du Plessis. Jacob had a goodish bit of money saved up that he took with him, and he was last seen going through Hendrik's Drift with the sheep. Then, exit Jacob! A fortnight later du Plessis comes into town, meets George and enquires for his sheep. Stupefaction of French, as you can imagine. Search parties were sent out, and eventually the sheep were rounded up on the Berg, any that were left of them, but no sign of the missing man. Of course, he may be lying low somewhere, but it's pretty certain that someone made away with him, and bolted with the cash.'

"I did not speak for a moment, when he had finished.

"His words had brought back that scene in the Kloof, so vividly that I could feel the hair creeping on my scalp. Could I, after all, have been the witness of an actual occurrence? Again I saw the limp figure of the murdered man being thrust beneath the rock.

"'What date did he disappear?' I asked, in strange anxiety as to his answer.

"'The fourth, a month ago to-day,' Fraser replied, and I drew a breath of relief.

"That was three days after I had left, and anything was better than the thought that my intervention might have saved the poor fellow's life.

"It was some time before I could make up my mind to tell Fraser the whole story. Young men hate to be laughed at; however, at last I did get it out, and infernally silly it sounded, told in cold blood.

"I saw Fraser make a movement when I described the scar on the murderer's face, but when I had finished, he, too, sat silent, staring at me and dragging his moustache.

"'That's a deuced queer yarn,' he said

at last. 'I should think you were pulling my leg except for one thing; the man you describe is the very one we are keeping under observation. Whiskey is his name, and he was kicked off French's place for stealing. There's nothing really to connect him with the crime, except that he has more money than he can account for satisfactorily, but he happens to be in gaol at the moment—some row at the Location—and I'll tell them not to let him slip until we've had a look at this rock of yours.'

"I drove out with Fraser the next morning. I had no great stomach for the expedition, but the brilliant sunshine soon raised my spirits, and by the time we started down the path from the Nek, I was almost as keen as himself.

"I must have run farther than I knew, for I was beginning to wonder whether, after all, I had dreamed the whole affair, when I caught sight of the lion-shaped rock.

"'There you are,' I shouted, and a few moments later we were kneeling beside it.

"Well, to cut a long story short, my dream, hallucination—call it what you like—had been true. All that a leopard had left of the murdered man was found in the hollow, and, once confronted by an apparent witness of the murder, Whiskey broke down and confessed. He evidently thought it was white man's magic, and fairly gibbered with fear.

"Of course he was hung, and Fraser got a lot of credit; I had sworn him to secrecy over my share in the matter, and the hospital got the twenty pounds he insisted on giving me."

He leant back, knocking out his pipe.

"Well, there's the story, and anyone can explain it who likes; only will someone pass me a drink, as I'm feeling pretty dry."

A Member's Diary

June 21st, 1923.

ARRIVAL IN LONDON OF MR. KRISHNAMURTI—PROGRAMME OF STAR CONGRESS IN VIENNA—DEATH OF THE LADY CONSTANCE LYTTON—ANIMALS' WELFARE WEEK—MR. SUNDARA SARMA—PROPOSED UNIVERSITY OF LONDON VEGETARIAN SOCIETY—MISS ELLEN TERRY AND THE NATIONAL HOMES FOR DEFECTIVE BLIND CHILDREN—THE MALARIA MOSQUITO—DISCOVERY AT KISH—INTERNATIONAL CORRESPONDENCE LEAGUE—STREET OF ABUNDANCE.

MR. KRISHNAMURTI and Mr. Nityananda arrived safely in London, June 13th, rather tired, but otherwise in good health. Mr. Krishnamurti held a Meeting at the Mortimer Hall, for members only, on Thursday, June 21st. Country members flocked to London for the occasion and were very welcome.

* * *

THE Programme of the Star Congress to be held in Vienna, July 27th and 28th, will be as follows :—

FRIDAY, JULY 27TH.

- 8.55-9.45. Meeting of the Head and Officers. Business Meeting.
- 10-11.30.—Hall B.—Invocation. Choir. (Holland). Opening of the Congress. Address by the Head. Address of Welcome by the Head to the Representatives. "Self-Preparation" (English). T. Krishnamurti, T. Nityananda.
- 2.30-3.30.—Hall B.—Music. The Work of the Order (English), T. Nityananda, T. Krishnamurti (for members only).
- 3.45-5. Debate (members only). Sightseeing for M.O.S.E. and F.T.S.
- 5-6.30.—Hall B.—Lecture on Australian Star Work, Dr. J. J. v.d. Leeuw, T. Krishnamurti.
- 8. Business Meeting. Lantern slides from Adyar by Messrs. Trigelmann, Best, Christie, and Warrington.

SATURDAY, JULY 28TH.

- 8.45-9.45. Business Meeting.
- 10-11.—Hall B.—Music. Welfare Work (English), Miss Fledderus, T. Krishnamurti or Cochiu (F.T.S. admitted).
- Hall C.—Animal Protection (French), Mrs. Maugham, Mrs. Baillie-Weaver (F.T.S. admitted).
- 11.15-12.—Hall B.—Prison Reform and English Abolition, A. Burgess, Lady E. Lutyens.
- Hall C.—Historical Evidences for Return of World Teachers (English), Rajagopalacharya, J. Krishnamurti.
- 2.30-4.30. Star activities (members only).
- Hall B.—Propaganda (English), Lady E. Lutyens, T. Nityananda. Summary, Study (English), C. Jinarajadasa, T. Nityananda.

- 5-6.30. Debate (members only). Closing Address (members only). Invocation (France).
- 8. Public Lecture (English), T. Krishnamurti, C. W. Dijkgraaf. Translation Cordes.
- N.B.—Music as introduction to *all* lectures.

THE sad news of the death of the Lady Constance Lytton was received after the June Magazine had gone to press. Every Englishwoman will remember her valuable work for suffrage from 1909 onwards. She was arrested and sentenced to one month's imprisonment in Holloway for endeavouring to enter the House of Commons with a deputation of women. She was released on account of general weakness and loss of weight. It was in a great measure due to her experiences in this first imprisonment that certain alterations were afterwards made in the treatment of women-prisoners. Later on, at Newcastle, she was re-arrested and charged with throwing a stone and damaging to the amount of £4 a motor-car belonging to Sir Walter Runciman. She was sentenced to imprisonment and went on hunger strike. Specialists pronounced her to be suffering from advanced valvular disease of the heart which would make forcible feeding dangerous and she was released. Lady Constance knew that another woman was at that time suffering in the prison also from dangerous heart disease. This woman was forcibly fed and in this case the prison authorities did not see fit to call specialists. This contrast of treatment aroused great indignation and Lady Constance resenting the favours bestowed upon her social position, cut her hair and disguised herself as "Jane Wharton" a humble workwoman. She committed again the offence for which she had been previously sentenced, and was arrested and imprisoned. She again went on hunger strike. This time no specialists were called and she endured the torture of forcible feeding. It was midwinter and she suffered acutely from the intense cold of the prison. The authorities becoming suspicious sent for her sister, the Lady Emily Lutyens, and she was taken home. She did not die then because her indomitable will overcame the

weakness of her body, and she recovered sufficiently to resume her work until overtaken by a sudden stroke of paralysis. Since that seizure Lady Constance lived a life of self-sacrifice. A complete invalid, she divested herself of everything except the bare necessities of life in order to help those in need. She had indeed the Christ spirit about which we all talk, and so few of us understand or practise.

THE Animals' Welfare Week Demonstration was observed all over the country, and in certain aspects the response to the appeal of the National Council for Animals' Welfare Week can only be described as remarkable. To attempt anything like an exhaustive report of the activities in so many widely separated areas would make too heavy a demand on our space and we can do no more than hint at a few of them. Special meetings were held in many of the larger towns, including Manchester, Northampton, Brighton, Eastbourne, and in Scotland. In addition a heavy demand was made upon the Council's speakers during the week for addresses to local societies, colleges, etc., and these and similar bodies were addressed at Thaxted, Enfield, Bow, London Fields and elsewhere. At the Essex County Agricultural Show addresses were given to about 400 stockmen and grooms. The schools, both children and teachers, did splendid service during the week, the children of one country school alone collecting £3 towards expenses. Special lessons on animal welfare were delivered in a considerable number of schools, and in several colleges throughout the country.

THE Press, generally, gave a welcome to notices and articles on animal welfare during the week, especially in the provinces. In many provincial papers, special articles and leaders appeared on animals' welfare. Local committees have been formed in many districts, and it is hoped that these will remain in being to facilitate the work in future years. In London meetings were held in numerous districts and poster parades were arranged in the principal streets during the week.

The Queen's Hall, London, was well filled on Friday, June 15th. The speakers were the Very Rev. Dean Inge, Dean of St. Paul's, Sir Edward Marshall Hall, K.C., Mrs. Baillie-Weaver and the Duchess of Hamilton and Brandon in the chair. The speeches were preceded by dances by the Margaret Morris Dancers.

THE Animal Protection Movement, said the Duchess of Hamilton, was often put down as a side issue, but it was an essential part of that humanitarian feeling which was the basis of civilisation. Speaking at the Central

Criminal Court, the Recorder, Sir Ernest Wild, had said that the new wave of feeling for animals which was sweeping over the country was tending to decrease crime. The speaker made a strong plea for the general use of humane methods of killing in slaughter-houses and condemned the practice of vivisection.

Dean Inge said that animals were not made for our use; they had as good a right on this planet as we had. Now that Darwin's books had been in existence for some sixty years, there was no excuse for our not knowing that there was a real physical relationship between ourselves and the lower animals. If the average man had as high a sense of duty as the average sheep dog, the world would be a better place. Almost all animals were capable of deep affection and were deserving of our affectionate respect. What disgusted him most was the attitude of the ordinary gentleman towards field sports. That any civilised and humane man should make it his pleasure to destroy the life of an innocent creature which had no chance to defend itself, he was unable to understand.

Sir Edward Marshall Hall, K.C., speaking of some animals he knew, declared that he would be proud if it could be said of him that he was half as good. When once a dog had gained your affection and loved you, he never let you down. He had seen men and women do dirty things that no animals would do. The speaker put in a plea for humane killing in slaughter-houses and protested against the traffic in decrepit horses.

Mrs. Baillie-Weaver maintained that the welfare of animals and of humanity went hand in hand. We should never have a world peace so long as we had cruelty to those who were weaker than ourselves. As long as we tolerated the barbarism of war in our relations to the animals, so long would the barbarism of war devastate the ranks of humanity.

THE following resolution was moved by Dean Inge, seconded by Sir Edward Marshall Hall, and carried:

RESOLVED that this meeting notes with satisfaction the many evidences of public concern for the welfare of animals and believes that the time is opportune for a further advance in this direction. Being convinced that humaneness is essential to progress, this meeting calls for active steps to ensure a more systematic education in humane principles in schools and colleges, and for a more stringent application of the laws relating to animal protection.

There is every reason to believe that Animals' Welfare Week will become an increasingly important event in the national life.

M. R. SUNDARA SARMA is an artist of Madura who has given his life to the study of the Madura Temple, and "The South Indian Art Gallery" reveals his

knowledge of the subject. This album will interest all who have had the privilege of seeing the Temple itself and instruct those who have not been so fortunate. The small illustration of the Monkey Dancer reproduced in this number, is taken from this collection of drawings.

AN attempt is being made to form a University of London Vegetarian Society. The ethical and other aspects of vegetarianism will be discussed on very broad lines, and an endeavour will be made to stimulate scientific research on such problems as the relation of meat-eating to disease. Indian students and University men will be specially invited to present the subject from their own point of view, and to show the part it plays in Eastern philosophies and religions. In this way it is hoped to promote sympathy and intercourse between Eastern and Western students. Graduates of either London or other universities, and who would be interested, are invited to communicate in the first place with Miss N. Hosali, B.Sc., 10, Dersingham Road, N.W. 2.

MISS ELLEN TERRY, who spoke from the London Broadcasting Station recently explaining the scheme of the Ellen Terry National Homes for Defective Blind Children, asks for the sum of £5,000 to open the first of these homes in Reigate, for which there is a long waiting list of blind children. Eyesight is a very precious boon to all who have it. Miss Terry's address, for those who have not already responded to her appeal, is 3, Upper Woburn Place, London, W.C. 1.

THE Russian Revolution drove certain doctors, Professor E. P. Dzshounkovsky, the eminent bacteriologist, and Dr. Constantine Michel to Southern Serbia. The war proved that Macedonia was a hotbed of malaria, and the research workers have been collecting material for two years under enormous difficulties in a very wild country. It has been proved that the malaria-carrying mosquito (*Anopheles superpictus*) has its habitat in running water, which increases the difficulty of exterminating the disease. The Research Commission has proposed various means to exterminate these mosquitoes. The breeding period can be calculated, and as the mosquitoes lay their eggs in the still portions of the stream, it is hoped to be able to sweep the streams systematically. The flooded ricefields produce such breeding beds, that malaria can only be outrooted by putting a stop to the growing of rice. The Yugo-Slav authorities, however, fully

understand the necessity of replacing rice by some other plant equally productive and profitable. The conditions in Macedonia are perfectly suitable for the growth of the famous Soya bean of which bread and coffee can be made and which contains properties similar to those of milk casein.

FROM the Expedition of the H. Weld Blundell and Field Museum, Chicago, working under Mr. Mackay, comes the news of a discovery at Kish, eight miles east of Babylon, of the sacred platform on which stood the temple of the war god Hbaba and the goddess Ishtar—and a Tower. A stamped brick was found inscribed: "Samsuiluma, the mighty King, King of Babylon, King of Kish, King of the Four Regions, has built anew the Uniri Ki durmah (i.e., House of Admiration) to the god Hbaba and the goddess Ishtar in Kish, and raised its head unto heaven." A gateway has been cleared and the excavators hope, if they should reach the library, to throw considerable light on the civilisation of an ancient empire.

* * *

PROFESSOR FLINDERS PETRIE, speaking at the Royal Institution on June 5th, said that eighty miles south of Cairo the remains of the first spiral staircase in Ethiopia had been recently discovered near the ruins of a theatre capable of seating 11,000 persons.

THE belief in the early coming of a Great World Teacher, and aims and ideals which characterise the membership of the Order of the Star in the East, have a certain significance in connection with the International Correspondence League. There is an ever-increasing desire for interchange of information concerning Star activities in other countries. Members are eager to hear of the progress of fellow-members, but experience a certain amount of difficulty in obtaining the various journals or pamphlets in which the information they desire is contained. The International Correspondence League has its home at 3, Upper Woburn Place, London, W.C. 1.

MUCH light has been thrown on the life of the ancient inhabitants of Pompeii by the excavations which have been carried on in a part of the "Street of Abundance." The utmost care has been exercised in excavating horizontally, so that every piece of brick, cement, or stone remains in its proper place. Professor Aurigemma has supervised the work, and states that the houses had balconies and pergolas, and covered terraces with colonnades

in some cases the roof projected over the t, to keep off the rain in winter and the sun in summer. Small statuettes and household utensils have been found and placed exactly where they were found. Some of the doors were left half open when the flight began, and others were forced in by the weight of ashes and pumice-stone. We are told that the shop of a dealer in drinks is practically intact, with the glasses laid on the bench ready for use, with a cauldron in which the drinks were kept hot. There is also the house of a goldsmith with beautiful rooms adorned with frescoes of

mythological subjects. Another house has a little garden, in the middle of which there is a fountain, which plays when the water is allowed to run through the old water pipes, which were found intact.

The watch-house (the armamentarium) of the municipal militia has been discovered. It consists of a large room opening upon the street. There are naval and military paintings of trophies on the outside, the main feature being the painting of a British war-chariot (an *essedum*), probably painted in the time of Julius Cæsar.

PERIX.

From Our American Correspondent

THE most encouraging event in the field of agriculture and horticulture in America is the present rapid expansion in the use of power machinery, especially gasoline tractors, which can also be used as stationary pumping and power plants. These are rapidly being reduced in price and increased in efficiency. They bid fair to reduce by millions the number of work horses on our farms and ranches, with their great cost of food, whether working or not.

Many of these tractors use some form of the "caterpillar" or "tracklayer" wide tread, which, invented some years ago in California, proved the father of the successful "tank" in the World War.

MAY 1st witnessed the triumphant close of the campaign by the 16,000 raisin growers of California to finance by sale of preferred stock the Sun-Maid Raisin Company, which is the largest co-operative marketing concern of producers in America. Its striking success has made it the model for similar organisations of food producers all over the world. Along these lines of eliminating the entrepreneur and saving many profits of brokers, bankers and others who stand between producer and consumer, seems to lie the greatest hope for the future.

FOR two generations the hundred large American Universities have been hot beds of materialism. This was perhaps inevitable owing to the strides in science and the narrowness of some orthodox religious bodies. Now comes the welcome news of the proposed establishment of a School of Religion in connection with the University of Michigan.

As this great university was the first of the State-supported universities and has always been a leader, it is to be hoped that its example will be widely followed. Let it be remembered that this School of Religion is absolutely free of sectarian bias. It is not even officially Christian.

Hear Mr. Julian H. Harris, a prominent lawyer of Detroit, one of the moving spirits:

"What religion? The answer must be emphatic and honest. All religions. Not only no sectarianism, but all religions. Not theological seminaries for the training of clergymen, but schools of religion where the layman can obtain the cultural and ethical value to be derived from a serious study of the literature, history and philosophy of any religious belief?

"What is the plan? To endow and establish these schools at the gates of our great tax-supported universities. The courses are to be entirely elective. No difficulty will be encountered in obtaining credit for the student for work done in these schools.

"What is being done? The University of Michigan, one of the oldest and greatest of our tax-supported universities, has been chosen as the place to make a beginning. The purchase of land, the building of a building, the establishment of an endowment, will not do this thing. The great thing is the man to head it. A man must be found big enough to command the respect and engage the interest of these highly critical young men and women. It will make a difference if we can build a beautiful building, but the man must be big enough to draw the student mind to him even if he hasn't a chair to sit in. If such a man can be found, and there is no doubt that he can, the rest will come.

"Two more things occur to my mind. Will there be opposition? Probably, though none has developed here. We have discussed it

with the Jew and Gentile, the Protestant and the Catholic. If opposition comes, it will be from a source that will not enlist the sympathy of the student mind, and that is the mind we are trying to reach. Is it worth doing? I have tried to show that it is not being done. The young men of to-day are turning away from a subject thought by our forefathers to be the most important subject engaging the human mind. There is no doubt of their attitude. The evidence of it is on every hand. Are they sufficiently well informed to discard the richness of this heritage? Is there not

something wrong with our world? Is the Christian religion wrong? Are all religions all wrong? These are the questions that youth to-day is asking. They are often asked soberly and often asked eagerly. In the education given by our tax-supported institutions the answer is not given. Is there anything wrong with the education we boast of giving free to our American youth? There is an obvious gap."

Such a movement may have very great consequences. Surely it will help pave the way for the coming of a Great Teacher.

From Our Paris Correspondent

LA série des Conférences de "Fraternité des Religions," organisée par l'Ordre de l'Etoile d'Orient en France, a été, nous sommes heureux de le dire, un réel succès.

Un appel, dont voici le texte, avait été envoyé par centaines dans tous les différents milieux religieux de Paris :

"M.

"Nous espérons que vous voudrez bien vous intéresser à une tentative de fraternité religieuse, qui, nous le croyons, n'a encore jamais été tentée sur le Continent et que vous voudrez bien l'encourager, en suivant cette série de conférences consacrées aux grandes religions.

"Il ne faut plus que la religion, qui devrait unir les hommes plus que toute autre chose, soit ce qui les divise le plus ! Comment espérer une fraternité internationale et sociale, s'il n'existe même pas de fraternité entre les adorateurs de Dieu ! Aussi croyons-nous plus que jamais à la grande nécessité du rapprochement de toutes les âmes religieuses et voulons travailler à ce que les religions se connaissent pour arriver à se comprendre, à s'aimer et à se respecter.

"Aidez-nous par votre sympathie et votre présence."

Cet appel fut entendu, car l'amphithéâtre du Square Rapp où les conférences eurent lieu, eut peine à contenir les nombreux auditeurs, qui attentifs et recueillis se pressèrent en foule à chaque réunion.

La série des Conférences commença par le *Judaïsme*, exposé par M. A. Pallière, professeur de l'Association "Chema Israël." Des chants liturgiques hébraïques furent chantés par M. Monys. L'émotion fut grande lorsque l'assistance, composée de gens de toutes les religions, se leva d'un commun accord à la demande de M. Pallière, afin d'écouter debout, en signe de respect et de fraternité pour la grande Religion

Israélite, le chant du Psaume qui terminait la séance. Le signe de respect fut renouvelé à la fin de toutes les autres conférences accompagnées de musique sacrée.

Après le Judaïsme, le R. P. Malvy, de la Compagnie de Jésus, exposa le *Catholicisme Romain*. Sa conférence fut accompagnée d'une audition de musique grégorienne donnée par le chœur de l'Eglise russe. Cet acte de fraternité religieuse fut très remarqué.

Puis il y eut le *Protestantisme*, par M. le Pasteur Marc Boegner, avec chant de Vieux Psaumes huguenots.

L'*Eglise Orthodoxe*, par Mr. Kolemne, avec chants liturgiques russes.

L'*Islam*, présidé par Si Kaddour Ben Ghabrit, Président de la Société des Habbous des Lieux-Saints de l'Islam. La conférence fut faite par M. Mohamed Nehil, ancien directeur des Hautes-Etudes Arabes à Rabat.

Le *Bouddhisme*, par M. Kálidás Nág, ancien directeur du Collège bouddhique de Ceylan.

Toutes ces conférences réunies en volume, vont être publiées prochainement par l'Ordre. Tous ceux qui voudraient souscrire d'avance à cet ouvrage sont priés de bien vouloir écrire à Mme. Zelma Blech, 21, Avenue Montaigne, Paris. Le prix du volume ne dépassera sans doute pas 10 francs.

L'AUTRE part, la série des Conférences d'*Amitié Internationale*, a été également très réussie cette année. Elle s'est terminée le 13 Mai dernier par une séance tout à fait captivante sur le *Danemark*, avec audition de musique danoise moderne, cinématographe et conférence par Mr. le Professeur Blinkenberg, lecteur de Danois à la Sorbonne.

Il nous semble qu'il serait si désirable, que l'Ordre dans le monde entier, en dehors des méthodes de travail qui lui sont particulières dans chaque pays, adopte également ce travail de *Fraternité des Religions* et d'*Amitié Internationale*. Car il serait beau, que dans tous les pays l'Ordre soit connu comme étant un foyer vivant de fraternité internationale et interreligieuse, possédant une *tribune libre*, un "Forum," où toutes les religions se rencontrent avec largeur et où tous les pays tour à tour sont accueillies et fêtés. Nous espérons reparler de cette importante question au prochain Congrès.

LE Groupe de l'Ordre de l'Etoile d'Orient en France, sollicité par l'*Association Universelle* "Pour supprimer ce crime: la Guerre," et par l'*Association Française pour la Société des Nations*, a adhéré à ces deux mouvements.

UNE manifestation organisée par La Ligue d'Hygiène mentale a eu lieu, avec un succès éclatant dans le grand Amphithéâtre de la Sorbonne, dont l'entrée a dû être refusée à plus de deux mille personnes, l'immense rotonde ayant été envahie des l'ouverture des portes.

M. Justin Godart, député du Rhône, ancien ministre, et le Dr. Toulouse, président de la

Ligue d'Hygiène mentale, ont souhaité la bienvenue aux représentants des universités étrangères, et le Pr. Ley (de Bruxelles) a présenté au public français M. Clifford W. Beers, le promoteur du mouvement d'Organisation mondiale de l'Hygiène mentale. M. Clifford W. Beers est l'auteur d'un livre écrit après une douloureuse expérience personnelle et intitulé "A Mind that found itself" (Un esprit qui se retrouve) dont le succès—en Amérique a été fort grand. Ce livre a eu pour la réforme de l'Assistance des Aliénés aux Etats-Unis, la même influence décisive que le célèbre ouvrage de Mme. Beecher-Stowe. "La Case de l'oncle Tom," pour l'abolition de l'esclavage.

M. Clifford W. Beers fait actuellement une campagne en Europe pour l'Organisation d'un prochain Congrès International d'Hygiène mentale.

Le Dr. Genil-Perrin, Secrétaire-Général, après avoir lu une adresse de Paul Bourget, a exposé les buts de la Ligue d'Hygiène mentale et les résultats acquis, dont le plus important est la création d'un Service ouvert à l'Asile Sainte-Anne pour le traitement libre de malades atteints d'affections mentales légères à qui l'on peut de la sorte éviter la tare de l'internement.

Le Professeur Claude a fait une Conférence fort applaudie sur les *Poisons sociaux* (Morphine et Cocaine).

Pour terminer une partie artistique très attrayante a reposé les auditeurs de la gravité des exposés scientifiques.

From Our Indian Correspondent

YET another journal or bi-monthly news-sheet has made its appearance in Madras under the joint editorship of Dr. Besant and Mr. Arundale and called the *National Conference Bulletin*. It will be the organ of the National Conference, reference to which was made in one of these letters and for which our Protector is working vigorously. It is sought to educate the electorates of the country, who elect the members of the various legislatures, into a due recognition of the power of the vote and how to use it most effectively. India is backward in literary as western standards go, but Indians of both sexes, whether they be literate or not, have a deep-seated culture, which can be put to efficient use. They may not be aware of the intricacies of the machinery of modern state administration, but they are well qualified to weigh practical issues with which they meet in their everyday life. The *Bulletin* is not a party organ, but a journal to educate public opinion and support the candidature of all those who have promised to form part of a

National Convention for the purpose of claiming Dominion Status.

The British Empire—Indo-British Commonwealth as it has been called—is an experiment, which if successful will prove to the world the great advantages to be derived from a Federation of all the natives in the world. Unfortunately, those who are at present responsible for the administration of the affairs of the British Empire give no encouragement to this dream. At least, in India they have given cause for grave suspicion with regard to their ideals of empire. Is it to be an Empire or a Commonwealth? If the former it will be contrary to all the aspirations of the New Age, of which we of the Order are the staunchest supporters. The efforts of all Star members should be to lend their fullest support to the Commonwealth idea, so that the path of the Great World-Teacher may be made smoother, just as it should be the duty of all true internationalists to oppose all tendencies towards separation, isolation or disruption. The political work of Dr. Besant in India has

been of the utmost use in the direction indicated above; while consistently preaching the doctrine of Swaraj and the Commonwealth ideals of equality with no superiors, she has maintained strongly the disadvantages of separation, not only to India but to the whole world. It has verily been a work for the New Age and a preparation for the Coming.

INDIA is witnessing one of those periodical agitations that sweep over the country, due to the autocratic actions of the executive. The executive has just doubled the tax on salt, which is one of the most essential commodities of food, not only for the rich but also for the poor. The voteless and the voiceless will suffer most. This has been done in spite of united Indian opposition in the Legislature. Dr. Besant has taken up the cause of the poor and the helpless, and it seems as if this question and the difficulties in Kenya will provide a fitting background for the vindication of India's rights in the Commonwealth.

WHITE Lotus Day was celebrated at Adyar in the usual manner. All the residents—those that are left after the denudation caused by the heat which has transported some to the bungalow of the President of the Theosophical Society named "Gulistan," in Ootacamund, at a height of 7,000ft. above sea level—gathered in the Theo-

sophical Society Hall. After the recitation of verses from the various religious scriptures, short speeches were made by the three veterans of Adyar, who knew H. P. B. well, namely, Dr. Besant, Mr. G. Soobiah Chetty and Mr. J. Sreenivasa Rad. Offerings of flowers were then made and the pleasant annual function came to an end. In the afternoon food was distributed to a large number of the poor in the neighbourhood.

INDIA, like other countries, is bringing forward remarkable youths these days.

Recently there has come into prominence in the town of Madanapalle, the birthplace of the Head of the Order, a young boy of the age of twelve, with the name of Krishnamurthy by a strange coincidence. His father, finding no employment some seven years ago in the town, travelled to the north of India, and he ultimately went to the Himalayas with his young son, who was then only five. He met a number of sages in the snowy heights, who took a liking to the young boy and began teaching him the wisdom of the Hindu scriptures. The boy was trained for five years in the Himalayas in Sanskrit and all the most erudite philosophy of Hinduism. He then came out into the plains and has been giving learned discourses on the various aspects of Hinduism. His series of lectures on the *Bhagwatham* at Madanapalle, in spite of the fact that he is only twelve, were considered by those most fitted to judge, as masterly, and his fluency in Sanskrit is thought to be perfect. Verily, it is an age of wonders.

Letters to the Editor

DOES THE HERALD POINT THE WAY?

To the Editor of the HERALD OF THE STAR.

SIR,—I read with great interest the letter in the April HERALD under the above heading. My feeling on reading was: Is not Mrs. Briscoe disquieting herself in vain? Can she not have faith that that intuition which led her to feel the truth of the message, when she read it quite casually in the local press, will stand her in good stead when the Teacher actually comes? Even if she never has the inestimable privilege of meeting Him face to face, does she not believe that when she hears of His wonderful works, or reads His words as

reported in the daily papers or in the HERALD OF THE STAR, that she will recognise her Lord? She quotes Mr. Krishnamurti as saying that no one will point out the Teacher to you; everyone must find Him for himself. Now a little consideration will, I think, show that only in that way will the information be of any value to anyone. If we have not in ourselves the ability to recognise greatness when we see it, what good would it do to have the Greatest pointed out to us? Is there not already in the world too much of that authority, the authority of the scribes instead of the authority with which Christ taught when He was here before, the authority of truth.

Yours, etc.,
A MEMBER OF THE ORDER.

THE PROBLEM OF SECURITY.

A Monsieur l'Éditeur du HERALD OF THE STAR.

MONSIEUR L'ÉDITEUR.—L'impression pénible que m'a causé l'article intitulé "The Problem of Security" paru dans le dernier numéro du *HERALD OF THE STAR* (Mai 1923), aura été sans aucun doute, partagé par tous ceux de mes compatriotes qui lisent votre Revue, et cette impression pénible provient, en grande partie, du fait qu'un pareil article manquant totalement d'impartialité et de justice, ait pu trouver place—la première place—dans le *HERALD* qui prétend être un champion résolu de la paix et de la fraternité entre les peuples.

Ce n'est certainement pas avec de semblables tribes, tendant à jeter le discrédit et le ridicule sur une nation aussi éprouvée que la France, que l'on avancera l'heure de l'apaisement et de la confiance mutuelle dans le monde.

Si de pareilles allégations avaient vu le jour dans un quotidien politique quelconque, elles n'auraient, après tout, pas grande portée, nonobstant toute leur malignité bien intentionnelle—malgré que l'auteur essaie vaguement de s'en défendre; mais la fait qu'elles aient pu bénéficier de la publicité mondiale du *HERALD* et de l'autorité très légitime qu'il a conquise, dans l'opinion publique, leur confère une importance exceptionnelle.

L'auteur, se faisant l'écho de la presse allemande, en général, et de certains organes de la presse britannique, traite la France en bouc émissaire et la charge de tous les péchés d'Israël. Par contre, la douce et incomprise Germanie demeure immaculée comme la blanche neige.

La France, en ce moment, est atteinte de la phobie d'une invasion tout à fait invraisemblable et qui n'est que le produit de son imagination de "névrosée."

L'auteur ignore volontairement que ce malheureux pays a subi, depuis un siècle, un certain nombre d'invasions et que, tout récemment encore, son territoire a subi d'innombrables dévastations, qu'il n'est pas encore parvenu à réparer.

Il ignore aussi que, depuis la signature de l'armistice, l'Allemagne a assumé l'attitude deshonorante du mauvais payeur, reniant sa signature et s'ingéniant à trouver mille expédients pour éluder ses engagements, attitude dans laquelle elle a été, d'ailleurs, encouragée et soutenue par celle de quelques uns de nos alliés et soi-disant amis d'outre-Manche, qui, de ce chef, sont, en partie, responsables des graves événements actuels, y comprise la nécessité de l'occupation de la Ruhr.

La France a occupé la Ruhr, dont elle n'espère tirer aucun dédommagement; mais, la France est ambitieuse depuis sa victoire et rêve de conquêtes, sur terre, sur mer et jusque dans la ciel.

Ces accusations calomnieuses ont été, à diverses reprises réfutées de la façon la plus

catégorique et officiellement, par la chefs actuels du Gouvernement et, s'obstiner à les formuler à nouveau, en toute occasion, c'est s'exposer à être taxé de manque de sincérité.

La France a été trop cruellement éprouvée pour être belliqueuse. Plus qu'aucune nation au monde, elle est désireuse de renouer des relations amicales avec tous les peuples de la terre, sans aucune exception, et c'est encore une accusation imméritée que de laisser entendre qu'elle seule n'adhère pas à la Société des Nations. Ceux qui dépensent leurs énergies à dénigrer autrui, prouveraient beaucoup mieux leur amour de la paix, en employant ces énergies à procurer à la Société des Nations les moyens pratiques d'assurer effectivement, dans le monde, cette paix que la France désire plus qu'aucune autre nation, quelle qu'elle soit. Et, en disant cela, je suis certain d'interpréter fidèlement le sentiment unanime de mes compatriotes.

Je fais appel, Monsieur l'Éditeur, à votre impartialité, en vous priant de publier, dans votre plus prochain numéro, ces quelques réflexions, écrites avec l'unique objet d'aider à l'établissement et au maintien de la paix, en général, et de corriger, dans la mesure du possible, une partie du mal causé indubitablement, par le regrettable article sus-mentionné.

Agréez, Monsieur l'Éditeur, l'assurance de toute ma considération.

JULES GRAND (Docteur).

To the Editor of the HERALD OF THE STAR.

SIR,—Permit me to state that the argument and terms employed by the writer in the article, "The Problem of Security," published recently, seem to some of us lacking in that philosophical attitude and friendliness of expression that we are accustomed to meet in the *HERALD*. Though the daily press indulges in all kinds of prejudiced and virulent language it is very evident that such is not the road of international understanding and good will. We should have hoped that if the *HERALD OF THE STAR* had to chide it would have done so with due consideration to the fact that it is better to search our own hearts than to find out the faults of others even if such there are.

In this article there is not the least indication that the present French attitude may have arisen in greater part from factors of which much of the responsibility lies in the bosom of their Anglo-Saxon friends, to say nothing of the unhappy wording of what is clearly a very partial point of view. It is to some extent true that there is a certain exaggeration in the fear that exists in the French nation of a return of German power and aggressiveness. It is also true that there is a distrust of what a League of Nations might judge to be an acceptable settlement between the two countries. It is true that possibly France will become bankrupt in the vain attempt to secure alone a proper restoration

of the wanton destructions she has suffered, but it seems to us that these facts are less to her condemnation than to the accusation of her friends that have left her in the lurch after having made abundant promises.

There are some simple facts that should never be forgotten and which, by explaining general feelings, are the reason of attitudes, the source of every-day actions. To discuss the details of actions without seeing the main facts or without giving them their proper place is but squabbling.

Numberless faults were, no doubt, committed in the drafting of the Versailles Treaty, but we see three nations particularly responsible for it, and France is but *one*. We see afterwards inevitable abandonment of some of its provisions, but for some nations they were side issues, while for the French they were vital issues. We see the League of Nations imposing these provisions and then the nation that was to be the strongest support of the League of Nations repudiating them. The repudiation of the Versailles Treaty by the United States after it had been solemnly discussed and signed by the head of the nation, was less of a material loss than an immense moral blow upon a newly born and tender shoot, a trust that we would henceforth be safe in mutual support. The extent of the harm done is hardly realised on the other side of the Atlantic. There is but a sneer in the French mind for what is called "Wilsonism." It will take a generation in order to gain the lost ground in this respect.

It is no exaggeration to say that much of the world politics during and after the war has been dominated in all countries by big commercial interest, and that the commercial advantages gained by some nations chokes them and blurs their better vision. The distrust that is felt of any neutral international commission to settle world affairs comes from experience in the way financial interests can influence every political organisation. It is not to be asserted that the French are free from the taint of unholy commercialism, but the more or less clearly expressed feeling of the people is, that there is no justice to be hoped for, as everywhere there is but a scramble for wealth. The financial evidence of the fact that we must be strong or we shall be trodden underfoot is a justification and a call for maintaining military strength. It is felt, also, that this question of reparations on which the French are so uncomfortably insistent is too much of a nuisance for the universal interchange of goods. In the eyes of some people France should find herself fortunate to have a big job to give to her people to do. She avoids thereby the danger of unemployment! It is as much as to say that she should be occupied dressing her wounds, while the rest of the world is busy elsewhere. These feelings are not quoted from the Sermon on the Mount, but it seems to us that it would be a bit too much to ask that the rank and file of the people should thus acquiesce. If we cannot do better, let us begin by the charity of words. It will be a good beginning. It is

quite possible that there is much suffering in Germany. There again an impartial observer would have stated the case more fairly and, the Allies together, should have forced the Germans to rebuild the destroyed regions in order to wipe out as quickly as possible the sight and recollection of the horrors of German warfare. As the Germans made the war so they should have been forced to ask for peace. Then they should have demanded from the enemy that which they could have reasonably paid in money and kind. This has not been done and bitter disappointment has followed, and those who are responsible try to save their face by divers accusations that have very little basis in the facts.

We do not know what other people would do in like circumstances, for such a case is *not to be found*.

The League of Nations is a splendid idea that has fired great French thinkers ever since the French Revolution.

"Nation tu n'es qu'un mot pour dire : barbarie,
L'égoïsme et la haine ont seul une patrie,
La Fraternité n'en a pas.

LAMARTINE.

"Dès à présent l'oeil qui s'élève,
Voit distinctement ce beau rêve
Qui sera le réel un jour,
Car Dieu dénouera toute chaîne,
Car le passé s'appelle haine,
Et l'avenir se nomme amour.

"Dès à présent dans nos misères
Germe l'hymne des peuples frères ;

Les rancunes sont effacées
Tous les coeurs, toutes les pensées,
Anime un même dessein.

"O République universelle,
Tu n'es encore qu'une étincelle,
Demain tu seras le Soleil."

VICTOR HUGO.

But we do not make a League of Nations with discourses, and humanity will need yet a few strong hands to keep it within the bonds of good behaviour.

The United States have been afraid of getting entangled in too much responsibility, and they have decided to keep aloof. Every other nation counted less than they for its success. It is likely they will be drawn in sooner or later, perhaps by bitter experience of their own, which should remove from them any temptation to "boss" it.

France is in a kind of Society of Nations already, whether she wishes it or not. The French feel that their fate is strongly linked with the newly formed nations, and they know that if anything went wrong with them, by her

neglect, it would seal their fate. Is it not then all important that they should keep a necessary military strength as every one else has abandoned the job? Experience, not remote, has shown them how much deliberation and preparation it takes to some people to come to the rescue, and they know the unpleasant side of having to hold the devil by the throat. The excess of military power that is reproached to them they would have had no temptation whatever to maintain if their friends had not got so quickly tired of doing their duty towards them and towards the world. They have no certainty that history will not repeat itself. As a matter of fact it is likely that those newly formed nations are not perfect and some wrong may have attended their birth. They are born and are lively enough. They form more or less of a society linked as they are by common aspirations and common dangers. It is a compliment of fate that France should be so situated as to be their only support. It is a Society of Nations in action, though parliament is still wanting.

In trying to think over the amount of "guilt" that may attach itself to the different peoples in the present world troubles one may wonder how an Omniscient Being may look at it. We are as yet so incapable of having a great breadth of understanding, we are so absorbed in our own affairs to the exclusion of a world point of view, of any real international feeling. We pick up some facts that seem to us significant, and we fail to see that we are simply feeding our egotism or our prejudice. A nation is, no doubt, represented in the light of an All-comprehensive Mind, as a composite picture, with lights and shadows, a concerto, with a theme, in which there are harmonies and discords. It sees a summed up value or virtue, and that is His judgment. I should not pretend to say, that when an All-embracing Glance is cast on our world, it is France that stands first. I am not blind to the shades that exist in the landscape of her life. Yet if we consider again as we should some great important outstanding fact, we may see that there are bright spots in her composite picture.

An impartial English observer said recently: "In Algeria there is no race question, there is no colour line." I can add: In the French army there is no race or colour feeling. In France before the war there was hardly any more German hatred left. Some writers used to deplore it, thinking the French too forgetful.

Are we working for tolerance amidst races and creeds? There is tolerance in action. Are we working for brotherhood without distinction of caste and colour? There is brotherhood in action. If there are shadows, there are also the lights. France will not give the lie to her prophets. The past and present are the root of her future behaviour, the foundation of her destiny.

J. L. BUTTNER,

M.D. of Yale University, U.S.A.

M.D. of Montpellier University, France.

THE GERM THEORY OF DISEASE.

To the Editor of the HERALD OF THE STAR.

SIR,—In his letter which appeared in the HERALD OF THE STAR for May devoted to friendly criticism of our article on the "Germ Theory of Disease" (HERALD OF THE STAR, March, 1923), Dr. Bendit remarks that this article seems to him somewhat misleading in that in it what he calls "the facts on which this theory are based are overlooked."

May we say in reply to this comment that we do not understand Dr. Bendit's use of the word "misleading" in this connection, nor why he should have assumed that we had overlooked those facts when it would have been foreign to our purpose to have referred to them? Our object in writing the article was simply to call attention to the movement of medical opinion away from the germ theory of disease, despite the cogency attributed by most medical men to the facts upon which it is based, and, consequently, the only facts with which we had to concern ourselves were those which seemed to us to prove the existence of that movement. We appear to have succeeded in the object for Dr. Bendit is good enough to describe our article as "a careful exposition of the changes taking place in the views of some of the foremost of our modern medical men."

In suggesting to the layman what he describes as the arguments in favour of the theory, as he proceeds to do after passing the criticism to which we have referred, it would almost appear as though Dr. Bendit were under the impression that these arguments are based upon the results of experiments on human beings, as in this connection he refers to what would happen if he placed anthrax bacilli under his skin. But has he (or any other medical man or bacteriologist) ever made this experiment to see if in truth he would develop the disease known as anthrax as a result, as he claims he would? We are told in the report of the 1906 Royal Commission on Vivisection that "it was by a series of masterly experiments on animals that Pasteur established his hypothesis in the case of anthrax." Not a word is said about experiments on man, nor have we come across any record of such elsewhere in connection with the *bacillus anthracis*. Therefore, when Dr. Bendit tells us that if he injected anthrax bacilli beneath his skin he would in due time develop a pustule and other signs which are characteristic of anthrax, we may perhaps be pardoned for suggesting that until he has put this to the proof neither he nor anyone else can say with certainty what the result would be. It would not, however, be surprising if, as a result of inoculating himself with bacilli associated with this disease, he *did* develop some form of blood poisoning in connection with which the multiplication of the injected bacilli was observable.

Doubtless Dr. Bendit would maintain that, although neither he nor anyone else has

performed this experiment, it has nevertheless frequently been made by what is called "natural infection," inasmuch as there are on record many cases of anthrax in the human subject which are said to be traceable to accidental inoculation with or inhalation of the *bacillus anthracis* from the carcase or skin or hair of an animal which has died of anthrax. But are such cases of anthrax really caused by this bacillus? Undoubtedly the bacillus is usually discoverable in association with anthrax, but we have been told in the "British Medical Journal" (Vol. I., 1916, p. 156) that "mere constancy of presence of an organism in any given disease or in contacts is worth little as evidence of direct etiological relationship." Such association is not necessarily that of cause and effect, as Dr. Bendit contends it is; on the contrary, considering the opinion expressed by no less eminent an orthodox authority than Sir James Goodhart (among others) with reference to the true relationship between bacilli and the diseases with which they are associated, the *bacillus anthracis* may be the effect and not the cause of the disease called anthrax.

May we take as further illustration of our point another disease known as "Tuberculosis," which is said to be caused by the *bacillus tuberculosis*, and examine in connection with it Dr. Bendit's view that the "etiological relationship" of bacillus and disease is that of cause and effect; that if living tissue and microbe are put together certain phenomena occur, being the appearance of symptoms of the disease, but that if living tissue and microbe are kept apart those phenomena do not appear? There is much evidence in our judgment to show that Dr. Bendit's view is incorrect, though from consideration of space we can only quote a very little of it. For instance, Professor Calmette has called attention so recently as the year 1921 ("Nursing Mirror," September 17th, 1921) to the large number of apparently healthy people who eliminate tubercle bacilli intermittently. Moreover, the editor of the "Lancet" (March 20th, 1909) has stated that the *bacillus tuberculosis* is consumed almost daily by everyone, and yet the disease is not correspondingly prevalent. In this evidence of the existence of healthy people with whose tissues the *bacillus tuberculosis* is in contact we have proof that when microbe and living tissue are placed together it is by no means certain that the phenomena of disease will appear.

With regard to the statement that if microbe and living tissue are kept apart then the symptoms of disease do not appear, we would ask, if this be true, what is the explanation of the fact that in patients suffering from pulmonary tuberculosis, especially in the early stages of this disease, the bacillus cannot be found after repeated examination? In a complete series of consecutive cases recorded in the "British Medical Journal" of May 10th, 1913, the bacilli, we were told, were present in 181 cases only and absent in no less than 210, and Dr. Muthu

has told us in his book on "Pulmonary Tuberculosis" that the medical reports of numerous sanatoria show an average of 50 per cent. of cases in which tubercle bacilli are not found in the sputum.

Whatever eventually may prove to be the exact rôle or rôles played by bacteria in association with disease, we are glad to find that Dr. Bendit recognises the existence of factors, mental, emotional and physical, which bring about the physical condition which he describes as "diminished resistance." What is this condition of diminished resistance, however, but the beginning of the process of disease, and is it not in this connection more logical to describe the factors which give rise to it as the causal agents of disease rather than the microbe, the presence of which does not precede but follows in the wake of depleted vitality?

With regard to Dr. Bendit's suggestion that food poisoning may be produced by the liberation in the body by bacteria of "strange chemical substances" produced by corrupting its food, the following quotation from Dr. Wilson's reservation memorandum to the Report of the 1906 Royal Commission on Vivisection is very illuminating:

"Though in healthy subjects they (pathogenic bacteria) do not thrive in the stomach or small intestine owing to the inhibitory influence of the gastric juice and other secretions, these organisms are abundantly active in the lower intestine, and play a beneficent rôle in the final stages of the digestive and excretory processes in the alimentary canal. No doubt they also produce toxins, which in health give rise to no ill effects, but which under undue faecal retention may become injurious. . . ."

In other words, the bacilli are not the cause of the pathological condition consequent upon undue retention, but they are converted by it from friends into foes.

Dr. Bendit expresses himself in general agreement with the view that the serum and vaccine treatments have proved a failure, and he also admits that antiseptics has been superseded by the newer and more effective routine of asepsis. His statement, however, that antiseptics and asepsis are both based on the germ theory of disease calls for comment, inasmuch as while this is true of one school of aseptic surgery—the school in which heat is employed as a sterilising agent in place of the chemical antiseptics used by Lord Lister—it does not apply to the school of asepsis of which Professor Lawson Tait, Dr. Granville Bantock, Sir William Savory and others were the pioneers. This school of surgery represented in its origin a revolt against Listerism both in principle and in practice, and its ideal is neither the killing of microbes as they are brought into contact with tissues, nor their exclusion from the operative field. The former ideal was found impracticable because, to quote from the report of the 1906 Royal Commission on Vivisection,

"the irritating effects of the various antiseptics were found to interfere with the process of healing, and in some cases to give rise to poisoning in consequence of their absorption into the system"; (Para. 40.) and the latter ideal is now said by some surgeons to be incapable of attainment because "nothing in surgery remains sterile for more than a few moments."

In the technique of every surgeon, however, we were told by Mr. Cuthbert Wallace ("British Medical Journal," October 28th, 1911) that one thing remained constant, viz., "the use of soap and water and he thought that nothing else was needed." Now soap and water were the sole agents employed by the school of aseptic surgery, of which the famous surgeons named above were the founders, in order to attain to their ideal of cleanliness in surgery, and Lord Lister himself bore witness to the remarkable success obtained by Dr. Granville Bantock by the use of those sole agents. To the equally remarkable success achieved by Professor Lawson Tait, Professor Jordan Lloyd, Dr. Saleeby and Sir Berkeley Moynihan have testified; indeed, the last named, speaking in 1917 of the operation of cholecystotomy (*i.e.*, incision of the gall bladder) declared that it was Tait who made of it a safe operation, and, referring to Tait's work in this connection, added: "Probably no operation of equal difficulty and severity was ever ushered into the world with so marvellous a series of successful cases." Yet Tait employed nothing but soap and water, though from 1867-1870 Lister had no more faithful disciple, no more devoted follower. Another who achieved more than ordinary success was Thomas Keith, of whom Sir Rickman Godlee, Lord Lister's son-in-law, has stated that

"In pre-antiseptic days he had obtained results that had astonished the world by dint of great dexterity, devoted personal attention and scrupulous regard to cleanliness."

Whatever method is employed it is this scrupulous cleanliness which is the object and is common to all methods, including, may we say in passing, those of Tibetan practitioners of at least 1,200 years ago. As Professor Jordan Lloyd pointed out in the "British Medical Journal" of May 29th, 1911, in speaking of Lord Lister's work:

"Absolute cleanliness is the essence of the measures by which he carried those principles into practice. Many as have been the modifications of our operative measures since the early 'seventies of last century, it is upon the completeness with which this central idea has been secured that the success of each method depends." (P. 207.)

We note that Dr. Bendit is of opinion that medical science is recovering, if slowly, from the wave of materialism which submerged it at the end of last century. The fall of the Germ Theory of Disease and all that it has led to in the matter of treatment will, we believe,

accelerate that process, for it will bring great discredit on the practice of vivisection, which is so largely responsible for the theory and must be abandoned before either doctors or patients can see straight.

Yours, etc.,
H. BAILLIE-WEAVER.
ROBERT H. SPURRIER.

OUR ENTERPRISING ORDER.

To the Editor of the HERALD OF THE STAR.

SIR,—In the *HERALD* for May I see that our Head will give a lecture for Star members on June 21st. Perhaps you will be so kind as to inform me whether there is any prospect of his speaking through a radiophone, thus enabling us to hear him in Copenhagen or other Scandinavian centres. We are much interested in broadcasting over here, and should like, if possible, to be able to hear Mr. Krishnamurti speak. Should any decision be taken in this respect, you would do us a great favour in informing us of the wave-length used. The Covent Garden concerts are received here at 360. Also at which time he is going to speak; eventually such news could be published in the *HERALD*?

Yours, etc.,
ANNA SCHIOTT,
National Representative.

Denmark.

[By the date of issue Mr. Krishnamurti will have already delivered his lecture. The Editor, however, inserts the above letter not only with a view to showing that members of the Order are not lacking, at any rate, in supreme confidence. He believes it to be a very admirable suggestion.]

TALKS ON "AT THE FEET OF THE MASTER."

To the Editor of the HERALD OF THE STAR.

SIR,—Referring to Mr. Bensusan's remarks regarding "Talks on 'At the Feet of the Master,'" although I am a great admirer of Mr. Leadbeater's books, and look forward to reading this one, yet I believe that the only way to understand profound truths is to live them and thus raise our consciousness to a higher level. The intellectual conception formed by reading about a subject is to the reality something like what a map is to the country represented by it, and even then is often only equal to a very poor map.

Mr. Bensusan is to be congratulated on his frankness in acknowledging that he found "At the Feet of the Master" slightly insipid. As it

is really a book of instructions we may expect dullness. I find that it is even duller when it comes to putting the rules into practice. As regards the language of the book, it is certainly simple, yet adequate to the ideas expressed, and no word could with advantage be changed. If only we could equally get down to essentials in our lives, we might make them worth living.

One of your correspondents complains of depression on account of failing to live up to these "wise admonitions." Well, that is a good sign. In studying other subjects, I notice that the period of greatest discouragement usually sets in just prior to the point where the student begins at last to get a thorough grasp of the matter, so we may as well cheer up and "run with patience the race that is set before us," instead of feeling hopeless. When a person has ten miles to walk he does not expect to take it in a single leap, but every step in the right direction tells.

I think we are apt to be too anxious about our own progress; if we only gave our thoughts to helping others, Star Members might reform the world in a short time. We are too much wrapped up in ourselves, and so do not do the good we might. People like the Salvation Army, who forget themselves utterly in their "message" do far more good than we do.

Both as individuals and as an organisation it seems to me that we are too fond of reading and talking, instead of practical action.

Yours truly,

R. W.

ON THE EDITORIAL NOTES FOR MAY.

To the Editor of the HERALD OF THE STAR.

SIR,—I have just been reading "Editorial Notes" in the HERALD OF THE STAR at the public library in Dumfries, and am writing this for your consideration.

Some time ago I read that "The word sympathy is from two Greek words meaning 'suffering with.' It is a change of attitude of position; a putting of ourselves in the other man's place, so that we feel what he feels and know the experience through which he is passing. A selfish man can never be a truly

sympathetic man. He lacks the ability to put himself in the place of another." Also, "We are all selfish—more or less. It is a provision of Nature allied to the instinct of self-preservation." No doubt were we less selfish than we are we would be more careful about what we do and say and show more consideration for the feelings and interests of others than we at times do.

I am a member of the Christian Commonwealth Fellowship, and in a letter I had in 1919 from another member he stated: "The fundamental habit for Christians is that of courtesy. A little thing some may think, but really it is a great thing. To be courteous, gentle and kind on all occasions puts a tremendous strain on the best of us. To be always courteous necessitates being always master of one's self, alert to sense the needs of others, quick to hear the call for sympathy, ready to recognise the weakness of our fellows, and ever able to see the best in people. A man may be courteous and not be a Christian, but he cannot be a *real* Christian and not be courteous—courteous to a high degree. I think the formation of habits of perfect courtesy, founded on the 'Golden Rule' (Matthew VII., 12), are the fundamental steps of the development of the Christian."

Last week I had a letter from the "Fellowship Organiser" in which she wrote: "There is so much we might learn from our Indian Fellows in the matter of courtesy and respect for other people's view of life—only we are so self-satisfied that we can teach everything and have no need of instruction ourselves! To an individual who happens to feel keenly sensitive about the matter, it is positively humiliating to have to admit such blind ignorance as a national trait. We have such a queer idea of true dignity!"

"Whosoever is satisfied with what he does has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but for ever unsatisfied."

"... To be a man; to give, not take; To serve, not rule; to nourish, not devour; To help, not crush; if need, to die, not live!"

I enclose an addressed and stamped envelope for your reply, and will be glad to learn what you think of what I have written.

Yours, etc.,

ANDREW E. SOMERVILLE.

The Golden Verses of Pythagoras : and other Pythagorean Fragments

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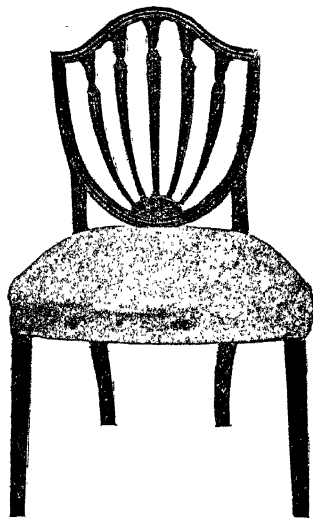
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THE Herald *of the* Star

VOL. XII. No. 8

AUGUST 1st, 1923

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Editorial Notes

BEFORE I left California Mrs. Mary Gray was kind enough to take the two of us, my brother and myself, on an eight hundred miles motor tour to see the giant red-wood trees which are considered, and probably are, the oldest living things in the world. We were away on that trip for a week, sleeping each night in a different hotel. Many of these hotels, even though they are out of the way and not frequented by travellers, are scrupulously clean, with all the latest improvements and comforts, hot water, telephones and electricity. In this country they look after their physical comforts in a most fastidious manner, and I often wonder what they would say if they travelled in India, where physical necessities are limited and physical comforts are ignored. The roads were as perfect as any motorist could wish, the bends of the road carefully angled so as to avoid accidents, and the roads wide enough for three and sometimes four cars. There was one bit of bad road, but that was there to show the motorist what the roads were like before they were made of concrete. Each town or village which we passed had a school, very nice to look upon, with beautiful gardens and playgrounds, equipped with all kinds of contrivances for amusements and for exercise. It was a delight to see these schools, for it showed that the community cared for its young and that they were willing to spend money, the one thing that apparently seems to matter throughout the world, on their children and to see that they had the best of education, as far as it went. I am trying to get some data concerning one of these schools, which might be of

interest to the readers of the HERALD. I think the happiest people in California are the children: they seem to have no restraint of any kind, and as we passed in the car we saw them chasing one another, shouting, laughing and fighting. One small girl, apparently of a rich family, with gold wrist watch, silk stockings, and smart and elegant shirt, was walking with her arm around the neck of another small girl, apparently of a poor family, but happy, with nothing gorgeous or expensive on. Both seemed happy and were talking away like old women about something important. It looked as though the rich parents allowed their little girl to play with the poor girl. I can almost see the faces of the well-to-do parents, either in England, in Europe, or in India, if they saw their children playing in the street with a neighbour of a poor family. The snobbishness of the old kills the happiness of the young, till the young imbibe that poison and in their turn poison their children. So it goes on. Here children of the rich and of the poor go to the same school, and grow up without that fearful spirit of antagonism which exists between classes in other parts of the world. In California there certainly does not exist the distinction of classes, but naturally there are some unfortunate people who indulge in that kind of thing. Probably in the East, like New York and other places, where they are in closer contact with Europe, undoubtedly there prevails that snobbish atmosphere with which we are so familiar in Europe and elsewhere. I hope that California at least will never yield to this class distinction, class hatred and class arrogance. California is young, unspoilt and clean; she must develop a

civilisation of her own, without copying the so-called progress and culture of other nations and races. One can already see that a new mode of thought is coming into being, a new perception of life, a new attitude towards our fellow-beings, and a mind that is willing to experiment with new ideals. In fact, a new race is in the process of being created. The older races and civilisations are inclined to look down upon a younger and a newer race, without perceiving the good and the beautiful. I have often heard travellers and visitors to California declare that its people are crude, vulgar and uncouth. I myself have often come across these traits, but virility, strength and independence of character may thus be often expressed in the young and coming race. I think those of us who have, in any way, the opportunity and the intelligence to see the birth of a new race should congratulate ourselves that the coming race is different—is vivacious and boisterous, is enthusiastic and joyous, and is kindly and yet care-free. We are apt to condemn anything that is not to our liking and not to our particular mode of creation: there is a peculiar pleasure in condemnation that is born of jealousy; there is the type that condemns out of pure ignorance; and there is that extraordinary individual who condemns something because he is not in it. Instead of belonging to any of these and more of such intolerant and narrow groups, we must be like eager students, impartial and kindly in their examination and in their criticism—a very difficult attitude to gain, but it is essential for those who wish to help. Knowing (at least, I hope so) the laws of evolution, and hence God's plan, the American Star and T.S. members, should strive—nay, more, should attain—to make themselves, and hence their environments, a perfect example to be followed. It is their duty, it seems to

me, to be the embodiment of their ideals in every department of life. Don't wonder how you are going to be such an example, but have the intense and the burning desire to be, and it cannot be long before you succeed. The reformation of the world must begin with ourselves; each one of us must be a reformer unto himself, and each one can help to remould the world anew. Each one of us must be a flaming torch so that others may light their torches at our fire. All of us desire to reawaken the dying embers, but to have our desire we must seek ceaselessly and relentlessly the Great Being who alone can brush aside the ancient ashes and reawaken the divinity within us. Seek every moment of the day, not only when you are in trouble but especially when you are happy, and then you will discover the path that leads to the abode of the Great Being.

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I am sorry to have diverged from my first idea—the giant red-woods. They are situated about fifty miles south of San Francisco. These giant red-wood trees belong to the family of pine; they are wonderful, gigantic and awe-inspiring; they are the oldest living things in the world: some of these gigantic trees range from two to five thousand years, and some of those we saw were among the oldest. I do not exactly know what the circumference of these trees is, but they seemed to me so immense that I felt like the small cones that were strewn around on the ground. As I lay at the foot of one of these immemorial trees I could almost see, in my imagination, a crude and gnarled face form itself look down on me with inquisitive arrogance and pride. As I gazed, rather in astonishment, the spirit of the tree, in the shape of an enormous giant well over sixty feet, with fantastic limbs, grotesquely human but

with the calm dignity of an ancient god, was definitely shaping itself in the vast trunk. I was so fascinated that I could not take my eyes away. Then he began to speak, and his voice seemed to vibrate through the forest and attracted the attention of every tree. They all stood motionless, and even the afternoon breeze could not shake them. His voice was very deep, solemn and aged: "For centuries I have not opened my lips to a human, and I do so now because you respect me. I have known many races and many climes. All my brothers around here are young compared to me, who am the oldest. They have suffered like myself from fires, winds and storms, but these elements can never destroy us. We are gods of this temple and we respect those that come in the spirit of worship." There was now not a breath of wind, and everything was still as though to breathe was but to show disrespect to their eldest. Even the rough winds ceased their folly. Only the clear voice of the ancient tree was audible: "I am old, older than any living thing in the world; we are alone in our solitude. We like that better than the profanation of this race. The race that used to come to this temple no longer exists; their superstitious awe and their crude worship of us was more welcome and more pleasant than the vulgar curiosity and the utter ignorance of our existence shown by the present race. They examine us, measure us and write about us; our temple is desecrated by them; they profane our sanctuary of ages by smoking, by their loud and noisome chattering, by their shouting and by their laughter, and this temple has become a public place. Tell me, stranger, is it the same everywhere? From my height I have watched many wars, and in them all each nation alike professes that God is fighting on its side. The foolish people! Are people as savage as they were five thousand years ago? We have seen many races come and go, each shouting that they were the highest in civilisation that this poor Earth has seen, but we know better. There will be many civilisations to come yet. Why are the people so proud of their achievements?

Have any of them created a living thing? Can they create us? Indeed then they would have a right to be arrogant and proud. All of us ancients, throughout the world, wonder at you that are so busy, mostly busy over futile things. You never come to us to learn the real truth about life . . . you are too busy. I am not in the habit of expressing my thoughts to humans, for they understand so little. You are so small that I can hardly see you, but you are honoured. Farewell."

* * *

Have you ever been in an ancient temple where there has been for thousands of years worship and adoration; where there still lingers the sacred atmosphere; where people talk in bated breath; where a sound rudely awakens the dreamer; where everything is at peace, even man; where imagination conjures up strange and fantastic pictures; where, with the intense gaze, shapes, grotesque and divine, begin to form themselves; where all things are forgotten, even your petty worries and troubles; where you can be happy, even in spite of yourself; where you are not always the centre of your own creation; where you are a part of your neighbour; where you begin to laugh, inwardly, at yourself; where you have an intense desire to be really friendly with everybody; where pure happiness brings forth divinity, and where, now, you begin to close your eyes in deep adoration? If it has not been, up to now, your privilege and pleasure to have been to such a temple, then go to the Grand Cañon, in Arizona. If you have the eyes you will see the Creator and the Creation.

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Our trip across America was very successful. We visited ten cities, and I spoke in each one of them—a tiring trip for one, like me, who is not used to it. One must be very strong before one undertakes it. The American T.S. and Star Conventions were assuredly a great success. The Americans are a great nation but they will be still greater in the future.

J. KRISHNAMURTI.

An Address by J. Krishnamurti

[This address, delivered by Mr. Krishnamurti to the members of the Order of the Star in the East, at Mortimer Hall, London, on June 21st (also that following by Mr. Jinarajadasa) was taken down verbatim by a member and is now published in the HERALD OF THE STAR, and is exclusive to that magazine. It will appear in no other magazine or Star organ, either local or international, permission for reprinting being strictly subject to the decision of the Editor.]

Mr. Krishnamurti has expressed an opinion that the address is somewhat similar to the Two Talks given recently in America and published in last month's issue. However, the numerous requests from English members unable to be present have induced him to allow his poignant message to be circulated as far as the HERALD can reach.]

WHEN I was at Grand Cañon in America, on one of the pages of the visitors' book a man who had written his name gave his abode as "homeless." I feel in the same position : I am a homeless wanderer, and am always being welcomed at every place as though I had a family there. I don't know how you regard it, but to me it is rather touching, and I thank you very much for your kind welcome with all my heart.

During my travels in Australia, in India, and in America, I have been asked constantly at Star meetings, "When is the Star going to materialise and consequently become crystallised and do its proper work in the world?" I think if we regard the Star from that standpoint, although realising that it must some day narrow down, the result at present will, I think, be a great mistake and you will see the reason of this presently.

The Star has been for the last ten years in a condition of vagueness, and like a small child whose parents are wondering what it is going to be ; but it has had one good fortune in being nebulous, it has collected people throughout the world belonging to different sects, different classes, and of people who have different ideas, so that now we can start forming

and moulding and re-organising the requirements of the Order. It may be rather a mean trick, collecting people and then moulding them, but all societies and organisations throughout the world do the same. They must to a certain extent, I think, start in rather a vague fashion and then build up more and more towards a more concrete expression. At the present stage the Order has reached a level condition when it must become a little more definite than it has hitherto been. In fact, we must begin to build the temple, and we must take care that the temple has a proper foundation for its lasting capacity and for its magnificence. Consequently it is of the utmost importance from every standpoint that we should have a clear perception and a clear realisation of what the Order should be, and what the foundations must be, realising very clearly in our minds that we must all examine ourselves to a certain extent, since we are to build this temple, and that each one of us must play a definite part. In fact, each one of us must be a brick in this edifice, and consequently I would beg of you to bear in mind, and in rather a critical mind, all that I am going to say, because you must be able to criticise as well as to listen ; and I would ask you to listen as though we were all students and not grown-up people.

During the last year the Order has, as a whole, throughout the world taken a much more definite part in the world; I think it may be due to the fact that we started in America these Self-Preparation Groups, which need some explanation.

These Groups were started for one purpose, and that is to train individuals, members of the Star, who are eager to take themselves in hand and comply with and mould themselves to the new requirements. It is not a compulsory body. It is only for those who wish to enter and there are no pledges of any kind nor private bonds, but we wish to have in that Group those people who are absolutely sincere and who "mean business."

It is no good collecting members who come with the idea, that curious idea, of acquiring something for nothing. We want members who wish, who desire, whose only purpose in life is to train themselves in order to make themselves better, and above all, to follow the Teacher when He comes, and to be able to co-operate fully with Him when He is with us. For that purpose alone the Self-Preparation Groups exist and for no other, and there must be no jealousy about them.

Whenever a Teacher appears in the world there always takes place a classification, a division of the people; those who are willing and desirous to follow Him at all costs, and those who are satisfied with the old evolution, and naturally in this Order also such classifications and divisions will take place: but there lies within each one of us the capacity, if the desire be intense enough, to mould ourselves according to the teachings, according to the rules of any religion or any new principle. With that purpose we opened these Self-Preparation Groups, and those in them now must take the thing very seriously, as seriously as business. For spirituality, in my opinion, is a definite science, and to acquire that science absolutely you must become a student and work at it as a student and not as a loafer. You must not take it lightly.

Spirituality has been for ages the recourse of the narrow-minded, the feeble and the failures throughout the world. This must be changed, because spirituality if it be properly understood is the only thing which counts in the world, the only source of joy, and comfort, and happiness, and not the worldly things that we hunt after. If you regard spirituality from that standpoint, then it can only give happiness to those who struggle, to those who fight, and to those who are never contented; then there is the hope, the fundamental happiness, that comes to all who seek spirituality in that light.

Most of us take spirituality sentimentally. I remember once Mrs. Besant giving a magnificent lecture at the Queen's Hall, and it was very inspiring and very thrilling. There was an old lady sitting beside me who said, "I wish somebody would look after Mrs. Besant's clothes." That is the wrong attitude that is so unimportant, so trivial, that makes all great things so petty. If we apply the teachings to ourselves and not to our neighbours, then the whole outlook, the whole standpoint of our life will change.

We are always criticising our neighbours, we are always willing to reform them, but never ourselves, and if the members of the Self-Preparation Groups are going to do anything, they must reform themselves first; they must be able to mould themselves according to the new lines or rather according to the ancient teachings. And for that the Self-Preparation Groups exist, and I would ask really and sincerely those who are going to join, and those who have already joined, to take this thing very seriously or not at all. If they have no desire to take it seriously they had better stay outside. It would be much easier for themselves and far easier for those who are willing to work.

If one examines all religions, it does not matter what they are, one finds that the founders of those religions have had one principle, that is to train their followers to serve the world. And the teachings laid down by these Great Beings have always been simple, so simple that nowadays they have become common

sayings; so simple that we who are so intellectual, so proud of our capacity for intellectual gymnastics, are rather shocked to find common truths in the old teachings. It is the fashion nowadays to write a great many volumes on the simple truths. We prefer to write a great many commentaries on the very simple truths such as "Love one another" and "Be kind to one another" and leave their application aside. The one thing that should be able to guide us is forgotten, and consequently we wander away from the simple truths which make life worth while. For simplicity, with sincerity, is one of the greatest qualities in the world, and one of the greatest requirements in the world is spirituality. The moment that we have complicated ideas about spirituality, we ourselves become complicated. We must be like children about these things, and that is where our faith lies—but not children incapable of understanding. The first thing for the aspirant and the seeker is that he must be sincere. He must be simple in his thought and in his action. If you regard any teaching of the Great Beings from that standpoint, you cannot help being rather shocked at the way of the world and its conduct. Not but that we require governments, rulers and laws, but if each one of us had the capacity, had the desire to mould and fit ourselves according to this simple teaching—if once the desire were invoked in us to follow this teaching to its uttermost limit, then it is so simple, so easy for the individual to acquire spirituality. Spirituality is not a thing that comes like the Spring—you must fight for it—you must struggle every moment of the day and always fight to attain it, or otherwise we shall be like seekers always in the dark. Consequently those of us in the Star, or in any other spiritual movement, must realise that the foundation of all great things lies within ourselves first. We cannot begin by building the dome. We must be able to reform ourselves before we undertake to reform and make better the outside world. How are we going to do it? I think it is comparatively easy if once we have the belief. I think it is very,

very easy if once the desire is awakened in us to see our goal. If once we have the intense happiness of realising the great ideal, the great World-Teacher, or the Great Being; if once we have sufficiently evoked in us the desire to *believe* then the whole thing becomes comparatively easy.

Belief is the first thing every one of us should have, and with belief must be combined feeling, not the feeling of intellectual superiority, but that feeling that comes from our inner being, the thing that makes us different from other people. Once you have these two combinations then the path to spirituality lies open for each one of us. You must be able to desire intensely, and when you have sincere desire and have intensified belief, the realisation of your ideal is bound to come. Most of us are not desiring intensely. I think—I may be wrong—that we should attempt to realise and to grasp that ideal for which we are all searching. We know that the sun shines day after day, and we do not doubt of his existence; it is the same with our ideals. If once you realise it, you can never possibly doubt it. Though there may be quarrels and depressions, sufferings and unhappiness, there is always the sun behind the clouds, and he is always willing to give us his rays and comfort the sufferer, but the individual must be able to find the sun.

Consequently the first thing that each one of us has to do, is to make our ideal so real, so intense, that we are able to sacrifice everything for that ideal. Our personal comforts, personal worries, happiness, everything must be sacrificed for that one thing, and then we shall be able to look that magnificent ideal, the Master, the World-Teacher fully in the face because we shall not be ashamed of ourselves. Most of us prefer to hide the brilliant truths under some cloak as we dare not gaze at them with full gaze. It may blind us as we are not able to stand its brilliancy. We must be able to throw aside our old cloaks, our old troubles, everything, for the one ideal, the one thing that matters at all. People must bear in themselves the enthusiasm, the conviction, that the

one thing that makes life so joyous and so free and so happy, is to find the Master, to find the Great Teacher. Each one of us has to find Him in this life or in some future life, but it lies within each one of us to do it for ourselves. Men from outside, books or anything else can be a special guide to us, but are only supports. The efforts, the struggle, the fight must come from within each one of us.

Then again there must be the desire that each one of us should be able to follow the teaching, however simple, or however great that may be, to its utmost limit. To do this means compromising as little as possible. "Life is a compromise," to quote a banal saying. To live is a compromise, to do anything is a compromise nowadays unless you retire to an island and live there for ever. But that compromise in our lives should be as little as possible. We should be able, because we have realised the great Truth, to sacrifice everything for that one ideal that matters. All compromises and things are of no consequence if once you have the real attitude, the real heart, the real feeling that comes when once you have climbed to a certain height in spirituality.

It is so difficult to explain in words what that attitude of mind should be, but I will try as best I can to explain, though I may not succeed.

The attitude is far more important in my opinion than action. If once you have acquired the right attitude of mind then everything else will follow; action and organisation and all the things will have their proper proportion. The essential thing is for each one of us to have the right attitude of mind that enables us with everything against us to sacrifice all the trivial things of the world, all the troubles, and bring in its place the one thing that matters, the attitude of mind that always regards things from the standpoint of the Master; the attitude of mind that withdraws itself and examines all questions impersonally; the attitude of mind that is not swayed by emotions, by its own troubles; the attitude of mind that examines all things without being

bitter or at all compromising. The first thing is to have that attitude of mind and then it does not matter to what religion you belong, whether you are a Catholic or a Mahomedan, whether you belong to the Primrose League or the Communist Party; it does not matter what you are if once you have the right attitude of mind which grasps the whole world as one. Within the Order we have every kind of opinion, every kind of view, and we cannot exclude any from the Order, yet we must be able to act as one, even though we may belong to different and almost diametrically opposed bodies, because we have one common ideal—and that is where the greatness and the purpose of the Order lies.

The Teacher when He comes will not only teach the Communists, the Bolsheviks, the Conservatives, but the whole world, everybody, irrespective of creed. To help people to recognise Him and follow His teachings is the purpose of the Order.

How are we, if we are troubled with little quarrels and emotions, going to be able to recognise the Teacher when He comes? I think that for the average individual, unless he takes hold of himself and begins to train himself, that it will be very *difficult*, because that is the natural law of evolution. A child let loose in a museum will probably tear and destroy the most wonderful things. But if you send a wise man there he will appreciate them, he will be enthusiastic, he will be inspired. It is the same with each one of us. We must free our hearts, and free our intellects, to a certain extent; we must be able to recognise from our hearts the Teacher when He comes, for ourselves. No amount of exterior goading, if I may use the word, will help us, it must come from our inmost being and then only shall we listen to the Teacher and follow Him implicitly. It was the same with the ancient Christians. They were able to recognise the Christ and His superiority and His greatness because they had a certain amount of evolution behind them, and it is the same with us. We also must have behind us a certain amount of evolution and experience.

And how are we going to acquire these two things? The only thing that we can do is as I say, "put the screw on" always. Never relax for one single moment; in fact to do that we must develop the quality of self-examination, of introspection, and even then it hurts. Most of us have that quality fortunately to a certain extent, but we are not willing, we are not strong enough, to carry that introspection to its logical conclusion. We stop the moment it hurts and think of ourselves, and until we develop really strongly that quality of introspection, we shall not have advanced sufficiently along the path of spirituality to recognise the Great Teacher when He comes; and to achieve this it lies not with me nor with any speaker in the world, but with yourselves.

Do not apply it to your neighbour, but to yourself. This must be your resolve for a long time to come. The reformation must come from within. We must be lighthouses and examples for the world to follow. We are afraid to be examples, and that is where the difficulty comes in. We are not strong enough, forceful enough, in our desire to be an example. We are always willing that it should be somebody else who has got the courage. The World-Teacher when He comes will be the one

example we shall have to follow, because we shall recognise Him as our example. Consequently it must be the whole foundation, the whole structure of the building that must begin with each one of us, it must begin from the very bottom and be constructed until we reach the very mountain tops, and until we are able to do that we shall be like small children wandering in the valley of darkness.

We must be able to grasp and realise our ideal so intensely and so strongly that we have the one thing that is so essential, the belief (for belief is very strong and very forceful) that nothing else matters. We may read any amount of books, go to any number of meetings, but the moment we lack that fundamental force, belief, we shall be but a feeble body trying to help the enfeebled world.

So, friends, the difficulty and the turmoil which each one of us must experience must disappear in our intensity to attain our goal. The one thing that matters for each one of us in the present incarnation is to make ourselves so great, so glorious, that we may be examples to the outside world. We can only do our propaganda and other works by being really examples, and because we know and feel and are sincere.

The Coming Christ

A Lecture by C. JINARAJADASA, M.A.

THROUGHOUT all lands you will find an ever-increasing dissatisfaction in religion. It has been the complaint for several decades here that people do not go to church as they used to. The same complaint is found in other faiths also. We have come to such a pass that, more and more, the educated mind is little influenced by the ancient dogmas of religion, and is seeking a religion to

suit its needs to-day. There is little need for me to expatiate on such a commonplace topic as that. People are seeking some deeper, fuller conception of life which will bring the best out of them and lead in service to the world.

There is, side by side with this great hunger for deeper spiritual truths, a great economic and social and political revolution going on. In every country it is as if the established order were put into the

melting-pot by the very stress of circumstances.

Now, these two things—the hunger for truth and the revolution imposed on social order—have a curious inter-relation, and it has been very truly said that the only great revolutions in history have been when a religion has been found or lost. And it is because of the loss of religion that we have the great revolutionary changes everywhere.

I suppose if one were to talk to the average Christian devotee and suggest that Christianity to-day had little power in the world there would be a deep sense of resentment. Yet, as a matter of fact, if you look into what is happening around you in life you will find that the social order in which you live, on which is based all your welfare in the community, is not a Christian order. Let me read you here a few words of one who surely knows his own people and their conditions well, the Rev. R. J. Campbell. This is what he says about the Christian social order :

Our social system is not Christian ; it is largely anti-Christian ; and our productive energies need to be socialised in order that the individual may be free to develop the best that is in him and attain to a richer, fuller, gladder life than the majority have yet glimpsed. But until the common conscience is socialised that day must wait ; and to have the common consciousness socialised means to have it spiritualised. We have to realise that we are members one of another, and that no life can be lived to itself alone.

Two thousand years have passed since the message of the Christ ; is it not a sad statement that after that period your social system is not yet really Christian ?

Not only is the social order not as Christ would have it, but all your civilisation is based still upon an anti-Christian ideal. Life, as you find it, is but an intensification of the spirit of struggle in brute creation, and any man to-day who tries to put into practice the great ideals of Christ will simply go to the wall. He knows it, and therefore he does not try to practise it. But, again, what a sense of failure in achievement there is when we look at the splendour of the message of two thousand years ago and how little

we have come to live it. Let me read now from Dean Inge, a very deep and clear-sighted thinker, as to Western civilisation. This is what he says :

Teutonic civilisation, which derives half of its restless energy from ideals which are essentially anti-Christian, and tastes which are radically barbarous, is prevented from sinking into moral materialism by its high standard of domestic life.

Except for that, he has to admit that essentially civilisation is anti-Christian.

Now, that being the case, it is a perfectly logical standpoint for those who are in earnest about spiritual things, to seek outside the beaten tracks of theoretic faith for some inspiration as to life, and a good many thousands of such seekers have been led to believe that all the changes and anxieties of heart and mind point to the coming of a Great Teacher.

If such a Great Teacher comes, and if He is the Christ come back to us again, what will He teach ? It surely seems a tremendous presumption on the part of anyone of us to forecast what He will teach ; yet we have one of His own great statements that He always came not to destroy but to fulfil. And, therefore, let me for a while take you back to His days in Palestine, and let us together see if we can find what were the great principles for which He stood then. You have certainly something of His teaching : here and there questions may be raised as to the genuineness of this and the other passage, but no one can question the splendid, wonderful spirit underneath the teaching, and how great principles were enunciated in Palestine by a great personality : when He lived is a minor matter. He taught to the individual a principle which was new at the time, for at the time there was the old law of retaliation, "An eye for an eye, and a tooth for a tooth." Christ said "Forgive, even seventy times seven." And then He taught the individual that "Greater love hath no man than this, that a man lay down his life for his friends." He taught that, quite apart from the external forms of religious observances, praying in the synagogue, performing such-and-such

prayers, there was a real form of spirituality, which was sacrifice by man for man.

These great principles were enunciated by Him to all His hearers. But they were principles absolutely inseparable from the true life of the individual, and also inseparable from the true life of individuals as communities or nations. It is quite true that he did not specifically expound the application of these great principles to national life, because people in His day would not have understood the conception of national life. The Jews who listened to Him had no great rôle to play as a nation among other nations, and so He left the principles for the spiritualisation of the individual. But those principles of His are eternal, and the failure in Christianity comes from not recognising that what is good for the individual is also good for the community as a whole. If individual man comes nearer to God by forgiving his offenders seventy times seven, so does a nation come nearer to God by forgiving an offending nation seventy times seven. But this doctrine would utterly nullify our modern type of nationalism. There you find the tragedy : that that which Christ preached as a gospel for the individual was not understood as a gospel for the nations. Hence, then, armaments, competition, exploitation of weaker peoples. Hence all those things which characterise the Western Christian nations as strong in material grandeur but fundamentally as weak in moral and spiritual achievement.

As Christ delivered His message he showed how the greatness of life for the individual is by realising the oneness of all life. He spoke especially to His generation who listened to Him, but the principle is there : "As I am in the Father you are in Me." And, surely, there (it is obvious to every one of us) is the root of every solution of every problem. That is the sole key. If all mankind lives in Him (and He did not say that only Christians lived in Him), if all mankind lives in Him as He lives in the Father, how is it possible for us to tolerate those divisions which have sprung up in Christian civilisation ? And not only did

He say that all mankind lived in Him, He went further : "Forasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me." What further teaching does humanity require than that ? That all mankind lives in Him, that as we do or not do unto each other so do or not do we unto Him, even to Christ. And yet all that message has been slowly forgotten ! Divisions and disputes as to crosses, as to vestments, as to ceremonies, these have taken the place of the real dedication of religion. No wonder then that side by side with the preaching of the pulpits, calling men to repentance, you have the blessing of the battleflags of the soldiers as they go out to fight. These incredible contrasts, these events which are the very antithesis of the spirit of Christ exist side by side with the profession of His faith.

Though it is two thousand years since He preached, one knows, even though His message seems to have so little effect in national life, one knows that the individual can still be a powerful centre of spiritual life if he find the Master. How is anyone in these days to find Christ ? So many of His followers are seeking Him in the Churches and not finding Him. So many in Palestine listened to Him and could not trust Him. Who were those who accepted Him ? Who are those who find Him to-day ? Only such as are not influenced by any tradition, however spiritual in its garb, who will rely only upon the inner light which is within them.

The miracle of Christ's work in Palestine was that He was able to give the inner light to those who came nearer to Him. It was not that He spoke anything so very novel—many a prophet before Him had uttered similar truths ; His truths, many of them, were to be found written in the books of the day ; and yet there was a wonderful power in Him to evoke in individuals a new sense of things, a new perception, which made Him the Christ. Very truly Matthew Arnold has thus described one fundamental fact of Christ's work :

What did attest Christ was His restoration
of the intuition. Jesus Christ found Israel all

astray, with a needless talk about God, the Law, Righteousness, the Kingdom, Everlasting Life, and no real hold on any of them. Then came the Christ, and He enabled each who had an open mind and heart to gain a real hold on these problems.

Now, that is the situation to-day. The world has not fundamentally changed. We still have many people seeking, we still have them trying to offer their spiritual service, but we still talk of problems and have little hold on the root of each problem, because the light of the intuition is not there. Look round this modern world of ours, and we find reformers on all sides. Labour reformers, No-War reformers, Anti-vivisectionist reformers, reformers for Equal Rights for White and Coloured Peoples. On all sides reformers, reformers. Yet it is a curious thing that most of these reformers can only see the need of one special reform, find only sufficient enthusiasm for work in one cause, and you have one who is very keen on Labour reforms and utterly repudiates vegetarianism, or a vegetarian reformer who is very keen on that and yet is distinctly for war. We have many curious cross-currents of that kind, but many reformers have no special hold on the root of it all. Every one of these reforms is excellent, but I want you to note what is radically wrong, so that while we all seem to be reforming there seem to be so many things in need of reform; it is that we have not yet grasped at the big principle underlying the new life which we want. What enabled the new consciousness to come, the Christian consciousness, was the lighting of the intuition by Christ. And that is just what we need to-day. If when He preaches His message we shall recognise and follow Him it will not be so much because of what He says, but far more because within us is the light of the intuition, and we are able to understand Him amidst the turmoil of doubts and aspersions cast upon Him by the world. The great thing for us all is to light the intuition that is within us.

I can only here mention one way in which we can every one of us train ourselves so that when the great day of judg-

ment comes, which will be of accepting or rejecting Him, we shall be among those who find Him and not lose Him. Go back to the days of Palestine, and imagine what would be the great fundamental quality of His teaching if, with your modern experience of your modern world, you were to be listening to Him. Surely the great luminous truth which would come to you would be His conception of all humanity as one, that lofty survey of all human problems as having in each of them something of a divine message. He said, and His teaching came to us in a fragment from old Egypt:

Raise the stone, and there thou shalt find Me, cleave the wood, and there am I.

All that one essence of life which is to be found in Christ is in some mysterious way His life, inseparable from Him; and it was that truth which He uttered when looking to us, His brethren, He said that we lived in Him as He lives in His Father. It is that same truth, and none other, which will enable us to know the Christ when He is with us, the truth as to the one life. It is the recognition and understanding of that truth which will base us firmly and eternally on the true principle of action. We have to learn with our intellects to see all life, in visible things and in invisible things, equally in living things and in so-called "dead" things, one divine life, longing for self-expression. So that to us, when we see the seed in the ground sprouting up it is a divine mystery, it is a joyous expression of the one divine life, so that as we look at Nature we begin to feel that our higher spiritual vision, which realises a personal God, is in some way linked to the response which we give to the inanimate creation.

We have to look at this life from a new standpoint. The divine life in all men, of all faiths, of all colours. The same life of Christ in the head of a great Church as in the veriest savage, the same life of Christ in the man who has outraged all laws of decency as in the saint; the same life of Christ which smiles to us out of the face of a child as in a black piece of coal.

And it is this recognition of one divine life, evolving, changing, manifesting

greater and greater beauties to the intellect, greater and greater self-revelation of life as the ages pass, it is this recognition which will awaken a new spirit of consciousness in us. For this is not pantheism; it is to believe, as Christ said: "Raise the stone and there thou shalt find Me; cleave the wood and there am I."

By training ourselves to greet Him, Christ, in all things that exist, we shall once again re-light that intuition which has been blown out by the horrible struggle in modern civilisation, despising nothing, cherishing all things, even our rival, our enemy, bringing nearer to us that individual who is as a cypher, meaning nothing to us, but seeing in each of these a little bit of the gospel of Christ being rendered clear. Grasping those messages which come from great angels and also those which from the brutes, we shall come nearer to His life—"Forasmuch as we do it to one of the least of these, His brethren, we do it unto Him."

So there comes a practical code of conduct, that we must do nothing that degrades life, even the life of the "dead" thing. We find in the leaves and grasses the manifestation of this hidden divine life, which expands, which is trying to give more and more of the nature of God. It is this we have in its one vastness which we are seeking, for hidden in that life is the hidden Christ.

In these days, when civilisations are crumbling and religions mean little we have to so live that a true civilisation is possible once again, and for that we have to work—yes, and we have to fight, too, for all is not well with the world. The forces against us must be defeated, put to flight. But even in the forces of evil, too, is something of the divine life, and, understanding that mystery, we who have to stand for the new order of things

must fight dispassionately, with no hatred of the opponent, because that which opposes us is there in a way as part of the divine order, but to be re-created. By our sacrifice, reverence for life in all things, and recognition of the nature of Christ in manifestation, we shall be enabled so to light the spirit of our intuition, and then, when we have so lit it, then we can live each his own life, disregarding messages from living voices of teachers lesser than the Christ Himself, caring little for written scriptures, but treading our own way to Christ because we have seen His life and we have dedicated ourselves to serve Him.

And so I say to you, break down the barriers of your mind; train yourselves, first and foremost, to greet revolutionary life in all its phases; understand its beauty and mystery; see at the root, even of evil itself, something of the nature of the Lord whom you long to serve. Live in love, cherishing all life, help to reveal its mysteries, and then when the day comes, when Christ walks the earth, you will know Who He is, because you have known Him in the things which you have served. That is the way of going to the root of the problem of recognising Him when He comes. For His light is the light of all men, it is the life of the spirit of all men, and even in the animal, even in the plant, even in the mineral, something of His divine nature can be found by those who seek. Seek, my brothers, not in scriptures, not in lecture halls, but wherever men gather, wherever animals play, wherever plants are whispering to the breeze, for each aids us to understand the mysteries of life. Reverence life, and love life in all its forms, and you will know that life, in animate things and in inanimate things, is Christ, and none but Christ.

The Fairy Friend at a Kreisler Concert

By GEOFFREY HODSON

[Readers of the articles by Mr. E. L. Gardner, entitled "Fairies and their Work," which appeared in the December, February and March numbers of this journal, will remember references to an invisible helper who assisted "Mr. Serjeant" in his investigations into fairy life. The name of "the Fairy Friend" was given to him, and it is this helper to whom reference is made in this article.]

AN interesting incident connected with the Fairy Friend occurred during the Kreisler recital on November 20th, 1922. During the later portion of the programme, the effect of which had been to raise the consciousness to a condition of exaltation, I became aware of the familiar vibrations of the Fairy Friend. Exerting considerable pressure, he came very close, saying, "Listen intently, and I will listen through you." A change in consciousness occurred, in which I lost none of my physical awareness, but in which I knew that the visitor was using my body. As is so often the case, during close contact with the Deva kingdoms, the sense of hearing was stimulated very considerably, and I heard music as I had never heard it before; with a keenness of auditory perception, which, had it been ocular, would be termed microscopic. Each note, whether of piano or violin, seemed to be a separate life and was visualised mentally as globular, or ovoid, according to its time value. Within its centre was a core which was the soul of the note. I was also conscious of some of the thoughts and feelings of the Fairy Friend which seemed to be to the effect that all music existed on some plane of consciousness, was thought of by him in terms of colour,

and as being externally manifested on its own plane in the form of mighty angels. It was almost as if he regarded music as a kingdom of nature, with its own inhabitants, which existed side by side with ours, and which is an expression of the Creator . . . His Creative Word. It appeared also that when the instruments were played, each note opened a valve or aperture, allowing corresponding music to pass through to the physical plane. The effect of this conception was most curious to watch. Every single note on both instruments was mentally visualised, as letting through so much music and closing as the note died away. The interpreter seemed to stand with his head in the music kingdom and the idea came that all the great musicians are messengers from the Guardians of the kingdom of music to an evolving humanity, just as the great Rulers, Teachers and Healers of the world are messengers of the Great White Lodge.

In the case of Pachmann, it appeared as if a great messenger and guardian stood behind him whilst he was playing. As he walked on to the platform, I received an immediate impression of a great ego, limited and confined by the aged prison of the flesh. As he began to play, however, the real man appeared slowly to stand upright, a wonderfully

powerful, dignified figure—youthful in appearance but like him in feature. Before, during and after the performance of each piece, Pachmann was in a condition approaching childishness, in which his brilliant technique seemed absurdly easy. On his face there was frequently a smile, soft and child-like, yet the concentrated intentness of the ego never wavered for an instant, and I saw where the real power was being applied.

The Guardian Angel was a Being of no particular sex differentiation, of about 10ft. in height, and remained motionless, floating with its feet some 18in. above the platform behind the performer. In its right hand it bore an instrument somewhat resembling a post horn, and the auric flow was so arranged as to produce a decided effect of folded wings, the points of which reached forwards and downwards at the conclusion of the graceful sweep of the wings themselves and rested on the ground on either side of the musician. The left hand hung at the side; the pose was majestic, the face young and beautiful, the whole reminding me of Watts's picture "The Silent Watcher." This figure remained on the platform during the performance of each of Chopin's works. It became invisible to me while the performer was not playing. They formed a wonderful trio—these three—the simple sweet-natured communicative genius of flawless technique and perfect ease of accomplishment, the intensely concentrated egoic representation of him, and the Guardian Angel, who protected him from all harm, and provided the necessary atmosphere and inner seclusion in which the genius could be inspired. Again, as is so frequently observed in the case of Deva workers, there was a suggestion of a Higher Consciousness in contact with which the work was being done.

At the Kreisler concert I did glimpse one of the mighty Angels of music, but an attempt to find words for a description

has failed so far. I must simply say that it was a Being, human in form, of inconceivable splendour and unimagined glory. It shone radiantly, and in addition it "sounded" marvellously, as though its nature were expressed equally in sound as in light. It gave forth continuously one main resounding tone, with a multitude of over tones. Try to imagine a World of ineffable glory, in which lives a Being, manifesting by means of a yet greater glory; a world of Divine Sound, within which is an incarnated system of music, giving forth continually its own glorious contribution, the expression in its own World of its individual existence.

I think we may assume that the Gandharvas work side by side with the superhumans at their own level, and like Them have a Hierarchy which takes its share in the activities of the Solar System as a whole, as well as those of each planet, with the Hierarchies responsible. They are the divine Harmony incarnate; that Harmony which finds its way through graded orders of beings to the dull ears of men, as music.

In music, therefore, do we not hear the voice of God, and does not the interpreter, whether individual, orchestra or choir, become for the time being the very mouth-piece of the Creator—an expression of the First Cause?

That which was said of the Statesman and Politician is equally true of the musician. The sincere and impersonal artist receives according to his capacity that touch from the God of his Art which may translate him into a genius. Should he prostitute his power the magical touch awakens but his lower self and he falls a slave to his own desires. Genius, true genius, means contact with the Monad, and it is the Devas who can and do produce the temporary connection long before it could be effected by the normal processes of evolution. This is true of every branch of art, but especially of music.

A Theory of Prayer

By "JULIUS FROST"

I.

WHILE believers in Religion have always affirmed—with more or less depth of honest conviction—that Prayer is answered, a satisfactory explanation of the fact has rarely been given, so far as I have been able to discover. It has generally been held either that answer to prayer depends on the caprice of a personal God or that the whole matter is a sacred mystery into which it were impious to seek to penetrate. It is because neither of these answers is likely to satisfy the inquirer who is free from the chains of bigotry and superstition that I seek to outline the theory which seems to me to have the twofold advantage of at once being logical and reasonable and of fitting the facts of experience and the teachings of the Master Christ.

I shall take it for granted that Prayer is answered, not because I have no facts to prove the point, but in order to save space. Careful study and practical experience have convinced me of the reality of Prayer, and I can safely claim that my present belief in Prayer has been gained by Reason in conjunction with practical experimental work.

II.

To those who are accustomed to the scientific study of the Universe, the claim that answer to prayer depends upon the working of a fixed and invariable law will not appear unreasonable. That the inorganic world is ruled by "eternal iron laws" is questioned by no educated person to-day. The scientific study of the mind is gradually proving that mind and mental processes are equally governed by

laws. True, many of these laws are imperfectly understood as yet, but no psychologist doubts their existence. In view of all these facts, we are logically forced to the conclusion that, since we live in a universe where nothing happens by "chance," the rule of Law is equally binding in phenomena belonging to a state of existence which lies beyond our physical senses.

III.

In many philosophical systems we find the idea of a Universal Mind, which lies behind all physical phenomena and which may be looked upon as their Cause. The designations of this mind vary—the Hindu Yogi speaks of the Universal Mind; the mediæval theologian of the *Anima mundi*; Troward of the Cosmic Mind; Geley of the Unconscious, and so on—but the conception underlying them all is the same. With the exact real nature of this Universal Mind we are not concerned here; we may speculate if we wish, but our ideas remain guesses only, and we are forced to admit our ignorance. Nor shall we go deeply into the proofs of its existence; these have been marshalled in masterly fashion by Troward, in his "Edinburgh Lectures on Mental Science."

We can state with a fair degree of certainty what the chief characteristics of the Universal Mind are. These, it should be noted, have been deduced from careful study of the phenomena caused by the Cosmic Mind.

In the first place, the Universal Mind is of an essentially subjective (or sub-conscious) nature, is impersonal (although intelligent), and possesses the same attributes as the individual Subconscious Mind. The most important of these are:

Intense amenability to suggestion and reasoning powers of the deductive order only, the power of critical reasoning being entirely absent.

The Cosmic Mind is, of course, universal in its extent and virtually infinite in its intelligence; by reason of these two qualities, its power to obey suggestions made to it must also be infinite.

IV.

The Christian Bible, when dealing with the subject of Prayer, lays down certain rules, the observance of which is essential to the answering of a petition. Let us see what these rules are and then consider them in the light of our theory of the Universal Mind.

First of all, we find that *Faith* (or confidence) is necessary. "Whatsoever things we pray for, *believe* that ye have received them and ye shall obtain them," said the Christ.

Secondly, we are told that a strong request is essential. "*Knock* and it shall be opened unto you." A weak, cringing appeal is useless.

Thirdly, it is not our business to worry about *how* our prayer is to be answered. "The Lord shall fight for you and ye shall hold your peace." "Be not afraid by reason of this great multitude; for the battle is not yours, but God's."

Fourthly, there is no limit to what the Divine Power will grant us, unless we ourselves set up a limit. "Prove me now and see if I will not pour out a blessing upon you so great that there shall not be room to receive it."

V.

My own personal experience as well as that of friends has convinced me of the truth of the above four points. When they have been observed, the answer to the prayer—whether it was for money or for spiritual advancement—has invariably come at precisely the most suitable moment. The usual procedure was as follows: After going "into the silence," with a feeling of absolute trust and faith, the prayer was offered in this spirit and an endeavour made to build up a mental

picture of the thing required as actually in existence. After that, no anxiety was felt as to *how* the answer would come, and it was invariably found that when action of any kind was necessary, a strong and unmistakable impression was given.

Experiment and the obtaining or non-obtaining of results proved the necessity of observing the four rules above and that their strict observance ensured success.

VI.

The Theory of the Cosmic Subconscious Mind was formulated with the idea of giving a rational explanation of the fact of Prayer. We can, if we accept the theory, see the necessity for:

1. FAITH, because subconscious mind (individual or cosmic) only accepts suggestions that are made to it with confidence. Thoughts of doubt or fear destroy, or at least greatly weaken, the suggestion.

2. FORCE, because the stronger the suggestion the more vivid is the impression made on the Cosmic Mind. The formation of a mental image still further helps here.

3. NO WORRY AS TO THE "How," because the intelligence of the Cosmic Mind—since this is infinite—is immeasurably above our own.

4. FAITH IN THE LIMITLESS EXTENT OF DIVINE BOUNTY, because since the Cosmic Mind is infinite in extent and in intelligence, and hence in power, it can know no limitations.

VII.

In the preceding sections I have endeavoured to give a general outline of a theory of Prayer which will, I trust, prove of interest. I am not unmindful of the possibility that there exist other agencies whereby Prayer is answered—discarnate beings, for example. In this connection, much no doubt depends on the nature of the object prayed for; a point which opens up an interesting field for consideration. While, however, I willingly admit the probability of such agencies in some cases, I hold, after careful study, that the Cosmic Mind theory is the best explanation in at least the greater number of cases.

The World to Come

By REV. A. D. BELDEN, B.D.

HERE are few subjects that are so badly in need of re-statement as the Church's ideas of the future world. The conviction is deepening in the modern mind that the situation beyond death can hardly be as simple as the Church has stated it to be in the past. The belief in a hell of material torment, at least in such a place as deliberately constructed by God for torture, is fast evaporating from the human mind; and the conventional heaven has been presented as so dull and unattractive a place that even Christian people seem to be in no great hurry to get there. Someone has said that in the conventional heaven "all the human beings there are like the hymns they sing—emptied of contents, they are made good by losing their characters." One recalls Henry James's scathing passage in comment upon the kind of programme that heaven is supposed to supply. "Yes, it is a ritual most impressive, no doubt—all that one can imagine of disciplined ardour. There is achievement, real achievement in it, and yet I find myself asking more and more insistently why and above all why so often? I cannot conceal from myself that it all seems to belong to the past, to be a little musty and romantic, like the smell of incense in a Baroque Church. I take off my hat to it, of course. One must be grateful for an entertainment so splendid, so finished; but will it never be finished? Let us come away, my dear fellow, to some quiet place if we can find one to talk it all over."

What chiefly affects the modern mind is the extreme simplicity of that view of the world to come which the Church is presumed to entertain, compared with the vast complexity of this present world. Is it possible, we ask, to compress all the

enormous varieties of moral character, of subtly differing tints of good or ill, into two main categories only, the one utterly perfect without spot or blemish, and the other utterly bad? Thus from the moral side, the actual policy of physical segregation in the next world is questioned, and this fits in with the strong doubt engendered by our modern knowledge of the universe as to the spacial arrangements of that world. Our fathers and the apostles were able to locate heaven and hell. Their world-view was an extremely simple one. It was that of the three-storied house, hell in the basement, earth on the ground floor, and heaven above. But the modern mind has seen this sense of location utterly dissipated. We have lost our spacial bearings in a universe which seems to be without an absolute "up" or "down," "above" or "beneath" at all. And yet so much depends upon our being able in some degree to visualise the future if we are to secure the moral values in this life of a real belief in the world to come. Such a belief is quite vital to Christian life in this world. There are few lives which do not at some time or other experience the great longing of Sir William Watson's verses.

And ah! to know not while with friends I sit
And while the purple joy is passed about
Whether 'tis ampler day, divinelier light
Or hopeless night without.

And whether stepping forth my soul shall see
New prospects, or fail sheer—a blinded thing
There is, Oh, grave, thy hourly victory,
And there, Oh, death, thy sting.

It would be an invaluable comfort to the human soul to be able, even if only by logical deduction, to secure some clear probability as to what will happen at death, and what kind of a world he will enter into. Half of the fear of death is fear

of the unknown, of what Shakespeare calls "the undiscovered country."

Is it not possible, by the appreciation of certain fundamental elements in the spirit and teaching of our Lord to come to some reliable decisions about the conditions of life in the next world? It is possible to group these conditions under the respective heads of those that represent continuity and those that represent difference.

I.

In all the past history of Man, whilst there have been leaps of progress at different stages in evolution, there has always been a large element of continuity; and we have no reason to expect it to be different at death. It is ourselves that die: it will be ourselves that awaken. In the teaching of Jesus there is a clear indication of the perpetuation of memory, the essence of which is self-recognition. Character is composed of the hallmarks, the recognition marks, of one's essential being as it is modified by life in this world. It is these hallmarks that we carry into the next life.

Invaluable in this respect is the New Testament conception of the new body, for undoubtedly one of the dreads associated with death is the sense we have of falling out of a vivid, coloured, tangible realm into a pit of vacuity, none the more attractive for being in the main our usual picture of the soul. We are so impressed by the invisibility and intangibility of the soul that we have almost reduced it in our imagination to a gaseous vapour, as nearly like nothing as possible. Yet in its nature the soul is most closely allied to the Source of colour, of tangibility, of all that serried array of objective reality that we call the world. Within the soul there lies potentially all the capacity of the Creator; and having spun a body here through which to apprehend the world provided by the Divine Soul, it will spin a body yonder, just as vividly and beautifully real, for communication with God's bigger world. It is to more real, and not to less real, life that the soul moves through the shadow of death. If anything, there will be a more intimate memory, a sharpened

sense of identity in that world; and so is dispelled one of the fundamental fears of death—namely, fear of the losing one's own identity, of parting company with one's very self.

A FRIENDLY WORLD.

Seeing, moreover, that this is equally true of all those who pass over, the next world takes on at once a very friendly aspect. It may be a new inn, but it will be largely the same company. It will be a different world, but human nature will still bear, for the most part, the same characteristics. There is no reason to believe that it will be more difficult to find one's friends on the other side than it is upon this side. If this world is finding its main scientific development in the direction of improved communications and the promotion of human fellowship, it is to be assumed that in the next world the resources for such achievements will be enhanced rather than diminished. There is a very beautiful emphasis upon fellowship in all Christ's references to the future life. It is the home-ideal that He cherishes. "In My Father's house are many rooms." He hints at a personal welcome for each true disciple. "I will come again and receive you unto Myself, that where I am ye may be also." When He speaks of His kingdom He speaks of a supper, a banquet, of festal joy. The world to come is for Him well lit with the light and warmth of good fellowship in cherished company. It is true, of course, that (doubtless for the purposes of moral judgment) He gives us in one of His parables a rather conventional picture of heaven and hell, but He does at least put them within speaking distance of each other and reveals them as mutually interested in one another's condition. And though there is reference to a great gulf being fixed between them, Lazarus makes the reference most regretfully; in fact, he would fain find a bridge if he could. One gets the impression that Christ is not so much describing actual conditions in the future world as using a conventional picture to point a stern moral lesson, and that so far as the teaching of this parable for a

future life is concerned the points of importance are rather those at which the conventional picture is adapted to the fundamentally gentle mood of Jesus—namely, the fact of intercourse between the two states and the obvious improvement in the man who is in hell. The utter segregation of the bad from the good in the future life seems a policy of despair, very difficult to reconcile with the spirit of our Lord. This is not to deny that in the future world, with a clearer vision of moral issues and of spiritual values, there will be a very much sharper cleavage between the good and the bad; only, seeing that the Christian idea of goodness is essentially redemptive, it is difficult to see how Christians can cease exercising the spirit of redemption and remain *good with the goodness of Christ*.

ACTIVITY.

This is borne out by the considerable amount of reference in the New Testament to the redemptive activity of the heavenly world. God and heaven, as pictured in the New Testament, spend a most strenuous existence. "My Father," said Jesus "toileth until now and I toil." The seer of Patmos pictures the other world as a scene of contending armies. "There is war in Heaven," he declares. In other words the moral issue is still dominant and the forces of God are still fighting, not of course with carnal weapons, but with swords which "proceed out of their mouths," the forces of reason and truth.

The life of heaven is essentially active. The mere name for its citizens—angels, messengers—indicates the constant activity of the City of God. The interest of the heavenly host is directed earthwards upon the rising struggling souls of men. "Seeing that we are compassed about by so great a cloud of witnesses let us run our race with patience." Such great heroes of the Christian warfare as St. Francis and Wesley and Livingstone and Chalmers have not retired from their Father's business, but have entered with death upon greater expeditions of redemption, finding their reward for faithful service in greater service yet. "His servants shall do Him service."

REST.

Yet we may expect continuity of rest as well as activity. If the rest that comes to the jaded worker upon earth is beautiful what must be the recreation of heaven! "Come ye apart and rest awhile," said Jesus to His disciples, and He who was thoughtful for the refreshment of the spirit in this lower plane of experience will not forget the weariness of souls that pass into the sleep of death with relief. "He giveth His beloved sleep."

So we might go on to ask what will be the art, the music, the intellectual interests, the worship of that realm, which has gathered into itself so much genius. Why do we not refresh our spirits by picturing ourselves amongst the singing hosts of heaven, singing not some new song, that makes no appeal because it is new, to our present imagination, but singing, as the book of Revelation so exquisitely suggests, a song as old as Moses though also as new as the Lamb. Songs of the mighty singers of earth, that are fragrant with the tender memories of innumerable human lives.

II.—DIFFERENCE.

But we must not escape the suggestions in Scripture of an equally impressive difference between the life of the world-to-come and this. Jesus very definitely declares that the bodily expression of the soul in the world-to-come will be definitely different from what it is here. One has only to remember the immense part played in the life of this present world by the sex interest to realise what great significance may underlie Christ's statement that in the world-to-come there is no marrying nor giving in marriage. St. Paul also terms the new body a spiritual body, which means a body that is more fitted for the continuous expression of spiritual personality. One can see how such a development becomes inevitably in itself a moral judgment. It would be heaven indeed for the struggling saint to be free from the coarser temptations of his earthly constitution. It would be hell indeed for the soul that has sunk itself in the life of the body to find itself so utterly unfitted

for a rarer atmosphere. In the one case you would have the heaven of fulfilled desire, in the other case the hell of a torment of fiery longing that can never be assuaged, a thirst for which there is no satisfaction. "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

JUDGMENT.

Yet most people do not fall absolutely into one moral category or the other, consequently we may expect to find that the next world is more scientifically and truly graded than this one. Most people are not bad enough for hell nor good enough for heaven. In a world that is definitely nearer the illuminating central presence of God we may expect souls to find more easily their proper place and to discover for themselves more clearly their position in the class of the Great Teacher. Moreover, under such conditions of fresh illumination as the other world must present it is impossible that there should not be the distinct possibility of moral progress for souls. There is no adequate Scriptural authority for the contention that destiny is fixed at death, and the idea of heaven as a static state of final and undeveloped perfection grows speedily repulsive to the reflecting mind. The one thing God cannot be is monotonous and devoid of the zest of life, but the zest of life always lies in some quest or other, in the possibility of change for the better.

DEVELOPMENT.

This does not mean that we need to revive the Roman Catholic doctrine of purgatory. There are certain very definite limits to that doctrine. It is associated, for example, very definitely with the doctrine that ultimate destiny is decided at the moment of death. It is not all souls that are allowed even to pass through purgatory. Then, secondly, purgatory is not thought of as working any actual improvement in the soul. Its effect is a mere cleansing. It does not allow of any development of the soul. But what one feels must be in the economy of God

in the world-to-come is just this actual development of personality. As someone has said "moral evil is not something which can be removed by an inactive external process like washing or burning. It is more like a disease of the soul which can only be cured by restoration to health or an opposite process akin to growth." What one finds in this life is that as men overcome in one type of moral struggle, and so achieve a degree of sainthood, they are plunged into a new order of temptations, and it is a significant fact that in the mythology of the past the origin of evil is traced to an angel of heaven, whose peril is not that of physical and material temptation at all, but of spiritual pride. It does not therefore follow that if we depart from this life into a more spiritualised state we shall therefore escape the moral issue, and so one is left wondering what new possibilities of actual moral character lie within the secrets of God. Is there no significance in Christ's promise to them that overcome "I will write upon them My new name"?

PERFECTION.

Finally, somewhere in the world-to-come lies the perfection that we have here striven for in vain. Although it may be but a new starting point for a fresh career it will nevertheless be a consummation of the hopes and the ideals that we have cherished here. "There is a city which hath foundations whose builder and maker is God." There is somewhere a perfect order of society which has expressed itself in a perfect environment. There is a place where the will of God is perfectly done as we long to see it done on earth. God has His headquarters somewhere. The movement of the human soul is steadily inwards, from the circumference of creation towards that divine centre. It will be a thrilling experience to take the great step nearer that death must involve. It is everything to be able to approach that great step in the firm belief that "he that endureth to the end shall be saved."

"I AM THE LIFE."

In presenting these thoughts of the

future life the writer would wish to avoid any suggestion of presumption before so great a mystery. Human hopes are too precious to be met with glib and unsubstantial promises, but at the same time he would protest that these ideas are not of the nature of mere speculations, seeing that they are rooted in that which is our fundamental guarantee of truth, the spirit of the Lord Jesus Christ, which He promised "shall lead you into all truth." God in Christ is saying what

Francis Thompson has so beautifully expressed to us all.

All which I took from thee I did but take
Not for thy harms,
But just that thou mightest seek it in my arms.
All which thy child's mistake fancies as lost
I have stored for thee at home,
Rise, clasp my hand and come.

Whatever of good is in the world-to-come can be gained, whatever of evil avoided by seeking harmony with Jesus who said truly "I am the Door." "I am the Resurrection and the Life."

Books of the Month

The Great Diet Question—The Need for a Teacher.

By S. L. BENSUSAN

DIET is the deciding factor in our lives; what we eat we are. Abstinence would appear to be the foundation of health, but the most of us who are abstinent are rather inclined to be illogical in our performance of what we regard as duty. We will give up flesh diet because we know that the dead beast has its revenge upon so many of those for whom it was slaughtered; we will give up alcohol for various reasons, most of them sound; but many of us have gone so far and will go no farther; we eat to repletion and suffer in consequence. English cooking is the worst in the world, and when we seek a fleshless diet we shall find ourselves fortunate if such be available in eatable form. Yet cancer, gout, arterio-sclerosis, rheumatism, and the like are due in part, at least, to meat-eating, says Dr. Cecil Webb-Johnson, the Harley Street specialist, in his book "Diet for Men" (Mills and Boon), and we know, too, that meat inflames the passions. He would allow it to be taken sparingly, once a day, in the evening for choice when the day's work is

over, and he is an advocate of the dry meal. He reminds us that nuts, peas, beans and lentils can take the place of meat with advantage, the most marked difference being that the fruit and vegetables do not stimulate. One fruit meal a day is recommended, though not directly. He states the case against alcohol very clearly, quoting authorities. Lord Alverstone, Lord Chief Justice of England, thought that nine out of ten cases of crime were due to alcohol. Dr. Collins of New York held alcohol responsible for more than half the cases of insanity. Sir Victor Horsley denounced it as "the commonest cause of poverty, crime, disease and vice." Sir W. Richardson said: "If by any miracle England could be sober, the average value of life of the people would be increased one-third." Yet in the face of this and much other evidence which he himself has collected and quoted, Dr. Webb-Johnson "fails to see" why the working man should be forbidden his pint of ale after daily toil, or the brain-worker his glass of sound port, or even a modest whisky and soda. Most of those

who consult him will agree. Tobacco injures eyes and heart, promotes sleeplessness, depression, anæmia, gastritis, and other troubles ; it raises blood pressure and is associated with arterio-sclerosis. So Dr. Webb-Johnson says that a couple of pipes or half-a-dozen cigarettes a day, may be indulged in with safety. It is not easy to understand this attitude of concessions to the things that can only harm us. If meat, alcohol and tobacco are bad for the average man and woman, let there be no hesitation in saying so ; to admit they are bad and then to lay down rules by which we may indulge in them without reaching danger point seems wrong.

A valuable chapter on proper mastication leads to a solution of the over-eating difficulty ; for apparently, if we will take the proper time to masticate what we eat, we shall be better nourished and equally satisfied with a smaller ration. We are advised to eat hard fibrous foods, crusts of bread are good, and we should finish up with raw fruit or vegetables. In cases of tubercle, Dr. Webb-Johnson recommends both meat and alcohol. The effect of emotions upon food is studied carefully, and we are advised not to consume the usual allowance of food when worried or angry, never to talk business at meal times, and not to return to work without some interval for rest. Apparently two meals a day are sufficient, the doctor would like to see breakfast cut out : " to get out of bed after a good night's rest and eat a big breakfast is wrong, morally, hygienically and economically." In summer one meal should suffice, taken in the evening.

This is, I think, a counsel of perfection. Granting two meals a day be taken, one may agree with the author that " a mixed salad with oil and vinegar or lemon juice, accompanied by a well-baked brown roll, a slice of Cheshire or Cheddar cheese, and a pat of fresh butter, makes a mid-day meal fit for a king." Later, we are told that 25 per cent. of the cases of arterio-sclerosis are caused directly by alcohol, and that tobacco does more to produce this grave condition than alcohol, coffee or tea. Meat, too, is the chief source of the toxins which affect the blood vessels.

Then we recall, with increased surprise, the permissive clauses of the book. The sufferer from excess of uric acid is warned against peas and beans, tea is barred. The brain-worker is referred to fruit, fresh vegetables and salads. If there be nothing very new in what Dr. Webb-Johnson has to tell us, he has at least arranged his facts effectively, and if he does not deal strictly with his own theories he is probably man of the world enough to know that if he carried his conclusions to their logical end, he would empty his consulting room. Men stick to their pleasant sins just so long as they can, and at middle age, many men and women, too, find their only solace at the table.

It is clear that there is no diet for Mr. Everyman. Cheese and pulses may be said to take the place of meat, but the obese are forbidden the first and the uric acid patients the others. Tea may be permitted or banned, everything depends upon conditions that the physician alone is competent to recognise and at the time when we are most anxious to live sensibly, *i.e.*, at middle age, sudden change becomes less desirable, or it may be more correct to say more associated with risks to the health. Too many of us work the life machine out of repair and complete its breakdown by our remedies. Food reform halts in this country, held up by a legion of bad cooks. The man who desires to live reasonably has a hard row to hoe. In the first place, his relations are convinced that he is defying Providence by abandoning the butcher, that he will grow pale and anæmic like the people who are to be seen in the vegetarian restaurants. Quite possibly he will, but the fault will be less with the diet than with the cooks. When he has overcome domestic uneasiness, he must reconcile himself to a break with entertainment. He cannot go to the house of any save intimate friends, not very often even there, and refuse the most of the food set before him. It is not hard to be an abstainer where wine and spirits are concerned, to leave soup, entree, roasts and the rest may be, and, indeed is, excellent

for the health, but social life cannot stand the strain. People with few resources cannot face the trial, and so many persist in eating meat and drinking wine and spirits as the price of good fellowship. They fear to be ostracised. On the other hand, if we had competent cooks in England as well as good food, the case would be quite different. Those of us who have lived in France, Italy or Greece, know how easy and how very pleasant it is to live on vegetables, how well the diet nourishes, how the health responds. The art cannot be very difficult to acquire, the chefs of tiny little hotels can satisfy all reasonable requirements. We shall never improve the national health and make progress with reasonable diet until we have cookery taught in every school in the country to boys and girls alike, taught by people who understand not only preparation but food values. The classes in this country that have the smallest resources, waste a large part of them through ignorance of the relations between food and health, and we must not forget that many people regard meat eating as something that confers a status upon the eater. Vegetables are to be accepted only as a substitute. This view is to be met in the countryside, where, when times are good, the butcher does a big trade. When agricultural wages were standing at 46/- a week, the village butcher took quite a large part of the money. Dr. Webb-Johnson records cases of men charged with ill-treating their wives and says that investigation shows how meat-eating and brutality go hand in hand. He tells us of instances where by reducing the meat ration it was possible to put a period to the ill-treatment. It is clear, then, as I said in the opening line, that we are what we eat, consequently it is a very serious matter to eat food or drink liquids or take mild poisons like tobacco if we are intent on fitting ourselves for the service of others. If we have no such urge, there seems no reason why we should not follow Dr. Webb-Johnson's advice, eat meat, drink wine or spirits, and smoke up to the limit of what is possible without direct injury to mind or

body. Whether it is possible in such circumstances to satisfy anything more than the body, is a question that each must answer for himself.

In "Old Creeds and New Needs" (Fisher Unwin), Dr. C. A. F. Rhys Davids embodies a very general feeling that the older revelations have exhausted their earlier treasures, and that the world is ready and anxious for a new one. The author is clearly a deep thinker, a sincere seeker after the truth, and he examines Zoroaster, the Buddha, the Christ and Muhammed at length. He also glances at Christian Science, Positivism, Bahaism and the Brahmo-samaj. The greatest value of Dr. Rhys David's book lies in its limitations. He does not see that some of the older teachings were re-affirmations, he does not see that if we could live up to the inspiration of the best of the Psalms and the Sermon on the Mount, the world would be transformed. He recognises psychic power in the Buddha, the Christ and Muhammed, but he does not appear to glimpse the possibility of lives that are above ours in the scale of evolution. He realises the life of the beast and the flower, and perhaps the mineral, but he can conceive no ascending scale. He writes of the Buddha's "clumsy sub-division of mind" (73), in a later passage, speaking of the contest between the Buddha and Kassapa, he says that it shows the great man as little, the loving man as in a way brutal, a rival in violence! He charges the Buddha with offering "stilted formulas" to Mahanama, forgetting that formulæ stilted in the twentieth century, wore their morning aspect in the Buddha's time. Then he complains that the Great Teachers have spoken to a part of the world instead of to the whole, quite ignoring the different stages in evolution. In short, he is very unjust to Buddhism and the Buddha. Fielding Hall's "Soul of a People" would help him to understand. He says (106) that until Jesus came, people had not been taught as a central doctrine that they should love each other as human beings. Surely

it was the Buddha who taught that love has no boundaries, and that hatred only ceases by love. Yet though Dr. Rhys Davids contrives to jar the sensitive reader fairly often, it is impossible not to recognise in him the earnest seeker after the truth and he seems near to finding it when he writes: "It would seem to be a law or uniformity in events, that when, in a conscious way, if only over a limited area, men look for a helper to bring new truth, he comes." One might have thought that in the admission of clairvoyance and clairaudience as powers that exist and were used by the Great Teachers, Dr. Davids would have realised the possibility of a man's evolution beyond the stages we recognise with purely physical senses. Oddly enough, he shows no sign of doing

so. He ponders the problems that Theosophy has started to solve, but he has apparently never heard of Theosophy, he hears the cry of a world that seeks a new teacher and does not mention the Order of the Star in the East.

The value of these omissions is obvious. They show, in the first instance, how large is the room for a more extended knowledge of theosophical teaching, and, secondly, how the Order of the Star is appealing to people who have never heard of it. Dr. Davids should read the half-dozen manuals of the Theosophical Society, and such books as "The Ancient Wisdom," "The Outer Court," and "Thought Power." He would find that they answer most of his questions, and offer a solution to most of his problems.

To the Hunter Entering the Forest

Did Roerich out of Russia give it ?

—accept it,

Did Allal Ming, Shri Ishvara out of Tibet give it ?

—accept it.

I am with him.

At the hour of sunrise I shall find thee awake
already,
O hunter !

Armed with thy net thou wilt enter the forest.

Thou has prepared thyself.

Thou art laved and alert.

Thy garments hamper thee not.

Thy loins are girded up

And thy thoughts are free.

Yea, thou has prepared thyself

And bidden farewell to the master of the house.

Thou, O hunter, hast come to love the forest

And by thy hunting thou wilt bring good unto
thy people.

Thou art ready to blow thy horn.

Thou hast marked down for thyself a noble
quarry

And hast not feared the weight thereof.

I bless thee, O thou who hast entered !

Are thy nets strong ?

Hast thou strengthened them with prolonged
labour ?

Hast thou tried them with testing blows ?

Art thou gleesome ?

And should thy laughter scare a part of the
quarry, fear not.

But clash not thy weapons,

Nor call loudly on the huntsmen.

Ah ! Shouldst thou be unskilful,

From a hunter thou shalt be made a beater.

And even the huntsman will be thy master.

Gather knowledge.

Watch thy way.

Why dost thou look around thee ?

Under the red stone lies the red serpent,

And the green moss conceals the green snake.

But its sting is also sharp.

From thy childhood thou hast been told of
serpents and scorpions.

A whole teaching of fear !

But many of the chirping and the whistling will
fly after thee,

And a rustle will creep across thy path.

And howling will pierce thine ear.

Worms grow into whales.

And the mole becomes the tiger.

But thou knowest the essence, O hunter !

All this is not thine.

Thine is the quarry !
 Hasten ! Delay not, O thou who hast entered !
 Waste not thy nets on jackals.
 The quarry is known only to the hunter.

Sometimes it seems to thee that thou knowest
 much already.

Yet thou knowest not who laid the circles of
 stones

On the outskirts of the forest.

What do they mean ?

And for whom is the sign of warning on the lofty
 pine ?

Thou dost not know even who filled with skulls
 the ravine

Into which thou didst cast thy glance.

But even shouldst thou be in danger,
 Go not down into the ravine, nor hide behind
 a tree.

Thy ways are without number and the foe has
 but one.

From the pursued become thou the attacker.

How strong are the attackers.

And how weak those who justify themselves.
 Do thou attack.

For thou knowest wherefore thou hast come
 forth,

And why thou hast not feared the forest.

O sacred and terrible and blessed forest !

Let the hunter pass through thee.

Hold him not back,

Hide not the ways and the paths ;

And terrify him not.

For I know that thou art many-voiced.

But I have heard thy voices,

And my hunter will take his quarry.

And thou, O hunter, know thine own quarry.

Believe not those who call on thee,

Nor turn unto those who give information.

Thou, only thou, knowest thy quarry,

And wilt not prefer a small quarry ;

And wilt not be discouraged by obstacles.

He who wonders is already open to the enemy.

He who gives way to musing loses his nets.

And he who has lost them turns backward to
 search for them.

But thou, O hunter, wilt go forward !

All that is left behind is not thine ;

And thou knowest this as well as I do.

For thou knowest all.

And canst remember all things.

Thou knowest of wisdom.

Thou hast heard of boldness.

Thou knowest of finding.

And thou passest through the ravine only to
 mount the hill.

And the flowers of the ravine are not thy
 flowers.

And the brook in the hollow is not for thee.

Sparkling waterfalls wilt thou find

And springs shall refresh thee ;

And before thee the heather of happiness shall
 blossom.

But it blossoms only on the heights.

And the best hunting will not be at the foot of
 the hill ;

But thy quarry will flee over the crest

And, flaming in the skies, rising above the
 summit,

It will come to a stand

And will look around it.

Then do not delay.

This hour is thine.

Thou and thy quarry will be on the heights

And neither thou nor the quarry will desire to go
 down into the hollow.

This is thine hour.

But when throwing thy net thou knowest

That thou art not a victor.

Thou hast only taken thine own.

Nor count thyself a victor ;

For all are victors, though they remember it
 not.

I have brought thee to the broad rivers

And to the boundless lakes ;

And I have shown thee the ocean.

He who has seen the infinite will not be lost in the
 finite.

For there is no infinite forest,

And one may go round any morass, O hunter !

Together we have woven thy nets.

Together we have sought the huntsmen.

Together we have chosen the places best for
 hunting.

Together we have avoided danger.

Together we have made sure our way.

Without Me thou wouldst not have known the
 ocean.

Without thee I shall not know the joy of thy
 successful hunting.

I love thee, O my hunter !

And I shall give thy quarry to the Sons of
 Light.

And even shouldst thou err,

Shouldst thou for a time descend into the
 hollow.

Shouldst thou even look back upon the skulls,
 Shouldst thou by laughter drive away a part of
 the quarry,

Yet I know that thou goest untiringly for the
 hunt,

That thou art not discouraged and wilt not lose
 thy way.

Thou knowest how to find thy way by the sun

And how to turn to the road guided by the
 whirlwind.

But who set it afire—the Sun ?

And who drove it here—the whirlwind ?

But I speak to thee out of the sphere of the sun,
 I, thy friend, thy teacher, and thy companion on
 the way.

Let the huntsmen and the leaders of the beaters
 be friends ;

And after the chase, resting on the hill,

Call unto thee the huntsmen and the leaders of
 the beaters.

Tell them how thou didst go unto the hill,

And why the hunter must not lurk in ravines,

And how thou didst meet thy quarry on the crest,
 And how thou wilt know that this quarry is thine ;
 And how to leave aside all smaller prey.
 For he who goes after it will remain with it.
 Tell them also how the hunter bears upon him
 all the signs of the hunting,
 And how he alone knows his art and his quarry.

Tell not of the hunting to those who know not the quarry.
 In the hour of trouble, in the hour of poverty,
 They will engage as beaters
 And in the reeds take part in the hunting.
 But, O hunter, understand the huntsmen.
 Drink water with them by the fire of rest.
 Understand, O understanding one !
 And having finished thy hunting
 Mend thy nets and plan a new hunting.
 Be not alarmed and seek not to alarm.
 For shouldst thou alarm, a still greater fear will turn on thee.
 Plan simply.
 For all is simple.
 All is beautiful.
 Beautiful is that which is planned.
 All fear shalt thou conquer by thine un conquerable essence.
 But shouldst thou begin to tremble, then, defeated,
 And reduced to naught,
 Neither crying aloud, nor keeping silence,
 Having lost consciousness of time, place and life,
 Thou wilt lose the remnants of thy will.
 Whither then wilt thou go ?

But should any of the fatigued leaders speak to thee against the hunting,
 Hear him not, O my hunter !
 Softeners of the will are those who shield themselves with doubt.
 And what will their hunting be ?
 And what will they bring to those who are near them ?
 An empty net again ?
 Again desires without fulfilment ?
 They are lost, as their precious time is lost.
 The hunter exists for the hunting.
 Harken not to the hours of weariness.
 In those hours thou art not the hunter,
 Thou art the quarry !
 The whirlwind will pass.
 Do thou be silent.
 And again thou shalt take thy horn.
 Without being late, fear not that thou wilt be late.
 And when overtaking, turn not back thy head.
 All that is comprehensible is incomprehensible.
 Where is the limit to miracles ?
 And one last thing, O my hunter !
 If on the first day of the hunting
 Thou shouldst not meet the quarry,
 Grieve not !
 The quarry is already coming to thee.

He who knows—searches !
 He who has attained knowledge—finds !
 He who has found is amazed at the ease of capture !
 He who has seized—sings songs of joy.
 Rejoice ! Rejoice ! Rejoice !
 O hunter who hast been called thrice !

NICOLAS ROERICH.

Practical Idealism

In The Twelfth Hour. . . .

By DR. NICHOLAS RUSSEL

THE extreme complexity of world's present political, social and economic situation, the intricate maze of problems demanding immediate solution are too obvious to require discussion.

No less obvious for every thoughtful man looking at the world with his own eyes, is the intimate connection between individual interests and the state of social welfare.

Our present social order, our "state," is of elemental origin and of elemental

character. It is as much a product of elemental evolution as we are. Human will and human reason have taken as little part in the shaping of its constitution as in the formation of sea shore, sand dunes or mountain chains. In the best case the so-called "makers of history," as all of us mortals are, have been and remain blind tools of no less blind natural laws. Our states have received from elemental nature plenipotentiary power to regulate our individual fortunes as well as the destinies of separate groups of mankind in accordance

with natural laws; to run our history on rails laid down by relation of forces—a course far from identical or parallel with that demanded by our longings and interests. All our man-made laws and constitutions present but so many *pia desiderata* than realities. They mostly remain on paper, paper fictions. In reality we continue to drift along the ruts designated by the laws of natural evolution.

Our relation towards elemental nature, owing to scientific and technical progress, have undergone of late however substantial modification. In virtue of this progress we now live under a different constitution—a Magna Charta obtained after centuries of persistent effort and great sacrifices. If scientific and technical progress in the domain of mechanics has enabled us to pierce isthmuses, our progress in social sciences renders it possible to pierce isthmuses in the domain of politics and economics, to insert a link of human will and reason into the casual chain of the natural course of history. More public spirit and a clearer view of the situation are the prerequisites in this direction.

Considering the intimate dependance of individual welfare upon social conditions, public duty may be interpreted as a correct estimate of selfish interests. We must take lively concern in public affairs not because of any transcendental moral imperative but for the simple reason that we do not want to suffer individually. A wrong dealt, or suffered to be dealt, to public business is the wrong to our own self. Indifference in public affairs becomes more and more an evidence of ignorance or of a defective mentality. Active participation—morally, legally, economically and even physically, becomes the highest of duties and the most elementary of selfish calculations. This conception is in diametrical opposition to the saying: "*After me the flood*" maintained by men that cannot collate or co-ordinate past with the future, self with the rest of creation that appears to them as a chaotic disjointed mass. That an idea like that is not merely a text book platitude is obvious from the responsibility it carries with it, by the grave results that follow one way or the

other: no vice at the end proves so expensive, so ruinous as that of being a poor citizen. Every anti-social act of ours like a boomerang with mathematical precision reverts upon ourselves, if not in our own persons then on our posterity, on our people. Neither drunkenness nor gambling nor sexual depravity severally or jointly prove so disastrous in their consequences as the lack of public spirit, as poor citizenship.

The experience of contemporary Russia constitutes the most glaring and most edifying lesson on a vast scale. The exile of two millions of upper and middle classes, miseries experienced by the remainder at home, starvation of masses of peasants and working men are severe but just punishment for public indifference, expiation of the great secular civic sin.

Conservative and monarchistic Russian circles are wont to lay all the blame for the catastrophe at the doors of revolution and more particularly of Bolsheviks. They overlook that the present and the future are legitimate progeny of the past, viz., of the whole of Russian history of ten centuries in the making of which these classes had been the most active if not the sole and exclusive immediate factors.

Who, if not themselves, kept masses of Russian people in slavery? Who scornfully called moojik and soldier "little gray animals"? Who traded peasants for hunting dogs, bought and sold them as so many chattels, tearing asunder wives from their husbands, children from mothers? Who flogged them in stables for most trivial offences real or imaginary? Who debased and vitiated mass psychology by chronic alcoholic intoxication, making the sale of liquor public monopoly and the chief source of state revenue? Who maliciously and intentionally kept them in illiteracy and ignorance? Who made every civic collective act, every manifestation of public spirit a political crime punishable by exile to Siberia and more? Who identified Russia with her exchequer and that with the proverbial "*Sador's Goat*" whom only simpletons do not fleece? Who built a dam across the mighty evolutionary current of public life

of a great country, a dam that could not but lead to catastrophe?

For all these crimes without number, crimes extending through centuries over the sixth part of our planet, for the crime of never having been abreast with their times and opportunities, for the crime of selling their civic birthrights first to Mongols and for the last two centuries to Germans, for all that these classes are undergoing their great expiatory punishment.

Let this be a lesson to those who presently and in the future have and will monopolise the initiative of every public reform and social improvement, who taking advantage of their strategic position under the present feudal-capitalistic system, bar with their huge body all the avenues of progress to creative work. In monopolising great powers they monopolise all the great responsibilities indissolubly bound with them. In virtue of its strategical position capital, as represented by the wealthy classes, will be the first to answer for the impending social and economic holocaust.

In his work on "Political Ideals" Bertrand Russell distinguishes two kinds of worldly goods: *spiritual* and *material*, spiritual and material capital whose accumulation is prompted by two respective instincts: for goods material—acquisitive instinct, the tendency "to have and to hold" as much of material goods as possible. For the spiritual goods—creative instinct (intimately bound with curiosity), instinct that stimulates for creation of new spiritual values.

This division is as deplorable and as unavoidable as the division of labour and capital. In fact it is the same division since production of spiritual goods represents intellectual labour, labour of brains, the counterpart of that of muscle. Such division is deplorable because it proves to be highly detrimental to the *whole*, viz., both to man as a whole and to society as such. While the moneyed class deposit their hoardings in their pockets, intellectual capitalists store theirs in their heads.

The result is that, while the latter feel hampered and cramped by the emptiness

of their pockets, the first find themselves not less inconvenienced by the low pressure in their craniums. While the first lack knowledge necessary for creative work, the latter lack the raw material and machinery for creation. The condition of the intellectual class reminds one of a man poisoned with *curare*: He sees, hears, feels and understands all but can stir neither tongue nor finger. On the other hand the condition of the capitalist is not unlike that of a decapitated frog who mechanically responds to every stimulus, jerks his legs and scratches the sore spot, but all that unconsciously, without proper co-ordination or purpose. It may, by jumping, land in a ditch as well as in a boiling cauldron.

I repeat: since the initiative of reform and improvement is monopolised by the pocket, with the pocket rests all responsibility for the coming catastrophes of the social and political craft.

Only the blind cannot see and the deaf cannot hear that the old social order, or rather disorder is in the state of collapse. That mankind has happened to land in the very centre of an elemental social cyclone threatening the whole of our civilisation. Only they fail to see that the new coming system must and will be democratic; democratic not in name only, as the present one, but in fact. It means that masses will be called to the centre of the stage, to occupy the place and to play the parts hitherto occupied and played by the classes. It will be masses and not classes that henceforth will make history.

At the same time only the blind, deaf and class-prejudiced do not realise that masses are *not prepared* either intellectually or civically and morally to play the parts awaiting them.

The logical inference is that *they must be prepared* through a systematic educational campaign on universal scale. It means no more and no less than a new crusade. To carry on successfully this crusade, to pierce actually those straights we must create an adequate, efficient machine. We must mobilise a great army, not of soldiers to fight other soldiers but of teachers to fight the

greatest devil, the greatest enemy of mankind; drunkenness and ignorance marching hand in hand together, enemies "against whom gods themselves have fought in vain."

All great weapons of enlightenment—public and private schools, people's universities, cinemas, temperance and prohibition clubs and circles, all great institutions of instruction and education; Red Cross, Y.M.C.A., Salvation Army, Rockefeller and Carnegie Foundations must be summoned to co-operate in the Great Work.

Is it possible, is it feasible?

If mustering millions into trenches and keeping them there for four years tearing each other to pieces was possible, certainly possible must it be to muster and train other millions for reclaiming masses to culture and civilisation.

Coupling together intemperance with ignorance, at the first glance, appears like a cranky idea. But let me put the question squarely:

Why man's psychology does not advance abreast with the achievements of human reason, with the progress of science and industrial art which force mankind into new avenues, and open new roads?

Among many causes the *arrest of psychical development* with individuals and masses plays the principal part. It is not the head that runs away, it is the tail that lingers behind. It is not because science and industrial art are going too fast in spite of all possible handicaps, but because the mentality of the mass lags behind.

Why? Biology and physiology, pharmacology and psychiatry will tell you that alcoholic intoxicants constitute the most effective agency in that direction. If you want to build, if not a permanent, at least a reasonably enduring system, you must build on the solid and broad foundations of human psychology. If you mean business, you must attack the devil in his lair, in his stronghold, among the dregs of humanity. This is strategy.*

The four years' war, disgraceful by its proportions, methods and horrors constitutes an act of avowed bankruptcy of

man at the hands of elemental nature. However small might have been the degree of control held by man in shaping the course of his history, with that war he lost it. He has surrendered the craft entirely to the pleasure of winds and currents. He has capitulated morally, intellectually and economically in that infamous, insane act of pitting millions of "one's nearest" against millions of other people's "nearest" whose brotherhood, as children of the same God, membership of the same family, was prattled about for two thousand years, to whom love has been preached from every pulpit.

After twenty centuries of Christian education the most "Christian" emperor, whom blind fate had misplaced in the most strategic, responsible post, took the initiative in exploding and scattering to the four winds the whole fabric of the hypocritical ethical code of ages. With scornful cynicism he announced "*urbi et orbi*," that the mailed fist was, is and will remain the supreme law; that all the most solemn and sacred covenants are but so many scraps of paper. In short he preached a piece of Hottentot morality illustrating, that neither post nor standing place a man above the level of the mentality of Bushmen. As a stone dropped in the middle of a placid pond, generates circular waves spreading to the very shores; as a sound of a gun exploding amidst cliffs and gorges results in an indefinite number of reverberations, so this slogan spread on echoing in the liquor sodden brains of degenerates the world over. Like a tidal wave it went, carrying havoc and desolation into what still remains of the old social order. The greatest criminal in history, triumphant in his very defeat, still lives and enjoys all the comforts in his Dutch château, looking scornfully at the stupendous graveyard stretching through continents of his dead and dying victims. A fiend, who systematically refused while in power the right of asylum to political offenders, claims and obtains that right from a power considered to be Christian and civilized.

(*) "The root of great events is always the character of the people and history is reduced to psychology" ... (Taine. — "Essays of Critique," p. 347.)

It is hard to entertain a shade of respect to the paraded drivel of justice under present circumstances at the sight of such facts.

This horrible fratricidal war has brought in its wake a legion of most distressing consequences, corroding the very fundamentals of social order; mass famines, economic ruin, moral corruption and physical degeneracy, not of adult masses only but of the future generations as well. It has landed mankind face to face with the most complex problems. To find an outlet we have to call to account all our constructive resources, to mobilise all that still remains sane among the three elements of production: Capital intellectual, capital material and labour. Individually and severally they are impotent. United they will prove invincible.

For the restitution of *order*, viz., of a new social and political system in the place of the old one collapsed or collapsing, it is necessary first and foremost to re-establish order in human minds. Order in life is but a manifestation, a reflection of the order in human psychology.

Synthesis is required. There are no differences that could not be synthesised. Thesis and antithesis necessarily call for synthesis. If it is not found in one plane, it will be found in a higher one. Men of all classes, parties, opinions and nationalities are *men*, and as such possess enough common interests to be listed into one comprehensive, intelligent co-operative system. Viewed from this synthetic standpoint all strife and friction is but a misunderstanding.

Here, as in every other field, practical initiative belongs to capital represented by men whose average is not distinguished either by broad views or by civic virtues. As long as this average enjoys its lukewarm comforts of habitual environment, it lacks stimulus—be it simple curiosity—to look over the hedge. Not many find in themselves enough public spirit to associate with some sect, party or national organisation. Men of means capable of looking over the heads of the crowd, men capable of embracing enthusiastically some great public cause

are few and far apart. Still fewer are those that can set themselves free from the dead complacency of accepted views and venture to look at the world with their own eyes—a necessary prerequisite of any great work.

In present circumstances, however, they are the only hope, and to them this appeal is directed.

Save others in order to save yourself. Save mankind from the horrid slogan of "might is right," cast and spread among the unreasoning masses. Save from the expectant quietism, from the complacent attitude assumed by the best elements, from "*laissez faire*" and resignation to the mercies of elemental evolution, of the forces beyond our control.

One of the first steps, and the first weapon must be an international periodical (daily, weekly and monthly), an organ of synthetic thought, published in two or three principal languages (say English, Russian and Esperanto). Its aim must be twofold: Scientific, centred upon the finding of solutions to intricate problems of social, economic and political character. Second, finding the practical ways to carry them out. Like a powerful radio-station it must not only supply information, keep its readers abreast of facts and events, but give them the scientific interpretation of them as well; assume the part of a teacher's seminary tending to elevate the spiritual standard of the masses. "*In the beginning was The Word.*" It was the synthetic word carrying order and system into the reigning chaos.

What will be this Word?

Will it be a new religion, a new world conception, a new moral code?

It must and will be all that. Every religion is an attempt at synthesis, be it intuitive only. A synthesis of the Great World of the Universe, the macrocosm with the World of man, the microcosm of the objective and the subjective. The new synthesis must be clear, scientific and comprehensive, as all true science is, so as to be available to the masses for whose spiritual reclamation it is intended.

The new life demands not only new bottles, but the new wine as well.

If the Atom is Exploded

By C. F. J. GALLOWAY, B.Sc., F.R.G.S., F.R.C.I.

IF the atom is exploded the earth may be blown up. If it is not blown up a new and golden age will dawn. Mankind in either event will be freed from material cares. The atom will shoulder the curse of work."

These words are from an article in the *Daily Express* of June 7th, dealing with the possibility of releasing atomic energy by means of an electrical discharge at enormously high tension. A potential of two million volts has already been obtained.

This will probably be achieved some day, and the incredibly great store of energy locked up in the atom be made available. But will it herald the dawn of a golden age or the reverse?

If the discovery were made to-day it would inevitably be turned to purposes of warfare; no international agreement could possibly prevent it. The probable result would be the speedy annihilation of the human race.

But if, by some miracle, this force could be kept from destructive applications, and used only for constructive purposes, what would be the result? We have only to look at a parallel case in the past. What has been the result of the "Industrial Revolution" which followed the advent of the steam engine? Steam, electricity, petrol, all have been mastered, and made to do the work of millions of men and animals. Machinery has been devised enabling men to produce not only the necessities of life, but all kinds of luxuries, in vast quantities with an expenditure of muscular energy infinitely smaller than could have been dreamed of two centuries ago.

And has the result been a golden age? Has life been made easier for mankind?

On the contrary, life has developed into a constant rush, a ceaseless grind for all, from the humblest labourer to the general manager of a business. All have to work at high pressure in order to retain their positions, and so earn enough to exist upon. The pressure becomes higher, the life more strenuous every day. The only way in which factories can keep going is by constantly increasing their output; cut-throat competition is the law of industrial survival. The goods produced cannot be purchased with the money put into circulation in their production, therefore a constantly increasing amount must be exported, irrespective of our requirements in imports.

With all industrial nations eternally seeking for increased overseas markets, there can be only one result, war, and again war.

The League of Nations is doing admirable work in promoting international understanding and goodwill; but to imagine that any curtailing of armaments is going to prevent war, while the real cause of war operates more strongly than ever, is mere foolishness.

And within each nation we have alternate booms and slumps, with the inevitable hordes of unemployed; we have eternal struggles between employers and employed, each striving to live; we have unrest and misery everywhere.

This, then, is the outcome of the Industrial Revolution. The result of the release of atomic energy must inevitably be the same thing intensified a thousand-fold. Let us not delude ourselves with dreams of a golden age. The atom will indeed shoulder the curse of work, but Man will shoulder that of unemployment.

It will be possible to produce all the

requirements of material welfare and comfort in vast quantities. But there will be no market for anything. A handful of men, working at top pressure, will earn a bare existence by running the machinery of production; the remainder will be unemployed. Instead of a paltry million or two, there will be more like forty million unemployed in Great Britain.

Only those who advance the credit for the construction of factories and machinery will receive unearned dividends. And the forty million unemployed will have no share in this; they will have no savings to invest.

The money put into circulation in production will not be sufficient to purchase one-thousandth part of the output; unless fresh markets can be opened up, not only all over the world, but all over the Solar System as well, the factories will have to close down; they will be unable to pay the interest on the financial loans advanced for the building of works and plant.

This is no mere fantastic scare-mongering; it is the logical and inevitable outcome of the release of atomic energy, if its development proceeds along the same lines as have followed the Industrial Revolution. If this appalling state of affairs is to be avoided, some radical change must be effected in the machinery of distribution.

We *must* all share in advancing the credit for the construction of productive plant; in other words, the issue of credit must be under public and not private control.

This sounds very simple, but it makes all the difference. It means that you and I, and the rest of the forty million, must have our share in the "unearned increment" with which humanity will be endowed by the explosion of the atom. It doesn't mean communism; it doesn't mean the abolition of private enterprise. But it means that the policy of the producer, and indeed all policy, will be dictated, as now, by those who advance the credit. The difference will be that these will be the consumers and not the financial trusts.

It doesn't mean that we shall all start printing currency notes, nor that they will be issued indiscriminately by the State, and so follow the fate of the rouble. It means that currency will be issued to correspond with real credit, not with a fictitious gold standard. And that portion which corresponds to the "unearned increment," being equally unearned by all, will be issued to all, instead of being monopolised by the financial trusts.

Unless the reorganisation of the distribution of credit takes place first the explosion of the atom will be the greatest curse that could possibly befall humanity.

And, if we are entitled to share in the "unearned increment" which will attend this future discovery, as we undoubtedly are, why should we not share in that due to the application of steam, etc.?

The productive capacity of the industrial nations is amply sufficient to keep us all in comfort, with only a reasonable amount of work and ample leisure for all. There is no difficulty about producing; it is only the machinery for distribution that is at fault. And the Malthusian idea of insufficient food resources has long been exploded.

If we all had our share in the "unearned increment" due to the Industrial Revolution the difficulty of distribution would disappear; factories could go full steam ahead with ample market for their products. Forced unemployment on the one hand and sweated labour on the other would cease. Insensate competition between firms would be totally unnecessary; the struggle for overseas markets would come to an end; war would have no object and would simply not be thought of.

Socialism would no longer be needed. Class distinction would remain, but no one would be barred from rising through lack of opportunity for acquiring culture; the only bar would be lack of capacity for culture, and all would thus automatically gravitate to the class for which they were really fitted.

This sounds utopian. But it is nothing but the logical effect of the proper distribution of the "unearned increment"

which *has already* been bequeathed to mankind by the discoveries and inventions of scientists and engineers. And it might be achieved now if only you and I took sufficient interest in the matter.

Whether the Social Credit scheme as outlined by Major Douglas will prove practicable in working out is a matter of detail. Neither he nor anyone else pretends that there will not be difficulties. The indispensable element of price control will not be a simple matter. But the difficulties are not insuperable.

What is abundantly clear is that *some such scheme* is the only solution of the pressing Industrial Problem and through it of the International Problem. It is useless to seek it in politics; we must go to the force behind politics.

For those who look for the dawn of a new spiritual age in the world surely this is a matter of paramount importance. Some of us, misled by the popular delusion that the very real wrongs of the worker are due solely to the avarice of the employer, embrace the cause of Socialism in some of its cruder forms. Others, seeing so many impossible remedies advocated, give up hope of there being any remedy except the gradual evolution of humanity. And so we do nothing to improve industrial conditions beyond trying to patch up some of their effects.

But we know that it will take many ages before humanity can evolve into a condition in which co-operation is the ruling spirit; not even the advent of a World Teacher can bring this about in a moment. So that if we look for an improvement there *must* be a change such as has been indicated.

Do we imagine that the World Teacher will have a system all worked out, ready to be applied while we look on? Or that the world will be so full of spiritual uplift that nobody will bother about mere material things?

Our favourite excuse for indifference

is that these things are beyond our mental capacity. That shows a becoming modesty and throws all the responsibility on to someone else. And besides, our time is already fully occupied with other work for humanity; we agree that somebody ought to take up these matters, but we cannot.

That really means that our idea of brotherhood doesn't extend to facing a little mental exertion. The study of economics is dry and doesn't appeal to our emotions. We are always eager to help the sufferer, the unemployed, to support a crusade against war, to talk sentimentally about brotherhood. But when it comes to studying a technical subject with no emotional thrills in it we soon find that we have no time left, that it is the other fellow's job.

Naturally, we cannot all make a deep study of economics. But there is nothing to prevent anyone of ordinary intelligence from going sufficiently into the matter to test the statements made in this article. And if once satisfied that the solution of the Industrial Problem lies in economics, then whether we agree with, or even understand, any proposed solution or not, surely it is our duty to do our utmost to awaken public opinion to demand an enquiry into the matter.

There are numerous books dealing with Credit Reform; the magazine *Credit Power** is fascinating reading and full of information on the subject.

If half the energy and ability wasted in industrial warfare were devoted to this problem we would not have long to wait for the Golden Age.

Are we going to help, you and I? Or are we going to leave it for the other fellow? We can at least pray, morning, noon and night, that the atom may not be exploded before a sufficient number of people have been found to bring about this reform, people who care more about getting something done for humanity than about having their emotions tickled.

* Monthly, 6d. Published, 70, High Holborn, W.C. 1. List of books from Credit Research Library, same address. "The Community's Credit," by C. Marshall Hattersley (5/-) gives a clear and simple exposition of the subject.

A Member's Diary

July 21st, 1923.

MR. J. KRISHNAMURTI AT MORTIMER HALL—MR. GEORGE LANSBURY ON MR. KRISHNAMURTI'S MESSAGE—INAUGURAL LUNCH OF THE BRITISH INDIAN UNION—STAR DAY—CLOSING OF LONDON HEADQUARTERS—MR. WITTEMANS IN THE BELGIAN SENATE—NATIONAL CONFERENCE AUXILIARY ORGANISATION FOR INDIA—MR. KRISHNAMURTI AT ST. CHRISTOPHER'S SCHOOL, LETCHWORTH—A NEW BOOK CLUB.

MR. KRISHNAMURTI spoke to members of the Order of the Star in the East at Mortimer Hall on Thursday, June 21st. The Hall was very crowded, but no one seemed to mind either the heat or the inconvenience of half a chair. It was noted that members came from all parts of the country, and that some had long journeys, starting at midnight to their homes. It was a never-to-be-forgotten evening.

it is true, as I believe it is true, that the Labour movement is fixing its faith on moral and religious ideas as the ultimate driving force with which we shall generate the enthusiasm and devotion necessary to secure our aims, then we shall all want to hear more of this young Indian who comes to us and says, Prepare your hearts and minds to know and understand truth when you hear it.

THE *Daily Herald* published on July 7th a short article called "The Kingdom of God is Within You.—The Wisdom of the East that may redeem the World," by Mr. George Lansbury, M.P., and the Editor of the *Daily Herald* has given permission to quote as much of this article as our limited space allows. . . . "I attended a lecture at Mortimer Hall given by a young Indian named Krishnamurti, who delivered a message of peace and hope such as very few older men are capable of delivering.

"It was in 1913 when I first met this young man and his brother. During the terrible ten years since then through which mankind has passed—from one agony to another, it has been a privilege and joy to know him. Together we have attended Labour meetings and conferences on India and other important questions. All the time he has never stood as anything but a learner. Now, at the age of about 26, he is giving to all who will read or hear him a message which, if accepted, would very soon redeem the world.

HE is the head of the Order of 'The Star in the East,' a society of people who believe that once again a teacher is to arise in our midst to teach us how to live. If

IT was a relief for me to leave the House of Commons for an hour and be free of turmoil and talk, and listen to his talk about the old wisdom which he desired to be translated anew into deeds. We Westerners are very arrogant. We do not care to admit either superiority, or even equality, for those of another colour skin to ourselves. Yet, in the Mortimer Hall, for fifty minutes Krishnamurti kept us all spellbound by his downright sincerity and his wide grasp of essentials.

"He told us to be thinkers, not loafers living our intellectual lives on the labours of others—asked us to remember that to live properly we must in reality possess our own souls. It seemed all the time as if he were crying out 'The Kingdom of God is within you.'

"Not what we call ourselves, but what we are, is what matters. Our attitude toward life and toward our fellows was of more importance than whether we called ourselves Bolsheviks, Communists, Tories, Liberals, or Labour men, for none of these mattered unless we ourselves as individuals were changed. The one unity we all should desire, and which we all must attain to, is the intense longing that we should know Truth and follow her. There is no other way of attainment but through individual effort. We

may often fail, but the thing that matters is to know when we fail and the causes of our fall.

"I WENT home alone thinking hard about the future of humanity, and wondering if once more from out the East a Teacher is coming, not with a new message, but with the old, old message of Peace on Earth, Goodwill toward Men, and wondering also if in the application of this teaching a 'new way of life' would come, enabling us all to be true to the best we knew. No one need trouble to think of the future unless we are able to start ourselves along the road which will bring us, as Krishnamurti said at Mortimer Hall, to that peace which can only come by right living as well as by right thinking.

* * *

"THE Roman conquerors brought their captive Christians to Rome, and these very soon spread abroad the teachings which assisted to break down the might, majesty, dominion and power of that mighty empire.

"May it not be that once again from the East, this time from among Indians held down by the brute force of Britain, other teachers will come to teach the Western world that happiness can be secured and the fullness of life attained, not by the greatness of our own possessions, not by the might of the sword, but by the greatness of our capacity to serve."

THE inaugural lunch of the British Indian Union took place at the Hotel Cecil, London, on Monday, July 2nd. H.R.H. the Duke of Connaught presided. H.H. The Maharajah of Alwar made a very beautiful speech, in which he explained that the British-Indian Union is a non-party organisation, representative of different schools of thought, and seeking to promote friendship and understanding between the two races. The welfare of the British Commonwealth, of which India is so vital a part, can be strengthened by better co-operation. It is the duty of each individual within the Empire to discover the common basis on which mutual relations can be cemented.

THE National Representative of the English section of the Order has notified that the 11th day of each month is to be kept as a special Star Day. It is hoped that members

will make a special effort to visit the Meditation Room for a short time on that day each month.

MEMBERS are asked to note that the headquarters of the English Section of the Order of the Star in the East will be closed during August. It is hoped that the new headquarters will be used more and more when members realise how important it is for them to have a place in which they can meet. Many members did call to see the premises on their way to hear Mr. Krishnamurti speak at Mortimer Hall, and some have written to express their satisfaction and pleasure. One member writes: "We think it is a delightful headquarters. I hope to send you a further donation towards the building fund shortly. I wish all our members could see it, and then I think they would do a bit more to support it. . . . We arrived back tired but happy, and everyone voted it was worth it."

I COPY the following from a speech made by Monsieur Wittemans in the Belgian Senate, published in the *Séance du Mardi*, 29 Mai: "Le Christ fut le dernier de ces grands êtres et, a-t-il été dit, le premier des socialistes. Je crois, d'après des révélations récentes et nombreuses, ne laissant aucun doute que les temps sont accomplis pour son retour sur la terre, retour annoncé par lui-même, d'après les Évangiles. La seconde venue sera le couronnement d'une période néo-messianique déjà longue, d'une espérance que nous trouvons vivante chez un nombre immense de croyants, ainsi que la justification de la conviction profonde que le monde est tombé actuellement dans une déchéance morale, politique et économique tellement considérable qu'il ne peut en être relevé sans le secours du Grand Surhomme qui donnera à l'humanité la nouvelle Parole de Vie."

MR. KRISHNAMURTI spoke to the children at St. Christopher's School, and one who was present has sent me a few notes about what he said, all of which will interest the readers of the HERALD OF THE STAR: "When I was on the ship coming from America there were a great many children on board, and I noticed how natural they were and at their ease. This was not at all the case with their parents, who were full of affectations and conventions,

occupied with thoughts of their own looks and of what their neighbours were thinking of them. And it was a dreadful thing to me to notice how these parents were trying to impose their ideas upon their children, to give them the same outlook upon life as they themselves had got. I believe, with Wordsworth, that 'Heaven lies about us in our infancy,' and that older people have left that Heaven behind. Now, as I am speaking chiefly to young people here, I should like to say to them, the chief fact before you is ever to keep that Heaven open: do not let the doors shut upon it. You should be like the steersman in a ship. No matter what the storms or distractions which surge around him, his eyes are ever fixed upon the compass. Have your ideal ever before you, and do not lose sight of it when troubles come. Youth is the real leader of the world. It is the desire of all young people, either to follow the example of their parents or to be different from them. To me it is awful to see youth just following in the footsteps of age, repeating the same mistakes and failures. Youth should become an example to the world. Older people will laugh and say to you, 'You are only an idealist and not practical.' By being constantly an idealist and uncompromising in your ideals you will become

a leader. But to attain this you must ever keep before you the Heaven you once possessed."

THE Bed Book Club, as it has been called, 48, Queen's Gardens, Lancaster Gate, W. 2, asks no one for money, but everyone for books and magazines. This library is the joint work of the Order of St. John of Jerusalem and the British Red Cross Society, and provides patients in 1,300 hospitals with just what they want to read.

A BRITISH Auxiliary of the National Conference has been formed and makes the third organisation formed within the past year for the purpose of pressing forward Indian claims. The British Auxiliary will have as its aim the support of the Conference and its programme, and it is hoped that this new organisation may be successful in its co-operation with Indian endeavour. The British Indian Union is a purely social body, and the Indian Parliamentary Committee will concern itself with definitely political questions without attachment to any particular party or programme.

PERIX.

Letters to the Editor

THE PROBLEM OF SECURITY.

To the Editor of the HERALD OF THE STAR.

SIR,—The abuse which your correspondent "Jules Grand (Docteur)" applies to my article would scarcely be worth noticing were it not that the rest of his letter at least shows him to be an expert in the "diatribes," "malignité bien intentionnelle," misrepresentation and lying he attributes to me.

Will it be believed that he says I ignore "volontairement" the invasions of France and the devastation of her territory when I devote a paragraph to these facts? Will any reader remember that nowhere do I attempt a comparison between France and Germany when "Jules Grand (Docteur)" deliberately suggests I do?

I challenge any reader to compare my article, which at least referred to known facts and gave references, with this letter forced upon you in the name of "impartialité" (!), and come to any other conclusion than that which I have come to, viz., that France is suffering from a war neurosis. That is the charitable suggestion. The other I leave to the imagination of your readers.

Your second correspondent M. Buttner deserves a little more consideration; but apparently he cannot see that what I wrote represents a view held by the majority of people outside France. I hardly needed M. Buttner to call my attention to the facts he traverses. My article dealt with the state of Europe at present and I maintain that the

antecedents—even "Jules Grand (Docteur)" bears witness to this—are what I said.

The crucial fact is that the French apparently confuse the crude practical issues with metaphysics. The question is not one of justice, or I should have written differently; or of what I desire, or I should have written *very* differently. It is merely whether Europe can continue in this state of suspended animation much longer. Further,—I hate to place too great a strain on the imagination of your French readers—but would it not be possible for them to try to think for a moment whether I (and the rest of the world who believe like me) do not seriously speak for the good of France? Is it not just possible that I sincerely think, and that I have some reason for my conclusion that France is taking a course which may mean her ultimate downfall?

There is an old saying "*Securus judicat orbis terrarum.*" Is it nothing to your French readers that the bulk of opinion everywhere is at least puzzled as to the intentions of France? We are a race of sentimentalists in England and there is a very strong sentiment for France and a very real objection to Germany. But it is perfectly certain that the bulk of instructed opinion here holds that France is inhibiting the recovery of Europe, that she is challenging the very revenge policy she wishes to avoid, that she is securing no reparations at all and no promise of any, and that she obstinately refuses to face facts.

If it is partial and unfriendly to France to have these opinions then I must point out that the bulk of instructed opinion everywhere outside France (and the Walloon part of Belgium) is partial and unfriendly.

Yours, etc.,

H. C. O'NEILL.

THE GERM THEORY OF DISEASE.

To the Editor of the HERALD OF THE STAR.

SIR,—May I attempt to summarise the discussion so far on this theory? It is admitted that the multiplication of bacteria and the symptoms of disease occur together: the problem is, which is cause, and which effect?

Of these two factors, if we can show that one necessarily precedes the other, we have located the one which is the cause.

How is it, therefore, that in all cases of persons suffering from "infectious" diseases the source of infection can be traced? In fact, how can the

whole phenomenon of infection, too well established to be questioned, be explained at all without the germ theory? How is it that wounds, so long as they are kept sterile, never become septic and are not rendered so by any amount of dirt, provided it is sterilized?

The Polar explorer Nansen and his crew, after undergoing terrible hardships in the Arctic, on returning to civilisation all fell victims to the common cold.

Yours, etc.,

W. R. C. COODE ADAMS.

NUMBER FORMS.

To the Editor of the HERALD OF THE STAR.

SIR,—With very much interest I read the article on "Number Forms" in the *HERALD* of this month, not because I think this subject is one of the most important of these days, but because I always have special forms or lines for the numbers as they follow each other on their way from zero to the infinite, and these forms I always use, mostly unconsciously, to aid my memory.

The numbers from 1 to 10 follow in this order:

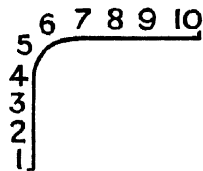


Fig. 1

The numbers from 1 to 100 have all their special places in a serpentine of the following appearance:

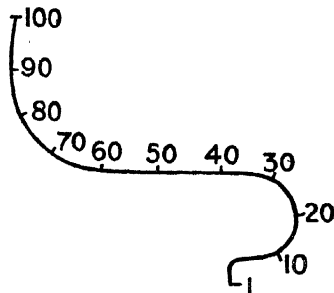


Fig. 2

The numbers from 100 till 2,000 find all their proper places in a curved line like this :

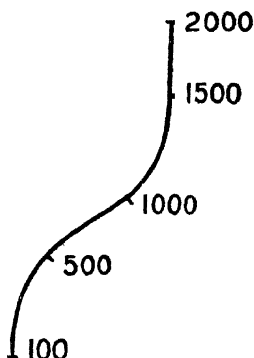


Fig. 3

So the facts and dates of history stand also in a definite order from the foundation of Rome in 754 B.C. till to-day, as follows :

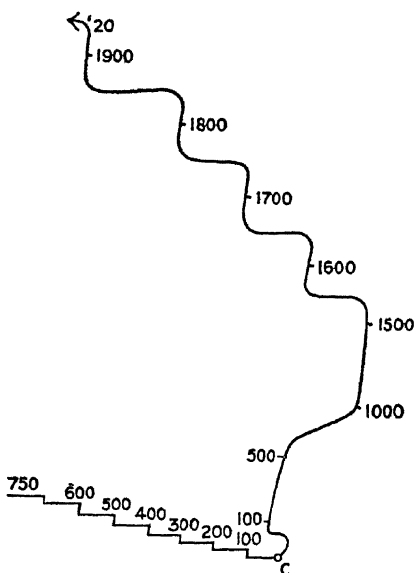


Fig. 4

Before the time of Romulus and Remus the numbers are faint and from 1000 B.C. they run

back in the same line as given above in Figs 2 and 3, to the infinite past, and some outstanding years are given for the world-shaking disasters that befell Atlantis. It is obvious that the years of the most important ages in history from about 500 B.C. to our own era are much clearer than mediæval times and much more worked out in detail.

In my schooldays I had no trouble at all with chronology, all facts and events standing clearly out in their appropriate places. And, as I saw every detail as I learned it, mistakes were nearly impossible. When the name of Queen Elizabeth is mentioned, I see her reigning along a part of myserpentine, but at that same moment this same part of the serpentine reveals the events of that period in other countries, as, for instance, the reign of Henry IV. in France and the struggle for freedom against Spain. I can only add that this vision of the dates of history was a very great help to my study and enabled me to be the best of my class in this particular branch of knowledge.

The hours of the day always appear in somewhat different order, but every minute of every hour has its own place. So when I have an appointment I see the place (of the hour) in the future *where* I have to be and I *see* the intervening time and the intervening business that I have to do, stretched out as on a map, with the happy result that I am hardly ever late !

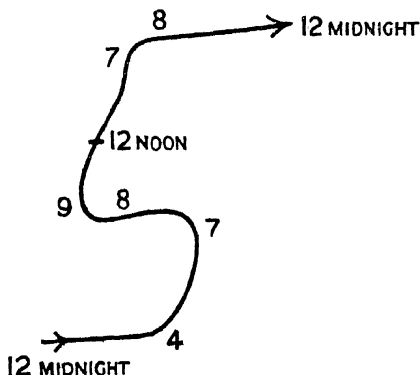


Fig. 5

The days of the week and the months of the year have also their unchangeable lines in my vision, but here it is remarkable that whereas the days of the week make a complete round,

they do not the same when seen as a part of the month !

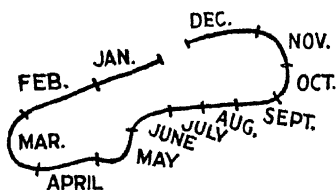
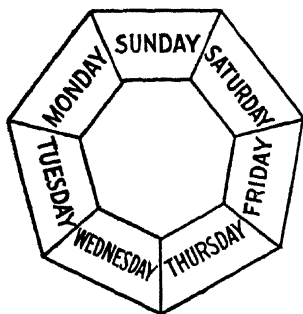


Fig. 6

Perhaps there is more hidden in this subject than we understand. I was startled to read in your article that Lady Emily Lutyens has never been able to do arithmetic, because I always made the same mistakes and was always very poor in geometry and algebra. Is it not possible that this vision of number forms stands as a useful substitute for and is connected with our lack of arithmetical talent ?

I hope I have not taken too much of your time and attention to read this letter of mine,

but I thought that perhaps you would be pleased to hear from another " seer of visual memories."

Yours, etc.,

J. F. VAN DEINSE.

To the Editor of the HERALD OF THE STAR.

SIR,—I have been so interested in your article on Number Forms in the HERALD. I have several times tested people in the same way, and the answers were surprising. Have you tried asking them how they see the Alphabet in their mind's eye? The replies are curious ! My own forms are also strange. My numerals are nearly like yours, but they take a right angle turn at 12 up to 20, and then go up once more. No wonder my adding takes some time ! Some people see Wagner, Chopin, etc., in different colours.

Yours, etc.,

IERNE MARGESSON.

To the Editor of the HERALD OF THE STAR.

SIR,—Like Lady Emily, I see the months going down from December to June, then on a level to September, and up back to December again, but two friends see them *vice versa*. As to the colours of the days of the week, Sunday seems to me a sort of black gold, Monday pale yellow, Tuesday navy blue, Wednesday pale sienna, Thursday white, Friday dark sienna, and Saturday black.

Yours, etc.,

V. ROWLEY (Miss).

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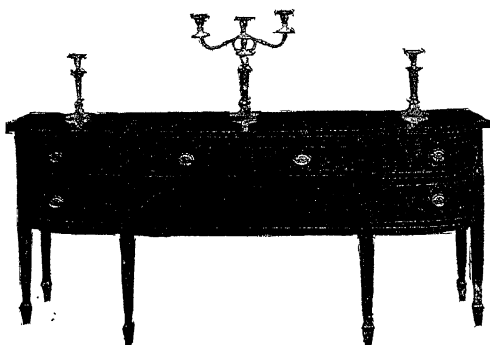
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Herald of the Star

VOL. XN. No. 9

SEPTEMBER 1st, 1923

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Editorial Notes

[It was only possible before going to press to include part of the reports, agenda, and description of the remarkable Star Congress held at the end of July in Vienna. A further summary will appear next month. The Editor wishes to state here that, in view of the immense interest which this and the following issue is bound to inspire, free copies will be sent to all English members, trusting, not a little, that the aims and good offices of the HERALD OF THE STAR may be more fully appreciated by the non-subscribers in the Order for whom this generous effort is made.]

ENCORE des malles pour Vienne," said the French porter, with a surprised look, as he registered our baggage ; he told me afterwards that he had been doing nothing else, an allowable exaggeration, but registering luggage for Vienna for the past two days. As I was rather early at the station, the porter and I chatted for a while. He was a very nice fellow and seemed out of place as a porter, for he remarked, in an indifferent tone, "I suppose you are also going to that Congress at Vienna? You must have come a long way to attend it, and I hope you will enjoy it. I have had the pleasure of registering the baggages of some of the famous diplomats ; they are as curious in their way as those who have gone to Vienna to attend this Congress. The diplomat thinks that *he* is going to save the world by his clever and cunning brains ; he looks important and feels important ; in his buttonhole he wears ribbons and smokes a fat cigar and looks comfortable, with a smile of easy contentment. He is going to Constantinople, Vienna or some other place, equally far, to play a game of diplomatic chess. He thinks he is saving his country—in fact he has already saved it, in his mind. What more does his country want—is *he* not in the diplomatic service? Has *he* not the interest of his beloved country next to his heart? A fat cigar and a good drink work miracles,

monsieur. Then there is that urious type that goes to such congresses as yours. They have their ribbons and their badges, and they are as proud of them as the diplomats are of their decorations. They have very serious and haggard faces, as though they were carrying the responsibility and the burden of the world on *their* shoulders. They don't smoke and they always want to go into a non-smoking carriage. They are generally poor but give a fairly good tip. Like my friend, the diplomat, *they* are going to save the world, by busily talking away at their conferences. They are not going to save the world by cunning and by war, but by spirituality. Are you, too, monsieur, of the same opinion? They don't dress well and always worry and pester me about their baggage. How are you going to save your country and then the world by spirituality? Do you really believe, monsieur, that sentiment is going to bring about the birth of a new world? Religion, mon Dieu, is dead, but I go to church occasionally to please my old mother or the inquisitive priest, but what's there in it? I am never satisfied with the priests and their talk. They are as satisfied as the diplomats. I have a good laugh at them all. Voila, monsieur, votre billet. Bon voyage et spiritualisez le monde." I was sorry to leave him and I wished that I could have taken him to the Congress. Probably he would have scotched and

laughed at us as being a sentimental crowd, wishing to save the world but incapable of doing so.

All roads, in Europe, to most theosophists and Star members led to Vienna, and for those ten days, during which the Congress lasted, that city was the veritable centre of spirituality and force. Practically every nation, every creed and caste were gathered there ; it was truly an international gathering, not only of peoples of different nations, but also of thought and of ideas. It is so immensely difficult for an individual to forget his own nationality, his prejudices against other countries, his intense patriotism, his desires and his ambitions for his own country and, above all, his preconceived ideas of the superiority of his own country, while he is among his own people, that it is of the utmost importance that there should be often such international meetings so that each one of us can come into contact with a different point of view and be able to forget that sense of separateness. In such gatherings one realises the utter stupidity of wars, of the hatred and the selfish greed of nations, of the suffering—untold and unimaginable—of people, caused by the pitiful lack of understanding, and one begins to see how easy and simple life would be if people of all nations desired and co-operated in bringing about the welfare of all peoples. We had many business meetings, where there were expressed many views, strong and definite, yet there was always, except in some unfortunate cases, the spirit of tolerance and the desire to understand the other point of view. How simple and easy would be the political conferences which meet so often were they really inspired by the determination to consider the welfare of all the nations, instead of one particular people and their selfish interests ? This will come only those who have a little vision can struggle to keep their flames alive and not let them die out by their weak emotions and their nationalistic selfishness.

~~But I must not wander off my from~~ subject. It is so perfectly true and so

obvious that, when two or three are gathered together in His name, they call forth the attention and the blessing of the Great Ones, but when they gather together they must be concentrated and consecrated. They must have but one desire, if they are to have the privilege of the blessing, to serve and to sacrifice themselves uncompromisingly. There were some such who were at the Congress and the success and the force must be attributed to them. But it encouraged many of us to make renewed effort in subjugating ourselves and in the determination to realise our ideal. That is the only purpose of such Congresses, to help us to maintain our determination, through storm and sunshine, through joy and sorrow. There were many who returned to their homes with the intense desire to tread the path of spirituality and to achieve their noble ideal. May the blessing of the Masters be with them and guide them through the years to come, for they have seen and they can never be blind again.

We had very interesting and profitable business meetings where there were many national representatives and delegates. We print elsewhere the ways and means of developing and enlarging the work of the Order, and I would draw the special attention of all the National Representatives to them and beg them earnestly to set into motion the points raised and determined. Every National Representative has a tremendous responsibility and he must be wise in dispensing that great burden. The Order and the work of the Great Teacher must be above all things and they cannot take a secondary place.

I particularly wish that all the National Representatives should follow, if possible, the work carried on in Paris by Mdle. Mallet, which she describes in the following report, which was read at the Congress :

This winter we organised a series of lectures on the Fraternity of Religions, which lasted from March to the end of May. We asked representatives of all religions to come and

speak about their faith at the Order of the Star. During the preliminary arrangements for these meetings we had the opportunity of long conversations on our Order and the ideals that are dear to us with many eminent religious personalities, and we often think that this was the real work, an even more important one than the lectures themselves. Thus, owing to the Fraternity of Religions lectures, we have been able to get into close touch with all the biggest religious centres in Paris, and these were all more or less agitated, surprised, or interested by our action.

Before opening the series we sent out several thousands of leaflets, on which this appeal was printed :

"We hope that you will be willing to interest yourself in an attempt of religious brotherhood that has not yet been tried, we think, on the Continent, and that you will kindly encourage it by following this series of lectures consecrated to the great religions.

"Religions should unite people more than anything and must cease to be that which separates them the most! How can we hope for an international and social fraternity if there does not exist fraternity even between the worshippers of God!

"Also we believe more than ever in the great necessity of all religious souls drawing near together, and we want to work to make the religions know themselves, so that they may arrive at understanding, love, and respect for each other.

"Help us with your sympathy and your presence."

This appeal was heard, for the big, square Rapp hall could hardly hold the people who flocked at each meeting.

There have been six meetings :

Judaism, by Mr. Pallière, of the Chema Israël Society, accompanied by most beautiful Hebrew liturgical chants.

The emotion was great when the audience, composed of people of all religions, rose to listen standing, as a sign of respect and fraternity towards the great Judaic religion, to the chanting of the Psalm that ended the meeting.

This sign of respect was repeated at the end of all the meetings that were accompanied with music.

After *Judaism* we had *Roman Catholicism*, by a Roman Catholic priest, with Gregorian music sung by the choir of the Russian Church. This act of fraternity between the Orthodox and the Roman Church was much noticed. We can also say that the Roman Catholic priest who lectured gave a proof of rare and wonderful courage.

After that we had *Protestantism*, by the clergyman Mr. M. Boegner, with singing of old "Huguenot" Psalms. After, we had the *Orthodox Church*. The Russian Metropolitan in Paris was to give the lecture, but owing to numerous difficulties in his surroundings, he

thought it best to give it up, allowing us, notwithstanding, to use his name on the invitations, which was a great honour. The lecture was given by Mr. Kolémine, accompanied with orthodox chants.

After, we had *Islam*, by Mr. Nehlil, Director of High Arabic Studies at Rabat, and presided over by Si Kaddour Ben Chabrit, the President of the Society of the Habbous of Islam's Holy Places, which is supervising the construction of a mosque in Paris. And, lastly, we had *Buddhism* by Mr. Kalidas Nag.

It is, unfortunately, impossible to describe the strong and religious atmosphere of these meetings. One of our members heard someone telling a clergyman in a Protestant church that he had been at one of the Fraternity of Religions lectures, and that "he had never been to anything more beautiful!"

And it is true, it was very beautiful; one felt the presence of a force and benediction.

To come back to the international work; we have instituted in the Order what we call lectures of *International Friendship*. Every month a different country is welcomed and entertained at the Star. The lecturer that is invited speaks of his country, shows projections, films, and organises with artists of his country a concert, or recitations, or even national dances. We always invite the Ambassador of the country.

You cannot imagine the pleasure these lectures give, not only to the public, but also to the countries invited. The "International Friendship" meetings are not only good international work, but contribute also—better, perhaps, than many things—to make the Order known and loved by the outside world.

Before closing finally I should like to express a wish. We do not want to prevent any nation from working for the Star exactly as it wishes, but would it not be possible to give more strength and cohesion to our Order if each country, beside its special work, took up also this work of *International Friendship* and of the *Fraternity of Religions*. We speak of what we know and bring you the result of our small experience.

We have tried the thing and it has succeeded. It would be beautiful if in all countries the Order was known by all, as having a free platform, a "forum," as they say in America, where all nations are greeted and learn to know each other, where all religions make themselves heard, where all opinions are expressed, all problems discussed.

The Order might become a centre of understanding and peace, not only in France, but in all countries through these International Friendship meetings, and also, if possible, by the series on "Fraternity of Religions."

Do not think that it is not real Star propaganda; on the contrary, people are thereby interested that would never otherwise have been interested. Besides, all our meetings are always presided over by one of our members, who alludes to the Message of the Star in his speech of greeting or of thanks.

Hundreds of propaganda leaflets are also distributed to the public as they go out.

We can say that the Order is really known now in Paris in international and religious centres. When Miss Jane Addams, the eminent American social worker, passed through Paris this winter, we were asked to receive her, and had to organise hastily a small meeting in her honour. The Order has also been invited to join two great societies—one against war, one for the League of Nations—which it has done.

We hope that all the members will kindly take notice of the idea which I have briefly stated, and that in the coming years the Order will be known in the entire world as the most active, varied, and radiant international association. People will thus believe in the power of our motive, in the strength of our hope.

This work, with the Self Preparation our Chief insists so much about, are, we believe, the two most important things for the life and mission of the Order.

I must note here one of the fruitful outcomes of the Vienna Congress. The theosophical activities have not been without their most desirable effect on the youth of Europe, and their enthusiasm has now

been materialised in the formation of the Federation of Young Theosophists in Europe. I was asked to be the President of this organisation and I have gladly and gratefully accepted the office, as it will afford me an opportunity of being more closely associated with Young Europe, from whom a great deal can be expected in future. We should have published a full account of the aims and objects, and other details concerning the movement, but as it is hoped that this activity will be amalgamated with a similar one called the Order of the New Age, started in Australia by Mr. Oscar Kollerstrom, and as he is shortly expected in England, we have held over publication of the details pending consultation with him. In the meantime, I have no doubt that the leaders of the various centres will start their groups and work with enthusiasm and zeal. Space will be allowed in the *HERALD* to record the activities of this Order.

J. KRISHNAMURTI.

Opening of the Star Congress, Vienna

MR. KRISHNAMURTI asked for a two minutes' silence as an advisable beginning for the Congress. At the close of this he said: National Representatives and Friends, Many of us have been looking forward very keenly to this opening of the Star Congress. For some of us it is a commencement of a new era, as it were, in our lives. And for that reason we have gathered here this morning, to find new inspiration and new thoughts and to develop a new attitude.

So that for those of us who are struggling to serve the Great Beings—those of us who are looking forward to be real servers—it should be indeed a magnificent opportunity, not only for ourselves but for the outside world. It is therefore fitting that this Conference should open in solemnity and in dignity.

For us who are gathered here it is of the utmost importance that we should realise from the very beginning what is the purpose of our existence in the world. We have the means to express collectively the

opinions of various people—we are starting, as it were, a new type of thought, a new type of *ambition* and giving new ideas of spirituality to the world. We are pioneers before the Great Teacher comes. We are in the world representing—however feebly—however little it may be—the Great Being. And with that idea in our mind we should start, not only our daily meetings, but our daily lives. We should have that one conception—that we are not only preparing the way in the outer world but we are preparing ourselves to become real servers of the Great Teacher, and this is the only purpose for which the Order exists in the world and for no other—to prepare the world and ourselves.

It is far more important to be real examples of our ideals in the world than to prepare the outer world itself—however important that may be. I am now going to ask Mr. Jinarajadasa to say a few words.

Mr. C. Jinarajadasa: Brothers of the Star, Our central thought is that there is a World Teacher. From that thought follows the logical deduction that we think of the world as a unity. We are pledged by our membership in the Order to rise above all the little distinctions of nation and religions and commit our ideal to the service of the one. It is in that thought—the thought of the whole world to be helped and not our own nation only—that our special value to the world lies.

There are not very many organisations that think first of the world and then of the nation. This Order is one of the very few. To us there is only one world, because it has only one Teacher, and this Teacher is united with His world in all kinds of beautiful ways which we learn to discover by our devotion to Him.

On the other hand, we call upon all who are devoted to the world service to live in His Name, and if you begin to do that then slowly you begin to discover the need of the World Teacher. One of the most beautiful discoveries about Him is that, in ways that we can only dimly grasp He has in Him a love of all men, that though there are millions and millions of man-

kind, in some way the root of their being is in Him.

For though He is a Teacher, yet so wonderful is He in His Divinity that He embraces in His heart all of us in the world. Every inspiration, every act of service, every beauty, every cry for freedom, every desire for better things finds echo in His heart whether the desire arises from the lips of the savage or from the muttered aspirations of the cultured man or woman. His heart thrills to all our longings, and it is because humanity dwells in Him that He is the World Teacher.

We as members of His Order can be perfectly inspired in daily life by recognising that He comes to all peoples. What a sad world we have round us to-day! Nation after nation suffering—even the richest nations suffering—all pointing to the one necessity there is for someone with wisdom to unbind. Well, one message of the Order is that there is One indeed who has not only wisdom but also strength to save humanity from its own mistakes and selfishness.

Surely it is a wonderful belief to go amongst men and see the suffering, to look at all the ghastly conditions, and yet to see that out of it all there is a perfect civilization rising. We must not be saddened by what is happening in the world, because it is all preparation for the new civilization. We expect a new message, which can only be listened to adequately when a new civilization is being born and the civilization of the world, eastward and westward, is slowly passing away. The old civilization gives place to the new, therefore we have unrest—political, economic, religious—and dissatisfaction in the heart of every man and woman. But that very dissatisfaction is the promise of the Coming of a Great Person. For us as we contemplate the dark events there should be also the deep joy that behind there is the great joy—light bursting into the world.

When the light shines it does not follow that all men will recognise it. It is for you and me so to convince the world by our little lights that when the Great Light shines they will recognise it with joy.

There is the principal work of membership in the Order.

— We know our great ideals, we believe in a great reconstruction, but all these things will come to fruition only so far as more of us individual members begin to give out the light that is within us. The Great Light is so stupendous that unless men's eyes are a little bit accustomed to the lesser lights they will be blinded.

So you and I must live in the world, consecrating ourselves to do our best, and make the light shine through our principles of steadfastness, gentleness and devotion. These are the ways by which we make our lights to shine. And as we are pledged to His service, as we shine so He shines through us. It is a most important fact of our membership in the Order. It is because He wants to unite Himself to us, because we can grasp His hand that there is the possibility for each one of us of the highest service. So let us remember that each one of us must be a mirror of His steadfastness, His gentleness and His devotion. And when in the world there are thousands and thousands of little teachers, then the Great Teacher will come and work through them and uplift the world and banish darkness and spread light and joy.

Mr. Krishnamurti: This morning you were going to hear reports from all the National Representatives and their representatives here—but it was deliberately cut out because we are all dead tired after five days of the Theosophical Congress.

If you heard the reports you would hear that the membership of the Order is gradually increasing. Those of you who were present at the World Congress of the Star in Paris a couple of years ago, will know that there were then in the Order something like 50,000 members in the world, whereas at present we have between 60,000 and 70,000, which is not bad.

— It is almost terrifying to see how members are joining the Star and I wonder if they really understand how difficult it is

to be really a Star member, to be really spiritual in the right sense of the word. There is always the danger that we might become like one of those ancient temples, with wonderful picturesque pillars and beautiful paintings; and, like these temples, be without life and with little atmosphere, if we lack the right spirit. Consequently, as I say, it is rather terrifying to me to see how little people understand the purpose of the Star and what the purpose of the World Teacher is.

To most of us it has so far been mostly a question of sentimentality, but as I shall explain in a later lecture we must realise that spirituality, in the real sense of the word, is tremendously difficult to attain and that to be really spiritual and really great in the world according to the light of theosophy and the ideas of the World Teacher is a stupendous task that very few of us are capable of understanding.

Consequently it is of the utmost importance that the National Representatives should be really representing the Great Teacher and that members throughout the world should understand the ancient teaching of the World Teacher. We must be able to train ourselves to begin to understand the teaching from the very beginning if we are going to become real servers of humanity, which we shall be, because our belief in the World Teacher should transform us and because it gives us such tremendous energy and power if we truly believe in Him.

We do not sufficiently realise that to believe intensely and strongly will change our lives and make us a real force directing the world. Most of us have been very weak in our efforts and belief. I am purposely rather discouraging. Henceforward we should do our best to strengthen the force of our belief. We should found our temple on right belief and it will then not only have vast domes and pillars, but also contain the true spirit of devotion and goodwill for every human being in the world.

The Work of the Order of the Star in the East

By J. NITYANANDA

THE subject about which I have to speak to-day is one of the most difficult that any Star member can undertake, because the Order has, up till now, been so closely allied with the Theosophical Society that it is very hard to find a field where the Theosophical Society has not already been. All the important lines of activity have been taken up by members of the Theosophical Society—ceremonial work is being done by the Masons, and in nearly every religion there is already a reform movement.

Therefore everyone who is a Star member constantly asks "Now that we have joined the Order, where lies our work? We hold meetings which fizzle out, because sentimentalism alone seems to be the binding link among the members, and we leave these meetings none the wiser, and none the more holy." Wherever I have been members say to me "What is it we are to do? We have signed the forms of application, we have subscribed to the beliefs, and now that we vow that we are members we are at our wits' ends to know what to do."

To-day I do not intend to go into the practical details of organisation or propaganda. We have divided our work in the Order into two—self-preparation and the spreading of our belief in the Coming. We have to-day in the Order some sixty thousand members, and besides our members there are many thousands who have heard of the message. But, in my opinion, now that we have collected a nucleus in the Order, what is more important than propaganda is self-preparation. Therefore what is the work of the Order of the Star

in the East? It is not what we are to do but what we are to be. If we realise what it is that we have to be, then the next step, the practical realisation of our ideal, will become inevitably clear. But why is this realisation so rare? Why is it that we as an Order do not take an important lead in the world? There seems but one answer—want of faith.

What is faith? A writer has said that faith is but a fervent hope, and nowhere could he find certitude. It is this certitude that we do not possess. I think it is here that we fail. I speak not of the minority, who have during the existence of our Order given their untiring energies to the work, but of the great majority of us who are just beginning to realise that something more is needed of us than mere membership and proclamation of belief. In us there is no faith, and that is why we lack dignity, importance and power. By faith I do not mean an intellectual belief—that is easy for most of us. All of us have written down that we believe in the Coming. This may be merely because by intellectual reasoning we have come to the conclusion that it is probable. But the passionate conviction that urges us to action is not in us. I speak of passionate conviction. Passion is a force that we have been taught to despise, but passion transmuted leads to fanaticism, and fanaticism is a dynamic energy.

To-day there are many schemes, many systems for bettering the world, and every one of them has been tried, or is being tried; yet no one of them has yet achieved its aim. What is the reason of this? The world needs, not so much a system as what a great Socialist has called



KRISHNAJI

JAMES MONTGOMERY FLAGG

JUNE - 5 - 1923

SKETCH OF MR. KRISHNAMURTI.

By MR. JAMES MONTGOMERY FLAGG, a well-known illustrator in America.

a change of heart; and if we as Star members go into other movements, we go, not to give of our mind—for in the world there are magnificent intellects, but in order to show that our faith has changed our lives.

Look at the Order from the point of view of an outsider. What would he expect of us? He should look upon us as a band of fanatics, who act and live according to their faith. I do not mean that we should go out to-morrow and give all that we possess to our neighbour; that step perhaps is inevitable, but it will come as a result of an attitude, it is not in itself an end.

To-day none of us lead uncompromising and consistent lives, because our minds

are hopelessly muddled. We do not think clearly. We ought to try to realise what the Teacher wants from each of us in our own lives. It is easy to make large decisions, to decide that we shall be disciples when He comes; but the real task lies in changing ourselves immediately.

Let us act as if He were at our side every moment. We have not realised His nearness. If we could find in each country even a few people who would, every moment of their lives, carry out in every small detail the plan He has laid down, the world would be changed and would be ready to follow Him when He comes.

Decisions for Future Work

THREE business meetings were held by the Head, the General Secretary, and the National Representatives and officials and some very practical results were arrived at which should be carefully noted and considered by all members.

1.—It was decided to establish the European headquarters of the Order at Ommen in Holland where the international work can be carried on. Adyar will be the centre for India and the East.

2.—Mr. Cochijs (Holland) was appointed treasurer for the International Fund, in place of M. Hauser as it was felt that the International Treasurer should be closely in touch with headquarters and this would be difficult were he residing in Paris. A vote of grateful thanks was passed to M. Hauser for his past services.

3.—It was decided to have one International Fund for the upkeep of headquarters, for congresses, lectures, etc., and all national representatives are asked to do their utmost to raise this fund in their respective countries. It was agreed by all present to make January 11th the special day when funds should be collected for

this purpose, and that the appeal made to members should take the form of asking them to make a present on that day to the Great Teacher and to bring their offerings in person if possible. No one should feel that they cannot take part in this collection on account of poverty as the smallest donation would be acceptable, in kind if not in money. As some representatives feared that if January 11th were set apart for a collection for the International Funds national funds might suffer, it was suggested that when possible another day should be set apart for a national collection, and if this was not considered feasible, half the donations on January 11th should be given to the international fund and half to national funds.

4.—It was decided that all money for the international fund should be transferred into Dutch guilders, and kept in this currency in future.

5.—It was decided to appoint a secretary for Europe. The nomination to be left in the hands of Mr. Krishnamurti.

6.—It was decided to establish an international propaganda committee at Ommen. Miss Dykgraaf was appointed

secretary of this Committee. The names of those serving on it to be decided by the Head.

7.—It was decided that an international language should be adopted by the Order, preferably a simplified form of English. Don Fabrizio Ruspoli was asked to work out a scheme.

8.—It was decided that in future the Order should hold its congresses apart from the Theosophical Society. It was further decided that the next congress should be held in 1924 at Ommen, at some date between August 8th and 15th to be fixed in consultation with Dr. Annie Besant.

9.—It was decided to ask each national representative to appoint a congress committee in each country to help to rouse interest and collect funds for the next congress.

10.—*Competence Groups.*—Each national representative was asked to collect information as to the qualification and capacities of their respective members, to file these, and forward the information to the international headquarters.

11.—*Suggestions for Propaganda and raising money.*—It was decided to issue:—

- (a) A Star Stamp.
 - (b) A Star Calendar, dates for this to be supplied by each national representative.
 - (c) Star Christmas Cards,
- and to invite competition for these three things from each country, the Head to

decide on which design shall be adopted. Designs should be sent in before the end of November direct to Mr. Krishnamurti at 6, Tavistock Square, London, W.C. 1, the envelopes clearly marked "Star Propaganda."

Suggestions were brought forward by Don Fabrizio Ruspoli to make use of the following methods for spreading the ideals of the Order:—

- (a) *The Cinema.*
- (b) *A well produced Travelogue* with portraits of our leaders, headquarters, etc.
- (c) *The Gramophone.*—The message of the Order might be given by music and recorded for the gramophone. For instance the Invocation which has already been set to the beautiful music of Mlle. de Manziarly.
- (d) *Broadcasting.*
- (e) *Talents Scheme.*—The following scheme has been successfully tried in England of lending out money to members as capital and letting them employ it according to their talents to make money for the Order.

12.—*Exchange Scholarships.*—Lady Emily Lutyens suggested that each national headquarters should become a training centre for the Order, and that young and promising members should be given the opportunity of visiting other national centres. A fund for this purpose should be raised in each country. Lady Emily Lutyens was asked to amplify this idea and to publish a statement in the HERALD.

Self-Preparation

By C. JINARAJADASA and J. KRISHNAMURTI

WE are all obliged to help the World-Teacher when He comes, but we must be efficient in our help, and therefore we have got to understand a little bit about the big problem of the world which needs helping.

We have, therefore, to do a little study—not too much, but just sufficient to be aware of the lines of activity along which we must act.

The first thing in which it would seem we can help to become special servers is by knowing several languages—by being able

to translate verbally and by writing—by being able to do shorthand and typing ; all these practical things are very useful, and will be still more so in the future, because it is obvious the Lord will want efficient people.

He will also want people who are good at organising. It is not all of you who have faculty along those lines—but you can train yourselves.

Then we can all help by taking our part in the great world problems—not of our nation only, but of all nations. It is possible for some of you to make a study of nationalities. Most of us from this Conference will go away with more knowledge of Central Europe, and it is very useful to have this knowledge. Then every Star member should be a keen student of International Politics so that he will understand what is going on throughout the world. We should all take an interest in the League of Nations and not believe all that is said against it. Find out what it is doing for the people.

Then there is a great deal of work to be done in the Social field. Welfare work in connection with houses, factories and the conditions of labour. So keep your mind open to these things, because you are members of the Star. If there is a lecture going on in your town, go to it and find out all you can about the subject.

There is the question of cruelty to animals and many directions of work for reconstruction. Find out about the different activities ; attend their meetings and get the special knowledge which they can give on their own subject—child

welfare, prison - reform, International friendships, and so on. There are many, many problems being discussed. Keep an open mind.

There is one special thing I want to say this afternoon. Do not think that you can give efficient service to the Lord by taking “ At the feet of the Master ” and meditating upon that only.

Every Star member should open the doors of the mind to every problem which affects angels, animals and men. Thus as you study these problems you will be able to see both sides, and this is the only salvation of the world.

With many problems there is confusion of remedies. Therefore, study the problems, but do not think it obligatory that this or the other remedy is *the* one. Keep your intuition open. Do not be hard and fast in the solution you offer to the world. The world is not ours—it is His solely.

Be above all things extremely sensitive to cruelty. Let your intuition feel along which line there will be least cruelty on the whole. See whether you can get others to work. Organise groups and let them do the work, and get out of it yourself when they are strong enough to carry on. Sympathise with the other worker and always try to give place to him when he can be useful. Study a little—but not too much. You must understand what are the facts underlying the problems and not just accept anyone's theories. Get the facts from wherever they come and you will understand how to prepare for a better world.

By J. KRISHNAMURTI

YOU will probably say at the end of this short speech that Krishna is at it again. It is the old subject ; but, to my mind, there is always one thing of the utmost importance, of the gravest necessity, and of the greatest value, and this is self-preparation.

There are two types of individual in the world—the dynamic and static. The

static is the one who remains in the arm-chair and prefers to read and theorise, but does not move out of the arm-chair. It is far more comfortable to remain there by the fireside, indulging in intellectual gymnastics and enjoying life superficially.

The other—the dynamic—is the opposite type, who studies but is active and wants to put the ideals into practice—

who desires to change the world—who is not satisfied unless he is discontented and sees the world needs preparing. The dynamic individual desires first of all to reform himself and then set about the reformation of the world. But he begins with himself—he begins, as it were, at home, and then once he is prepared he can set forth and reform the world.

It is far more essential—a far greater necessity to be than not to be—to be definite in our ideas of what greatness should be, than to be vague and useless.

For that you must change belief into knowledge. Most of us do believe, but that belief must be transformed into knowledge by personal experience and personal ambition of the right kind. To do that one must begin at the very foundation of oneself—from the very source, and change from the very rock bottom of one's life. We must find the way to set about to gain this self realisation, this knowledge which is like a knife that cuts, and at the same time the knowledge that is not satisfied unless it is active—changing and remoulding the knowledge that comes from within—which can only be gained by self realisation. How are you going to gain it? because if you do not gain *right* knowledge it will be valueless.

We are apt to think that by reading, lectures, and going to innumerable meetings, we have succeeded. There is no greater mistake. Mere acquisition of knowledge from the outside world is not going to solve our problems and those of the world. It must begin with the realisation of oneself, and to do that one must go into oneself; one must realise and think out one's beliefs, whether they are purely superficial or of intrinsic merit and value.

If, after you have tested your belief and if it stands the test—and it must be an acid test—then your belief has a certain amount of foundation. It is not as yet perfect, though your idea is stronger. The next step must be to prove to yourself and the world that your knowledge and your belief are stronger, more vital and more essential than your personality, and your personal whims and likes and dislikes.

Again, to discover whether such a test is possible, one must turn to oneself. There is in each one of us an instrument of thought that is always willing and anxious to guide—a conscience that is always pricking and always willing to point out the way; in the highly civilized—as most of us are—there is that awakening which exists and marks the difference between the savage and the civilized. In each one of these civilized beings there is a capacity by which we can change and mould ourselves, and that is introspection which enables us to cross-examine our attitude and our likes and dislikes, and our whole conception of life. That capacity is essential for the individual who desires to attain spirituality, who desires to realise himself and his ideals.

Most of us have developed to a certain extent that excellent and rather cruel faculty but we prefer not to use it. Like all civilized people we prefer drugs to get over our pain. Like all civilized people we prefer to take detours rather than the direct route. This faculty of self inspection is essential because it comes from within—it is the one thing that guides each individual and those of us who desire to tread the path and become world helpers must cultivate it to some considerable extent. This capacity for self examination is possessed by many but is practised only by the few. The process may be cruel to ourselves as individuals but we must try and honestly expose our likes and dislikes in front of our conscience. You will find that once you have done this there takes place a big change in the mind. The logical thought and logical conclusion of introspection is never attained. We examine ourselves only when it is easy. The moment it hurts, the moment it is difficult we prefer to stop the introspection. We have not yet found the courage to carry that introspection to its logical, brutal and cruel end. The man who does it regularly and truthfully will then find that he not only develops the impersonal attitude but an attitude which is so required in this work, that of being able to do things because they are intrinsically

essential and right. This is where most of us fail.

Even though we possess to a considerable extent this quality, it is not used by many because we have not the will to use it. We prefer outside surgeons, outside suffering to come and mould us and shape our lives instead of becoming our own surgeon and changing ourselves so that ~~we~~ become different, become real instruments and really great. If you can once possess that faculty all the troubles and petty nothings which lead to wars will disappear because you are always looking at these things from the outside as though they were not connected with you. At present you are much more interested in yourself than in secondary things.

Again you will find that you will come back to the right path from which you have wandered away, the path of simplicity which leads directly to the path of spirituality.

So friends, if you have not tried this pleasant experience of introspection, go home and try it. See how far your desires can bear the test of introspection and the moment there is any unpleasant feeling, you will watch how quickly you will start and think about something else. Yet it is of such tremendous value that a few of us should realise the greatness of it. It is the only thing that counts, nothing else in the world, because it is so close to you, it is your shadow, you can escape from everything else, but from this never.

Therein is its value. It is greater than anything else if once you will and desire you are able to accept its conclusions because you want to shape your life to something nobler. You must begin to set about it from this very moment, to use this faculty and nothing else, for upon each one of us rests a responsibility for the future.

And before I finally close the Congress I want to say just one thing. Most of us during this Theosophical Society and Star Congress have had a slight glimpse, a slight conception of what Greatness is, of what we should be. We have been as it were, for the moment lifted all of us on to the mountain top. We have climbed from the valley to the very summit and there we have watched the stars and the Heaven of the very God just for a minute of time. But remember that we must descend again into the valley and each one of us when we go away from this Congress will feel a bit depressed and rather tired. Then begins the struggle to come up again to the mountain top and it is for you to struggle and keep that light of the mountain top even though you may have to wander through valleys of darkness. You have seen the light once and you will always be able to reach it again even through whatever troubles and miseries you may have. That light always exists and it is for us to get closer to it and if you are able to do that you will always be on the mountain top.

The Vienna Congress

By AN ONLOOKER

THE Concert House in Vienna is a large building with a vast vestibule from which staircases go up to different floors, to different halls. The vestibule before and after meetings resounded with the roar of over a thousand voices pouring

forth from mouths belonging to 24 different nationalities. At the opening meeting there was not time for all the representatives of all the countries taking part in the Congress to speak, but as on the platform each representative rose, whether to speak, or, as towards the end of the

proceedings, merely to bow, his or her countrymen rose in the body of the hall to pay tribute to the ideal of internationalism.

On that platform the barriers of creed, sex, class and colour were definitely overleapt; of sex not least, for there were heads belonging to women there that might just as well have crowned men's bodies, and men's faces that would not have looked amiss on women's forms. In the centre the figure of Mr. Jinarajadasa personified the imperturbable dignity of the East, and he and his wife, typically English, gave the lie direct to Kipling's affirmation that

East is East, and West is West, and never
the twain shall meet.

On that platform many were the types, and so many the tongues that it might have been a second Pentacost. Eastern faces, Western faces, Scandinavian, Russian, British, Welsh, Hungarian, French, Czecho-Slovakian faces were ranged side by side. Far to the left stood an Arab, in white turban, who spoke in Arabian, Russian flowed forth from a figure so tragic that it might have been on its way to the scaffold; now a blond head, and now a black, now one with white hair, rose above the other heads. To the right was a face distinct from other faces, brown of skin, with features typical of no special race, Greek perhaps in outline, with the softness of the East and the energy of the West; a face belonging to none of the nations—or to all.

Throughout the Congress that face was a magnet that drew all eyes. The boyish form that bore it attracted crowds to every platform on which it stood, to listen to talk so straight that dense indeed must

be the heart that could hear and remain self-satisfied.

Eloquent and interesting lectures were given, speeches made, by members of the Western world, on ceremonial, on education, on the League of Nations; on the need for definite action in the world of politics and affairs; on medicine, on the care of the mentally deficient, the treatment of animals, and the organisers, Mademoiselle Dykgraaf and Mr. John Cordes, showed Western efficiency in the arrangements made and the way in which they were carried out. Nevertheless, it was a Congress dominated by men whose physical bodies were born in the East. Mr. Jinarajadasa's public lectures, attended by hundreds of people outside as well as within the Congress, were in themselves sufficient to establish Eastern supremacy; and besides the mature thought and wisdom of his discourses, were those other utterances, fresh, spontaneous, stimulating, which came from the lips of Mr. Krishnamurti. Underlying those utterances, one seemed to hear an echo of words spoken two thousand years ago: "Woe unto you, Scribes and Pharisees, hypocrites"; but above the echo, clearer than the warning, was the definite declaration that nothing matters but spirituality, the search for, the service of God.

Internationalism and brotherhood did not evaporate in words. They took concrete form in the founding of a committee of Friendship between France, Germany and Belgium, and of a similar committee to restore union amongst the Slav nations; and finally in an expression of reconciliation between enemy peoples, at the closing meeting of the Congress, when the General Secretary for France and the General Secretary for Germany shook hands on the platform.

Impressions of the Star Congress

By THE LADY EMILY LUTYENS

THE Vienna Congress has come and gone, that Congress which has been in our thoughts for the past two years as a dream to be realised, as a goal to be reached, as a great new landmark in the life of the Order, a milestone even more important than that of the Paris Congress. While the impression of that Congress is still in our minds we must try and pass on some of the enthusiasm, the inspiration, and the joy which it has brought to us, to those not privileged to be present.

The Paris Congress was the first great move forwards towards the realisation of the international aspect of our work, the first step towards consolidating the work of the Order as a whole. The present Congress has shown very marked progress in this direction, not only by its practical results, but also by the increased spirit of international friendship and good will, the added consciousness of our life as a unit composed of many parts, which marked all the proceedings at Vienna.

The decisions arrived at by our Head in consultation with the National Representatives, and recorded on page 361, are of great importance and should greatly help to weld the Order yet more closely together. The form has now been given to enable us to express more fully the international life of the Order.

But what of the Congress itself? As in Paris, even more in Vienna, Krishnaji was the magnet which drew all hearts not only to himself, but of the members to each other. The spirit of radiant love which he sheds around him seems to help us all to drop the petty criticisms and personal prejudices which separate us usually from our fellows, and we begin to see the divine possibilities in ourselves and so in our

fellow men. For Krishnaji has this wonderful quality as teacher and leader that, while he is absolutely uncompromising in the standard he sets for himself and those who follow him, and while he is apparently impatient of weakness and failure, he is yet able so to inspire and stimulate that he makes a call upon all that is strongest and most divine in his hearers, and all things seem possible while one listens to his definition of the spiritual life as the only life that is worth the leading. We have in our midst one who can "speak with authority and not as the scribes." The keynote of this Congress comes from his lips: "I have seen and therefore I know, and I tell you that to seek the Master and to follow Him and to make all life subservient to that search, is the only thing for any of us to do."

It was also a great delight at Vienna to have the stimulating presence of our General Secretary, Mr. J. Nityananda, happily restored to health. To the many who had not previously been privileged to meet him it came, perhaps, as a surprise to find in him such a finished speaker and such capacity for practical work. His presence at the business meeting was of great assistance.

To sum up the impression which the Congress, as a whole, has left upon us, I would say that we are very conscious of being a step nearer to the great advent for which we wait, that it has become far more real for every one of us. And because of that reality the need is greater to prepare ourselves for the strenuous pathway of discipleship and, following naturally from that preparation, to bring more enthusiasm, more wisdom, and more efficiency into our work.

A Story of Discontent—The Divine Tragedy—An Experience in Guidance—The Great Initiates—Psychology and War—Sketches of Great Truths—The Reign of Law—The Rational Basis of Belief.

By S. L. BENSUSAN

A CURIOUS book with a pathological side to it is "From Harrow School to Herrison House Asylum," by Harold Hewitt (C. W. Daniel & Co.). The author was at Harrow and Cambridge. In 1913 he stopped the leading horse in the Ascot Gold Cup race, stimulated to that foolish act by the example of Miss F. M. Davison, who threw herself in front of one of the Derby runners at Tattenham Corner. Miss Davison died, Mr. Hewitt, though badly hurt, escaped with his life and was certified insane on what seems less than sufficient evidence. His action was based on mixed motives, sympathy with the Suffragist movement, and, irrelevantly enough, resentment of our public school system. He was not fitted for the rough and tumble or the conventional aspects of the system: he wanted to be brought up with girls as well as boys, that he might have found the blue-eyed golden-haired girl of his dreams. He complains of the "monastic" public-school system and of the resultant inhibitions, but one feels that he is not quite fair. Those of us who number old Harrovians among our friends or acquaintances know that education at the famous school on the hill has not availed to hinder them in the pursuit of matrimony. It has not kept them from the highest honours of the State, as Mr. Baldwin has shown in the past three months. Let it be granted that the public school has its failures, that it is intended to serve the needs of the average English lad of the upper middle classes, and we must admit, in spite of the authorities quoted by Mr.

Hewitt, that it succeeds. That the educational system is sound, that it does not make for class consciousness and snobbery, that it inculcates the rarer moral virtues, that it will survive another century in its present form, very few of us would be prepared to concede, but the truth remains that it did not injure Mr. Hewitt so grievously as he thinks. Had he been a normal lad without self-consciousness, he would have found that there were thirteen weeks in the year when, if his home surroundings were of the usual kind, blue eyes and golden hair were not altogether inaccessible. If these desirable adjuncts to the life of the young were not to be found, it is a little unfair to blame Harrow. We have all known lads for whom public-school life is quite undesirable, but we do not blame the school so much as the parents or guardians who put them there. Some boys are sent to public schools for mean and sordid motives, others are sent there to maintain a tradition, others go merely because their parents know of no establishment more suitable. The wrong lads, those who should have been elsewhere, hate it; the rest take the rough with the smooth, and if they can but achieve any distinction in playing fields or classroom, enjoy themselves. The greatest joy is that of the athlete, the leading exponent of the school's physical achievement; and it is clear that from this type the sensitive lad who wishes to be brought up with girls as well as boys is certain to shrink.

This contention does not dispose of Mr. Hewitt's case. While his book suggests prepossessions and even unbalanced

ideas, it is quite clear that he himself has been a kindly, clean-living seeker after happiness, and that society has not only thwarted him, but has used its powers of restraint in dangerous fashion. There is no suggestion that Mr. Hewitt was ever insane, but there is no evidence to suggest that he would have been released from the asylum if he had not made his escape. Many of us are not quite normal, but it is a crying disgrace to invoke the lunacy laws against abnormality. The surest way of throwing a weak mind right off its balance is restraint in the company of the insane. *Audi alteram partem* is a good motto, and Mr. Hewitt's accusers are not heard in their own defence, but even allowing for exaggeration this narrative is one that deserves attention. Certainly Mr. Hewitt has been very unfortunate, one hopes that, as he is a Theosophist, he regards misfortune from the consoling view point of theosophy.

After Upton Sinclair, Mr. St. John Adcock, after "They Call Me Carpenter," "The Divine Tragedy" (Selwyn & Blount, Ltd.). The title is rather too big for Mr. Adcock's satire; like Mr. Sinclair, he has given less than the necessary time and labour to the great theme chosen. Here Christ comes to the East End of London, with a carpenter's shop in Bethnal Green, and a cobbler as his chief apostle, and he succeeds in impressing Sir Pomphrey Gauden, retired grocer, knight and Member of Parliament. Lady Gauden, greatly alarmed, sends for the doctor, and they certify Sir Pomphrey, who, after a spell of compulsory retirement, recovers from his "hullucination." Another gentleman, an ex-Prime Minister, apparently attracted to Christ, goes down one night from Westminster to Bethnal Green for light and encouragement, but they do not avail him. At the next Cabinet meeting on the morrow, we read that

as his use and wont had always been,
When faced by similar crises, swift and keen
He fainted, fenced and dodged with nimble wit,
Playing that false was true, to save a split,
Said and unsaid, by many a dexterous ruse,
And broke his latest pledge to patch a truce.

Finally Christ is arrested and locked up on a charge of sedition, blasphemy, and use of language calculated to provoke a breach of the peace; but when he is charged on the following morning, his cell is empty. Some preludial verses entitled "The Outcast" are excellent, and the first part of the book "Gods in Exile" is amusing satire. Hermes tells Jove of the state of the world, and Jove, knowing that Christ's return to earth is due explains to his fellow deities his hopes that when He sees what men have made of the world He died to save, He will

Condemn himself to righteous banishment
And call us back that could without his aid
Remould the world his blundering has unmade.

We read of Christ at a reception in the house of Sir Pomphrey Gauden, in his workshop, in Hyde Park; we gather something of the author's reading of the Divine character, but this reading seems a little deficient, for surely if Christ returned to earth those who are disposed to listen would find doubts and uncertainties impossible. To believe that the world is past saving even by a fresh revelation, is an example of the most regrettable pessimism. Turning from substance to form one may congratulate Mr. Adcock upon a number of notable lines, upon some thoughts expressed with felicity. But one is left with the feeling that if he could do so well he might have done very much better, that the treatment is not on the same plane as the theme. Both Mr. Adcock and Mr. Sinclair stress the indignation of the worldly-wise and the resentment of their press at the idea of Christ's return. To the conservative editor who supports Church and State, it is rank blasphemy, and Christ is labelled pro-German, Bolshevik or Anarchist, according to fancy; I think the terms are interchangeable among the elect.

Perhaps there is a larger side to such books as these than appears at first sight. They are an expression of a brooding doubt about our social sanity. Here are some lines of Christ's rebuke to the newly-made peer who charges him with blasphemy and hypocrisy:

No service have you rendered anywhere
 To win the spurious title that you bear,
 How many ground and broken in your mills
 Are poorer for the unhallowed wealth that fills
 Your coffers, or has bought from those who sold
 The honour it dishonours you to hold?

The sense of injustice is spreading, the tide of revolt is rising to the feet of the Die-Hard Canutes, the "magnates" who grind the faces of the poor. If we consider the plight of some of our fellow men, let us take miners and agricultural labourers, for example, we cannot but see that change is inevitable, whether it come through the belated wisdom of the employing class or is born of the fear of a triumph for Labour at the polls. The truths of suffering that is or should be unnecessary are stirring their imaginations, and Mr. Sinclair and Mr. Adcock express a part of the protest. Perhaps the gravest danger lies in the belief that the evil wrought by modern industrialism is wholly material, that it can be remedied by a more equitable division of wealth. If the general standard of thinking and living cannot be raised quite considerably, more money and a little more leisure in which to spend it will do nothing worth mentioning for mankind. It is a pity that apostles of social reform will speak so persistently in terms of more bread and circuses.

"Guidance from Beyond," given through Miss Katherine Wingfield, with preface by Helen Countess of Radnor and an introduction by Sir Edward Marshall Hall, K.C. (London: Phillip Allan), is on the whole, I fear, a disappointing book. Miss Wingfield is a medium for automatic writing (I hope this is the correct definition), her sincerity, honesty and abnormal gift are vouched for in preface and introduction, and the writings recorded in the book are signed by "Guides" or by communicants who use an initial. Two thoughts hold me when I read or write about books of this kind, the first is the memory of my own ignorance and the prejudice that may result from it, the second a conviction that I must endeavour to realise and to

appreciate that I may help others to do the same. In the frame of mind that results from these thoughts I approached "Guidance from Beyond," and yet found it very dull, very tedious, and wholly uninspiring. Let me admit that this view may be the outcome of my own limitations; but, being my view, I can express no other. The average chapel preacher whose convictions owe little polish to education would hardly arouse fresh emotions among his congregation if he quoted this book by the page, for its very pedestrian thoughts win nothing from the language in which they are expressed. I read the first half conscientiously, and then, for sheer boredom, refrained, and was content to pick out pages of which the title bore some promise, always unredeemed.

It may be that the class of entities that is responsible for automatic writing is not very far advanced; indeed, if memory serves me truly, Mrs. Besant has said as much. The messages read like fragments of second-class sermons, the imagery used for their ornament is of the most commonplace kind, and we are left wondering whether such messages are seriously worth communication. Why employ the supernatural to emphasise commonplaces? They may appeal to a few simple minds, but these, I think, would not need the touch of the supernatural; for thinkers even of the most modest kind I fear they will succeed in producing little more than irritation or regret. I do not wish to belittle Miss Wingfield's gift, these writings may, for anything I know to the contrary, be the messages of disembodied entities; but they are not the messages of a kind that can stimulate the thinker or add to the knowledge or throw light upon the eternal problems. They affirm that much of the teaching of the average church and chapel is well founded; but parsons, whether in or out of the establishment, have told us as much already. It is to be feared that Miss Wingfield's sponsors have been more concerned with the high character and rare gift of their friend than with the quality of the communications sent through her.

There is a growing conviction among thinking people that all religions have a common origin and teaching, and that the great faiths of the world are what might be called in musical terms variations upon an original theme. One of the greatest exponents of this belief is M. Edouard Schuré, whose master-work, "The Great Initiates," is available in two ample volumes, translated with great capacity by Mr. Fred Rothwell (Wm. Rider & Son, Ltd.). The books, which are published at a very reasonable figure, are of the kind that the reader will be glad to have within reach, to which he will return again and again with the certainty of finding refreshment. M. Schuré's outlook is of the widest, his vision is keen, and though he is an historian he is also a poet.

To him there is more that is living than dead in the teachings of Rama, Krishna, Moses, Orpheus, Hermes, Pythagoras, Plato and Jesus; he has found and he can lead us to the platform from which one and all have addressed humanity. We follow him the more readily because he has the faith of a guide who knows the country to which he conducts travellers, and he brings to his aid the help of other men whose assistance he acknowledges generously and with gratitude. In the initial Essay he quotes Lamartine, who compared Man with a weaver working on the reverse side of the loom of Time: "The day will come when, passing to the other side of the cloth, he will behold the glorious and magnificent pattern he has been weaving with his own hands for centuries past, without perceiving anything more than the tangled and disordered threads of the reverse side. And when that day comes he will hail Providence, as manifested within himself." A subtle reflection is that we of Western Europe bear in ourselves the Semitic and Aryan genius which have become entangled rather than fused in our intellectual life. As spiritualism and naturalism they dominate our struggles, and on their synthesis and conciliation depends the salvation of mankind. In a note on the Vedas M. Schuré hazards a conjecture

that we may yet discover in them the definition of those occult forces of Nature which modern science is on the point of rediscovering. It is his high hope, his reverence for the beliefs that served a simpler world that enables M. Schuré to rise to considerable heights of expression, to communicate his enthusiasms to the reader. Thus his chapter on the Virgin Devaki (mother of Krishna), remains a beautiful piece of writing, even in translation. Because he believes so devoutly he has won the clear vision of the seer. In a chapter on the radiance of the Solar World he writes: "Looking from the outside at the mighty religions of India, Egypt, Greece and Judæa nothing but discord, superstition and chaos can be seen. But if one examines the symbols, questions the mysteries, and searches out the root idea of the founders and of the prophets, harmony will be seen throughout. . . . By degrees, but in a widening circle, the doctrine of the Initiates is seen to shine forth in the centre of the religions, like a sun clearing away its nebula." He points out that Egypt in its prime was governed by Initiates, and he defines Initiation as the gradual training of the whole human being to the lofty heights of the spirit whence the life could be dominated. "The soul possesses buried senses which initiation rouses to life."

There is a very fine section given to the teaching of Moses and the "Sepher Bereshit," the description of the Creation and early human history we know as "Genesis": nothing could be more arresting than the explanation of the symbolism, the reading of the Hebrew in its esoteric form. M. Schuré thinks of Moses as an Initiate who had control of certain etheric forces, unknown to us, by which he was able to overawe the rebellious and frighten the simple. It is possible to urge that our author's vivid imagination sometimes leads him a little beyond the bounds of history in this section, but his excursion into the realm of fancy is a very interesting one, and if one would tell a connected story it is necessary in a case like this to fill up the *lacunæ*. Like all scholars he

finds a great appeal in the glory that was Greece, and the section on Orpheus is an admirable piece of clear thought and close writing, while I am inclined to think that Pythagoras is even better treated. With him clearly lie our author's intellectual sympathies. M. Schuré's handling of the Apollo legend in this place is masterly: "Apollo, slayer of the serpent, is the symbol of the Initiate who pierces nature by science, tames it by his will and, breaking the Karmic circle of the flesh, mounts aloft in spiritual splendour, while the broken fragments of human animality lie writhing in the sand." A little later, writing of clairvoyance, he declares it is the task of the future to restore to the transcendent faculties of the human soul their dignity and social function, by reorganising them under the control of science and on the basis of a universal religion, open to all truths.


He says well of Pythagoras that his teaching was based on experimental science and accompanied by a complete organisation of life, and he explains (p. 101, vol. II) how the Pythagorean astronomy was an imaged description of the secret philosophy, clear and light-giving to Initiates who knew that Fire, the centre of the Pythagorean universe, is the representative sign of the Divine Consciousness. "This infantile astronomy," says M. Schuré, "masks a conception of the spiritual universe," and he reminds us of Aristotle's affirmation that the Pythagorean believed in the movement of the earth round the sun. The whole account of his teachings demands the closest attention, it is allied so closely to that modern expression of an age-old faith with which the student of Theosophy is familiar. What Pythagoras taught to his disciples in Croton, Theosophy teaches to-day, the modifications are trifling when compared with the part of the teaching that Pythagorean and Theosophist share in common. It is curious to reflect that, like other of the great Initiates, Krishna, Orpheus, Jesus, Pythagoras is said to have come to a violent end. Mankind does not seek to hurry along the evolutionary path, and

upon all or most of the great reformers imposes the death penalty. We see in every walk of life that persecution awaits those who do their honest best for their fellow-men; but we know, too, that the impulse moving the reformer is something that neither hatred, misrepresentation nor death can check. Indeed we may realise in the widest possible sense the truth that the blood of martyrs is the seed of spiritual growth. Only when men will give their life for a faith will those who have no faith realise the real depths of their own poverty.

Of the work that Plato did to spread the Pythagorean teachings among the intelligent section of the *hoi polloi*, M. Schuré writes with very evident appreciation. "Having penetrated into the interior of the Temple with Hermes, Orpheus and Pythagoras, we are better able to judge the solidity and soundness of those wide roads laid down by the divine engineer Plato." He gives a complete account of the Eleusinian mysteries, and once again the reader is able to see how the secret teaching of all faiths is one teaching and no more. It is as though men looked out over a landscape through many windows, each window having a glass of different colour. They will all see the same sight, but they will see it in varying hues.

The book ends with a section devoted to "Jesus, the last great Initiate," and in writing of His coming, M. Schuré says, "From her triumph Rome obtained nothing but Cæsarism, from her downfall Israel gave birth to the Messiah," and he gives us later a striking comparison between the methods of the Pythagoreans and Essenes, showing us how much they had in common, and this is the more important as it connects Jesus with Pythagoras. But oddly enough, M. Schuré nowhere suggests that Jesus received his initiation outside Palestine. I think it is correct to say that Mrs. Besant records the history of Jesus in different fashion; perhaps the question is not of the first importance. M. Schuré shows us that the Last Supper was a very ancient symbol of Initiation. The story of the Passion, Crucifixion

and Resurrection is recited with deep feeling.

So we are left with a really striking record of eight Initiates; one could have wished that Gautama Buddha and Mohammed had been added to the list, for there is no reason to doubt that each would have confirmed the whole of the author's teaching. Let us admit quite freely that the facts M. Schuré has put before us were within the reach of all enquirers. The truth remains that in this collection, presentation and deductions, he has accomplished a great work, one that must be of lasting value to the thinker who, because he realises that all faiths are founded on eternal verities, desires to see that union of essentials which may unite mankind and prelude the dawn of universal brotherhood. 

If there are any Theosophists who wish to reinforce the faith that is in them and to confirm a natural aversion from legalised fratricide, let them read the Rev. W. N. Maxwell's book "A Psychological Retrospect of the Great War" (George Allen & Unwin). It is written to explain the "psychological elements" at work in war, to reveal instinctive characteristics and the operation of the "unconscious mind." Incidentally, perhaps reluctantly, the author reveals the effect of war upon the normal mind. He finds that women were bent on promoting the war spirit and that it developed their sex passions. The herd instinct tends to stimulate the fighting man, and "the whole impulse of war is, in fact, entirely outside the sway of reason: impulsive and irrational in its initial stage it does not completely lose that quality at any point in its development. . . . We were swept off our feet by an impulse which we either could or would not control."

Mr. Maxwell quotes Dr. Rivers, who says in his book "Instinct and The Unconscious," that part of military training "consists in putting the crude actions of the primitive instinct of

aggression under subjection to carefully discriminative and chosen actions based on intelligence." Perhaps it is possible to give a brief paraphrase: "reduces man to a state of intelligent savagery." A sense of injury to the personality was the main source of anger on the battle ground, and we have the statement of a man in the field who told Mr. Oxenham in 1918 that "unless men became dehumanised—akin to the beasts—they could not possibly stand the unnatural conditions of life out there." When the "bayonet spirit," as it is called, has been properly developed in a young soldier, he will go far, and it was developed, we are told, "to release a primitive impulse to kill." Mr. Maxwell tells us without comment that a young fellow was found after a battle in death grips with a German twice his size, and "with his teeth firmly set in his enemy's throat." What harm had those two done to one another before they met?

Further instances of war in its real as opposed to its ideal aspect will be found scattered throughout the book, but these are side issues. The author's object is to reveal and to explain certain states of mind and to do this he quotes quite a large number of authorities, including Freud, Jung, McDougall, William James, Dr. Culpin and others. Now, the point to be made in this connection is that Mrs. Besant, in her work "Theosophy and the New Psychology," a short series of lectures delivered so long ago as 1904, illuminated several of the larger truths after which the modern psychologists are groping. She invented no new words or recondite phrases, she was content to set out the facts quite simply so that even a Freudian could understand them in spite of his proper horror of things that are not complex. Her other books on the same subject, "A Study of Consciousness" and "Thought Control," though they demand close attention, give far more in return for it than the modern analyst has to offer. When we read of innate dispositions to action that Dr. Charles Platt has defined them as "tendencies to form certain brain patterns more easily than

others," when we read of "some psychical social entity which can be called a group mind," and are referred to further authorities (Espinass, Morris, Ginsberg and Mr. E. Barker), we may well ask ourselves what perverse fate it is that keeps our psychologists wandering in semi-darkness when a torch-bearer is to be had for the asking. It is with something like the pleasure associated with a discovery that Mr. Maxwell quotes from Professor William James' "Effort of attention . . . is the essential phenomenon of will." Not only has Mrs. Besant explained the significance of this, but it is set out in the Bhagavad-Gitâ in the discussion between Krishna and Arjuna:

But, as often as the heart
Breaks—wild and wavering—from control, so oft
Let him recurb it, let him rein it back,
To the soul's governance; for perfect bliss
Growing only in the bosom tranquillised.

Book VI. Sir Edwin Arnold's Translation.

Even Mr. Maxwell, who is full of respect for the authorities, is forced now and again to become critical. Jung has said that the unconscious is the sum of all psychical processes below the threshold of consciousness, and Mr. Maxwell points out quite correctly that this is tantamount to saying that the unconscious is—the unconscious. Our author himself is very guarded in his conclusions, and says that the educative experience of war depends upon the nature of the disposition aroused. Yet he points out that when men have been made so callous that they will trample over dead bodies of friends and enemies and strip those dead of clothing and possessions, we must expect the tragic reactions we have witnessed since war began. Then, again, he quotes Stephen Graham, who says that the brutal side of discipline "fits you to accept the rôle of cannon fodder on the battlefield."

In short, war is a squalid, illogical and indecent adventure in pursuit of which men must be degraded of set purpose. The animal in them must be roused and kept stimulated, the instinct of hatred must be raised to the highest power. No psychological retrospect that is written

honestly as Mr. Maxwell's can avoid this conclusion even though it be by inference.

Three little books of more than average interest to the thoughtful reader claims some attention here. The first, "Sketches of Great Truths," by "Wayfarer," is a reprint from the Supplement of "New India," and is designed to interest the casual reader in the gifts that Theosophy has to offer him. There are fifteen essays; they are written simply and clearly, and though they cannot compare with the work of leading writers on the subject they are safe to help. Now and again, as in the essay entitled "Brotherhood," the writer reaches his highest level, and his vision pierces to the heart of the subject. Writing of the League of Nations he says, "It is an outside thing to reduce armaments; what we need is the spirit that will not use armaments if they are there. No law can make for brotherhood except the law of God, which makes a man a free man, a law unto himself." He goes on to connect what we may call the Labour Movement with the effort to recognise the rights of brotherhood and recognises even in Freemasonry an effort to the same end. Later on he points out the connection between brotherhood and internationalism, finding among the results of the Great War a quickening of the international spirit. With a fine optimism he declares that the sun is rising on internationalism and setting on the long day of the competitive system. The average reader may not be able to travel all the way with "Wayfarer," but he is safe to find him a very interesting and stimulating companion.

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In "The Reign of Law," Mr. Jinarajadasa, Vice-President of the Theosophical Society, justifies his Theosophy by the light it throws upon the teachings of the Buddha. Reading his little book one glimpses the condition that preceded the coming of the Buddha, the changes that

his teachings have suffered at the hands or rather through the minds of their exponents, the gradual descent of Buddhism into the state that the author calls ossification, a state from which no great religion would appear to be exempt. To blend Theosophy with any of the great Faiths is to recover its pristine beauties, to strip the masks and wrappings that the centuries have brought in their train, to enter into the joy of those who heard the Revelation proclaimed. Mr. Jinarajadasa explains how this is possible, and leaves the reader in his debt. Both the books above mentioned are issued by the Theosophical Publishing House at Adyar.

Wm. McLellan & Co., of Glasgow, are issuing a series of books on "Common-sense Philosophy," an excellent idea this, and one that calls for congratulations, particularly if Mr. Galloway's little essay, "The Rational Basis of Belief," with which the series opens, may be taken as typical of the qualities of thought and writing. The author deals with our changing beliefs, the attitude of Science, the question of relative probabilities, and a rational attitude toward life. He points out how theories of the Universe have been advanced and abandoned, how psychic phenomena have suffered from fraud on the one hand, scepticism on the other, and he sums up his conclusions with brevity and conciseness, pointing out that all proof is a matter of relative probability. Scientific laws have been studied and are understood, while occult experiment deals with unascertained forces. He declares that intuition goes with all advance in

knowledge and that all fields of knowledge are inter-related; he holds that the attitude of men of Science towards "superphysical" matters is due to their reverence for the great God Matter. There is much that is of value here, but the value cannot be expressed in a brief paragraph. The book costs sixpence, and I cannot imagine a better investment of that modest coin, for the essay is calculated to stimulate and encourage thought. At present we are afraid to apply our reason to many of the questions that press upon us. "Imagine," says Fichte in one of his addresses now more than a hundred years old, "a world of men born blind. . . . Go among them and speak of colours. . . . They will think you are talking to them of what does not exist . . . or they will deceive themselves with something they will call colour . . . something they will misunderstand and misinterpret." Happily we are not born blind, but we are reluctant to use our eyes.

The publication of such a series as this is a very hopeful sign; it shows or suggests that among people who have not interested themselves in Theosophy, who have no conviction concerning the coming of a World-Teacher, there exists a genuine desire to discover whether the last word is to be left to Science, and whether there is any appeal beyond the High Court of the Physical Senses. That the series should issue from Glasgow is fortunate, for Scotland breeds the hard thinkers, and when they are developed sufficiently they are apt to come south, where conditions are more generous. As editors, authors, professors, they make their mark and set their fashion.

A European Student Mission to America

By P. R.

ON a trip to Europe last summer Mr. G. D. Pratt, foreign secretary of the National Student Forum in New York, was struck by the sincerity and vigour with which European students discussed the great problems of the time. Their interest apparently went far beyond their own college life, and involved international and general cultural problems as well as those of their own national and social life. He got the impression that they were in intellectual activity much ahead of the average American college student, more fully awake to the critical situation of the world they lived in, and that they had a greater feeling of responsibility. He also came into contact with the highly interesting German Youth-Movement, and the thought occurred to him that American students should learn to know what he had seen and heard, and get into personal contact with some young people representing the progressive youth of Europe. This would not only contribute to a better mutual understanding, but might at the same time inspire American students to enlarge their horizon and to think about the great questions of their own national and cultural life. The idea to invite some Europeans for a visit to the American colleges was heartily accepted by the executive committee of the National Student Forum, and Mr. Pratt and another officer, Mr. Rothschild, went over to Europe to pick out the men they wanted. After three months of hard work, in which they probably met more interesting young people than any European ever has, they

brought together six young men from five different countries. Two were from Germany, the others from England, Czechoslovakia, Denmark and Holland.

They were chosen as individuals and for their personality. None of them are officials, none of them are connected with their governments or have any instructions from political or religious groups—they simply came over as young men typical for the spontaneous thinking and activity of youth in their countries, and not even representing a common phase or direction of thought. Their work was to give a picture of youth life in their own country, and by personal contact exchange ideas with as many interested American students as possible. The National Student Forum, the inviting organisation, stands for the promotion of sincere thinking and absolute freedom of speech, and the officers were convinced that this mission could be a stimulus in this direction to all the colleges visited.

Since December, 1922, the work has been carried on and, one may say, successfully. The mission was divided into two groups of three, one touring the northern part of the country first, and coming back through the far West and the South, the other going South first and returning from the far West through the middle Western States. They have seen a great part of this splendid country and met thousands of students. When this article appears in the *HERALD OF THE STAR* they will have finished their splendid trip and taken home a treasure of valuable impressions. First of all they have experienced the fact of

Life's endless variety in unity. Being absolutely different as individuals they learned to work and live together in one spirit without losing any individual characteristic. This spirit was the attitude of comradeship and of service. But also objectively they learned to know this fact. In every college they spent from two to four days, and no one was just like any other, although in some respects they were all similar. They saw conservative schools and also most daring educational experiments, met lots of narrow-minded people and also the broadest thinkers and finest characters one could possibly expect. America appears to be the land of unlimited possibilities, not only materially, but also spiritually. It has not yet arisen to its cultural task, and as rich as it is in the goods of this world, as poor is it in the finer things of life, in real culture. But it seems that the cry of the Soul is heard by a few, and these few are trying to find an answer.

In every college visited there were some individuals in whom the message of a European youth, turning from a commercialised and mechanised life to a real,

vital and profoundly human life and thereby creating its own culture, found a deep response. They had the same spirit and the same problems, although different in details, and to hear that in Europe so many young folks thought as they did was a great inspiration to them. Sometimes they knew each other and had formed a little group, but in most cases they stood alone and were often regarded as cranks or radicals, for they committed the unforgivable sin of being non-conformist. In some of the progressive schools, however, they were leading, and in these schools the Europeans found a most inspiring response.

Here indeed lies the hope for America. It has such a wonderful youth, so healthy, so full of vitality and willingness to serve. All it wants is an army of leaders in all departments of life, but before all in education, who teach and live the ideal of the true Man.

To make the pioneers of this army more conscious and to bring many of them in touch with each other is perhaps the most valuable work of this student-mission to America.

The Great Adventure

By ARTHUR BURGESS

THE QUEST.

THE Soul had set out upon the Great Journey, filled with restlessness in the search for something. It could neither know nor reach.

The Mortal, the Chalice within which It lived had turned his eyes towards the distant vista, had questioned the slowness of the growth of man, the mystery of his attainment to the stature of his perfection,

only apparently to turn aside and abandon the goal in view.

Wearily along the Road of Life did the Mortal go, meeting those who helped a little and those who hindered; those who gave of sweetness and others of tears; others, again, the pain of disappointment, and a few the consolation of affection.

Great dreams had he dreamt, this Mortal, moulding and shaping them into a wondrous scheme, only to see them swept away in the cold materialism of the

world of men. Once, like the fragrance of a lovely flower there had come within the aura of his soul's experiences a love of great and holy purity, the renewing of an age-long tie. Like the sweetness of endless Summers, the warmth of Southern Seas, the softness of air that lightly breathes its way across the days, this love had expanded and grown until it had become the one essential—or so the Mortal thought—to a world of peace. And then like the sudden rising of a storm which brings the chill, flower-killing winds, there swept o'er all the gloom of misconstruction, doubt, and misunderstanding; and the one who was loved had gone beyond reach and the Mortal was left with the pain of remembrance and the grey twilight of aloneness.

All these things did the Mortal feel, and many others, as Time recorded on pages of experience his years of life; and the yearning for something that was neither knowable or nameable grew stronger and more insistent.

The Mortal, sitting deep in thought in a temple built by the hands of men, pondered and said: "What is this I seek and why? Have I no fellow searchers? What is it that man needs to bring his unspoken aspirations, his life's dreams, his plans and schemes into perfection of completion? What is this that my soul commands? 'Seek and find, and finding hold, and holding follow and following serve.' Do the souls of others seek and in the seeking find such pain and tears?"

As the Mortal sat within the temple that men had built, he heard a voice which said: "Know the day is at hand; prepare ye for the coming of the Lord" . . . in a flash of illumination came the knowledge that in the world of men were many who held this Hope, that one day, quite soon, there would come the One who Knew all things, who had completed the search, attained to the fullest realisation of the greatest yearning: He Who would Himself be the synthesis of the dreams of men. But as the Mortal realised this wonder, he also knew that those who shared his dream were few, looking along many

paths for His Face, and seeking for His Light in many different ways.

ADVENTURES BY THE WAY.

This Mortal, being amongst Mortals a little wise, but like wise men often foolish, set about doing his share to prepare for the Coming of this Lord, this Mighty One, this Superman. With him he carried many others who likewise would prepare the way.

The Mortal said: "I will reform the world—not one spot or blemish shall there be when He who comes will command me. I will make all men pure. Do I not know that they must all be so if they, with me, would work with Him and Know Him when He comes? I will make all places fair; so that when He comes no spot of desecration may mar the beauty of the world to give Him pain. I will remove from before men all things which hold their feet in a mesh of foolish ways, the desires of the body clogging and dulling the mind, those things which kill the spirit. All and everything which holds them chained will I remove—I and they who work with me to prepare His way. We shall be known from end to end of this our world as great reformers.

"I will go forth, I and my brother men, and tell the story to vast crowds who shall gather daily because of our power of the telling, and men shall join together in thousands in their acclamation of His coming, so that when He comes He shall say: 'Truly has all the world heard of this, and is agreed upon the Truth of the message.'"

The Mortal, fearless, full of vigour in action, and vision, planned gorgeous ceremonies for the helping of men to a conscious realisation of the Spirit, gave his utmost in gathering in the human harvest; but though he did all these things, something vague, elusive, yet effective in its attraction, failed to reach him.

THE WONDERFUL DISCOVERY.

One day, more strange than pen can say, this Mortal sat within a temple built by the hands of men, and while he sat,

there came a Peace so great that none may describe its greatness. A peace unbroken except for the distant intoning of a group at prayer, sweetened by the incense of their devotions.

Quiet grew that place, far, far went all that belonged to life of men and things, and places; and the Mortal slept and dreamt.

In the silence of that temple there came to him the vision of the One who had attained to the fullest realisation of the World's need, the knowledge of all things. With tenderness and compassion passing comprehension, He raised His Hands in blessing and said: "My Child, I am He whom thou seekest." And the Mortal made obeisance to the One for whom he had searched. "Oh, Lord! Oh, Master of men! When wilt Thou come to the world that needs Thee, that calls so constantly for Thy coming? When wilt Thou come to command the Army of those who wait Thy Great Command, who stand ready for Thee to lead them into action, who plan and dream great dreams to be realised when Thou art with them, to fill their forms with Thy Life and Power; tell me, Lord, that I may tell it unto men, and urge them on to greater action so that they may be ready when Thou dost come."

The Master's face grew grave yet passing tender, the Eyes unfathomable, like glimpses into the Great Eternal, raying forth the wonder of the Mystery of the Glory of That which Is: He Spoke, His Voice full of the harmony of the World's music. "My Child," He said, "and through thee My children, I have been, and thou knewest it not, so busy wert thou and thine. Through all the world didst thou search for Me, and shape the garden in which thou didst plan for Me to live, and gave to men such virtues as thou didst think I would that they should have, and moulded the world of men into a pattern thou didst consider worthy I should complete. My Child, and through thee My Children, think not that all thy actions and all thy dreamings were not acceptable in My sight: they truly were.

All thy beneficent guidance towards a better, nobler life were blessed by Me whose blessing rests on all devoted service. But didst thou not know that *men shape and mould their lives according to the degree with which they feed their spirits, so that their light may shine before all men and their very presence be an unspoken benediction?*

"They who would have known Me when I came—coming so quietly with no trumpet call of My coming—needed to still themselves, to loosen themselves from the world's vibrations, to sit within the consciousness of My Soul, to lift themselves into at-one-ment with My rhythm, to feel, and recognise, and know, and share in the vibration of My Life: this they did not do. They did not find Me where I was the whole day long, within the shelter of their hearts, waiting for them to spread around Me the oasis of greatest peace wherein they could have heard My slightest call and known My faintest wish."

The Mortal looked up, and looking, turned, and turning, came once more to that which was the sphere within which he lived, and in the distance heard the voices of those who intoned their prayers, breathing again the fragrance of the incense of their devotions; and he raised his eyes and thought he saw faintly the outline of One he hoped to serve, and he whispered: "My body shall be Thy temple, my life shall be Thy mirror, and through me, if Thou bless my efforts, shall men draw a little nearer into the stilling of themselves within the peace of Thy vibration, so that when Thou comest to the world which needs Thee, I, and my brother men who know Thee, and knowing, serve Thee, and serving follow, shall be fit to channel Thy great purpose and execute Thy gracious commands."

The Mortal went forth to tell his comrades of what he had discovered in the stillness of the silence in the temple built by the hands of men, where he had heard the whisper of his Master in the vision of his soul.

Storm Elementals

By GEOFFREY HODSON

Seen during the Storm, July 10th, 1923.

DEMONIACAL and terrifying beyond description are the beings who are to be observed exulting in the aerial regions, while the jagged flashes of the lightning and the deafening roar of the thunder continue hour after hour through the night.

Their appearance faintly suggests gigantic bats. Their bodies are human in shape, yet it is no human spirit which, brilliant as the lightning itself, shines through their large upward slanting eyes. Black as the night is their colour, red and flame-like the aura which surrounds them, dividing into two huge pinions behind their bodies; hair that is afire streams back from their heads like tongues of flame.

Thousands of these beings, of whom this is but a halting description, revel in the midst of the storm. The clash of the mighty forces gives them an exaltation of consciousness—though some word expressing the opposite extreme would be more accurate, for one effect of the storm is to furnish these dark legions with conditions in which they can precipitate themselves into outward manifestation. Providing themselves with vehicles they wheel, swoop, dart, soar and hover, apparently intensifying the forces of the storm, which in them seem to find embodiment.

Behind these and above them, in the very heart of the storm, there is One beside whom the elementals of storm and disintegration are but flickering bats. There in the heart of it all is to be seen one of the great Devas of the elements—human in form, yet utterly super-human in beauty,

majesty and power. The knowledge of this Presence in the midst it was which inspired courage and calmness, when just as a flash of lightning cleft the heavens one of the dark beings seemed to swoop down and hover close above us. The baleful eyes, gleaming with drunken and unholy delirium, were fixed upon the earth below. For a fraction of a second the consciousness behind those eyes was contacted, producing a feeling of vertigo and terror such as had not been experienced since the war, when days and nights were passed under bomb and shell fire. Under this present test the value of those days was realised, for automatically the consciousness overcame the fear and stilled the trembling of the body, caused by the vision and the deafening crack of thunder by which it was accompanied. Instantly the dark storm fiend sped away, uttering the weird, exulting, unearthly cry which was continually audible, as if from a thousand throats, during the storm.

In the midst of it all there is calm, poise unshakable, and a Power which even these unruly legions acknowledge.

Beyond a certain limit they cannot go, for they are ever held in check by a Will which reigns supreme over the elemental forces which, like Hell let loose, fight out the battle of the storm.

Though they belong to the destructive side of manifestation, to the forces of disintegration, strife and death, it must not be forgotten that these beings have their place equally with those of construction in the fulfilment of the great Plan of the Creator, who, as the Easterns say, is also Preserver and Destroyer.

A Member's Diary

August 21st, 1923.

MUSLIM FESTIVAL AT WOKING—A NEW RANGE OF MOUNTAINS—"THE LORD COMETH"—THE NEW ORDER OF THINGS—CRUELTY TO ANIMALS—SPIRITUAL HEALING.

ON Wednesday, July 25th, a large gathering, representing many races, European, Asiatic and African, including His Excellency, the Afghan Ambassador, met at Woking to celebrate the Muslim festival of Eid-ul-Azha, commemorating the sacrifice of Abraham.

On carpets spread on the lawn (the Mosque being too small for such an assembly) the usual prayers were offered. The Imam, Muhamad Yakub Khan, then chanted some verses from the Qur'an, after which he delivered an eloquent address in English.

He dwelt on the universality of Islam. If Jews and Christians would only adopt the same attitude towards Muhamad which Muslims do towards the Jewish Prophets and Christ, how much more brotherliness there would be!

The ideal of Islam was universal brotherhood. Love of country is good, but Islam goes farther, and teaches love of all humanity, without distinction of race. Islam means self-sacrifice, the devotion of one's life to the service of God. One must even "hate one's friend" if he stands in the way of this life of service.

Abraham was ready to sacrifice his son. His realization that this was not required of him put an end to the barbarous practice of human sacrifice. What is wanted is not the sacrifice of others, but of ourselves.

Christ lived a life of complete self-sacrifice to the will of God. Muhamad's whole life was a sacrifice.

Before the reign of universal brotherhood, which is what Christ meant by the Kingdom of Heaven, can come about, it is necessary that there must be universal recognition of the truth that is in the teachings of the prophets of all religions. Zoroaster, Krishna, Buddha, and all the great Teachers, were also messengers from God.

The ceremony concluded with the rhythmic chanting of the sacred Names of God. Dr. Leon, a prominent English Muslim, proposed that a message of congratulation and goodwill be sent to the Turkish statesmen who had concluded the terms of peace with the Allies. This was unanimously approved.

SOUNDINGS taken by the Eastern Telegraph Company's cable ship *Britannia*, which has been carrying out repairs to the cable uniting Cape Town and St. Helena, show that the bed of the Atlantic Ocean has risen to within three-quarters of a mile from the surface as against three miles twenty-four years ago, and speculation is now rife as to whether or not there has been brought into existence a submarine mountain range starting as far north as the Cape Verde Islands.

A COPY of THE HERALD OF THE STAR is placed each month in six Manchester libraries. These copies are enclosed in a special cover with lettering on the sides, and are paid for by the Manchester centre out of the centre funds.

The Liverpool centre sold 326 copies of THE HERALD OF THE STAR during the year, and "the members think it one of the best magazines on sale."

THE *Star in the East*—the organ of the Australian Division—has published a Special Amphitheatre number. It tells all there is to tell about the Star Amphitheatre, Sydney, N.S.W. And it states that "the Head of the Order has just purchased an American Headquarters situated in the beautiful Ojai Valley, some miles from the city of Los Angeles."

"I REMEMBER one day of my youth, at Romorantin," writes Victor Hugo in his study of Shakespeare, "in a hut we had there, with its vine-trellis through which the air and light sifted in, that I espied a book upon a shelf, the only book there was in the house—Lucretius's 'De Rerum Natura.' My professors of rhetoric had spoken very ill of it—a circumstance which recommended it to me. I opened the book. It must have been at that moment about noonday. I happened on these powerful and serene lines: 'Religion does not consist in turning unceasingly toward the veiled stone, nor in approaching all the altars, nor in throwing

one's self prostrate on the ground, nor in raising the hands before the habitations of gods, nor in deluging the temples with the blood of beasts, nor in heaping vows upon vows; but in beholding all things with a peaceful soul.' "

THOUGH we are aware of a growing literature depicting in various ways the Coming of the Master, we have perhaps hardly realised the wideness of its appeal. There is in the world a growing hunger for the incarnation of its Ideal. And now Miss Christabel Pankhurst, so well known for her activities in the Suffrage movement, has published her book, "The Lord Cometh!" She says that it would be easier to keep one's thought and belief to oneself, "but somehow one is constrained to tell other people." This is exactly what the Order of the Star in the East has been doing since 1911, and all those who still have a mind open to the dawn will go on steadily preparing themselves for the Coming. The result of this self-preparation will be seen in the discipline of self—and the kindness, gentleness and love for all who do not at present understand. The Coming will be the beginning of the New Age of righteousness and peace and happiness "surer than the rising of the sun." The day is gone by when the belief that a larger share than heretofore in national and international government would bring about the millennium. The workers of to-day, perhaps as faulty as the rest of humanity, will not be able to set the world right. Women having achieved the vote are becoming increasingly aware of the inability to regenerate mankind. Miss Pankhurst says that she thought that once certain obstacles were removed the ideal social and international order would go ahead, and it was some time before she realized that the war was not "a war to end war" but a "beginning of sorrows." "It is not laws, nor institutions, nor any national or international machinery that are at fault, but human nature itself."

I SIMPLY long for the new order of things," said the Bishop of Woolwich when recently speaking to men in the Borough Market, "when we shall give every man what God meant him to have—a fair opportunity to live decently." He went on to say that the motive power that was going to effect the change was love. They had got to learn to love people they did not like. A Conservative must love the Radicals; France must love Germany; Ulster must love Sinn Fein. He was an optimist and believed that all these things are possible. "The Labour Party wants more Christianity. Christianity is not a dud."

THERE have been many cases of gross cruelty to animals recently, and Lord Lambourne has drawn attention to the

inadequacy of punishments meted out to the guilty persons. The magistrates have inflicted fines, but this has not had the desired effect. The law does provide power of imprisonment in many cases, and it is hoped that imprisonment with hard labour will act as a deterrent to cruelty.

OUR thanks are due to the Editor of the *Daily Express* who has given permission to quote the following in full:

"A dominating man in a white surplice—hands stretched towards the high roof of Westminster Abbey; a voice vibrant with an intense faith; row on row of men and women, reaching far back in the dim church.

"Such was the scene last night when the first sermon was preached in the Abbey since the Reformation on the revival of faith healing. Some of the congregation were blind, and were led to their seats by friends. Others were dumb.

'CANCER CURED.'

"The sermon was preached by the Rev. R. C. Griffith, vicar of St. Martin, Norwich, who has conducted faith-healing services all over East Anglia.

" 'Spiritual healing is a live thing,' he said. 'There is no nonsense about it. I have seen blind men regain their sight. I have known a man shoot up an arm which was withered for sixteen years, and have seen cancer cured within twenty minutes. Faith returns not only to the healed, but also to those who are not healed.

" 'In East Anglia where I have just been working thousands have waited from nine o'clock in the morning to eleven o'clock at night in the streets, kneeling outside the little shrines where hands are laid on the sick. They watched people who were stone-deaf healed within a few minutes, and returning thanks publicly.

" 'I was talking to one of the leading surgeons in the Cancer Research Fund a few days ago. He said to me: 'There is something about cancer that we know nothing about. What are you, as a representative of the Church, doing about it?' " I told him that in my opinion a day should be set aside on which every one throughout England should pray that this unknown "something" might be revealed.'

PRAYERS.

"Many people went to ask advice of Mr. Griffith after the service.

" 'People are healed every week in Norwich,' said Mr. Griffith to a *Daily Express* representative. 'We hold services in churches or on village greens, and hundreds of people come from every part of England. The services are of the quietest possible character, and there is no choir. Six or seven people pray earnestly all

the time, and it is better if the sick people can be prepared before the mission.

"I have a small bowl of oil, specially blessed by the bishop of the diocese, and I rub this oil over their temples and foreheads. Some time ago a worshipper came whose head was swathed in bandages. He had an abscess which protruded from his eye, but the moment he reached

home and took off the bandages the abscess had gone down, and not a trace of it was left.

"The Rev. Arthur T. Dence, who carries on the same work in Devonshire, was a hopeless invalid, suffering from acute arthritis, until the Rev. John Maillard laid hands on him and cured him completely."

PERIX.

From Our American Correspondent

AMONG the dozen best beloved human beings in America one can unhesitatingly rank Luther Burbank, affectionately known as "The Plant Wizard." The writer does not know to what extent Mr. Burbank's marvellous achievements in the last 30 years in originating new and superior species of vegetables, fruits, berries and flowers are known and appreciated in foreign lands, but so greatly is he looked up to in America that his striking article in "Hearst's International Magazine" for June, 1923, has attracted wide attention. He says, "The Greatest Radio Set in the world is man himself," and proceeds to claim ability to send out and receive messages by thought alone. All his life he has had this power. So has his sister and so had his mother. Many instances and proofs are given. The whole trend of his teaching is designed to convince the materialistic world of the reality of the finer bodies and soul of man and of the transcendent importance of spiritual things. Thus even among the world's greatest scientists are some who are "preparing the Way of the Lord."

* * *

COMES now the age of Water Power, "White Coal" and Hydro-electric Power development. If it be true that it is easier for souls to be pure and white and clean when their encasing bodies are likewise, then it follows that a widespread movement now under way in this country should help pave the way for spiritual growth.

For the day of hauling coal-loaded railroad trains thousands of miles is passing. It is the day of electricity generated by water power. Electric power companies operated by private enterprise are installing new plants and boring tunnels on a gigantic scale. New electric apparatus to handle the unprecedentedly large loads of current are being invented and installed to meet the rapidly increasing demands. Hitherto impossible feats are becoming commonplace. It seems the last word in efficiency.

SOMETIMES the same water is used as many as six times to generate power by its rapid flow through six different power

houses, all in a row down the side of one mountain. Later in the valley that same water is sold for irrigation. And all this power is delivered to the ten counties served by this particular company without any poisonous and besmirching coal fumes and coal dust; and be it remembered without any soot and grime belching out of the chimneys where the power is used. The spiritual gain is incalculable, while the gain in health, comfort, ease, beauty and economy is decidedly calculable.

HENRY FORD announces that he has agents out in every one of the forty-eight states in this country investigating the purchase of suitable sites for the establishment of factories driven by water power or by electricity developed by water power. Already his largest factories on the River Rouge in Michigan are driven by water power. In other instances he is moving his factories to the mouths of his coal mines to save transportation costs. He predicts that this movement will spread, and that it may even result in lessening the crowded conditions and consequent evils in big cities. Here surely is a consummation devoutly to be wished.

THIS leads us to consider another favourite theory of this remarkable man. He maintains that no one should work in a factory all the year round. He says a man should work on the farms for six months a year producing foodstuffs and then work in the factory in the same community the balance of the year—minus a substantial vacation. The factory should be shut half the year or less, depending on varying conditions. The plan is too elaborate and complex to review in these brief notes, but let it be said that it is no hare-brained scheme of a theorist, full of flaws, but that it seems to be flaw-proof and statesmanlike. It requires, however, a more centralised control of industry than this democratic country has yet thought necessary, and a further step upon the long road leading from competition to co-operation.

From Our Paris Correspondent

DANS les derniers mois de l'année 1920, la Revue *La Démocratie* que dirige Marc Sangnier, député de Paris, prenait l'initiative de faire une enquête dans tous les pays, sur cette question : "Une internationale démocratique est-elle possible ?"

Tout de suite, des réponses vinrent si nombreuses, si encourageantes, si enthousiastes même, que, l'année suivante, Marc Sangnier décidait de convoyer à Paris, le premier *Congrès démocratique international*. Il se réunit du 4 au 11 Décembre, 1921, et groupa des représentants de 21 nations. En 1922 le Congrès se réunit à Vienne, avec quatre nouvelles nations. Cette année il aura lieu du 4 au 10 août à Fribourg en Brisgau, Allemagne. Ce Congrès s'annonce comme devant être particulièrement intéressant, des questions à l'ordre du jour sont :

Le nationalisme et le désarmement.

Le nationalisme et l'idée religieuse.

Le nationalisme et le mouvement social.

Le nationalisme et le progrès démocratique.

Le désarmement matériel.

Le désarmement moral.

Le Congrès sera ouvert par une grande messe solennelle célébrée par Mgr. Max de Saxe, à la mémoire de tous les héros de la récente guerre.

Marc Sangnier a créé en France le mouvement de la "Jeune République," prie bien qu'encore très nouveau, prendra, nous le croyons, une rapide extension.

La politique de Marc Sangnier s'élève contre toutes les violences aussi bien politiques que nationales, et travaille au rapprochement des peuples, y compris le rapprochement avec les éléments pacifistes allemands. C'est, croit-il, la seule possibilité de paix.

Marc Sangnier s'efforce "d'élever" toutes les questions politiques à la lumière des grands principes chrétiens. Lors d'une agression dont il avait été victime la veille de la part d'adversaires politiques, il dit en pleine Chambre des Députés cette noble parole : "Aucune violence ne me forcera à haïr !"

Nous ne résistons pas au désir de citer ici un passage d'un de ses grands discours politiques, prononcé le 31 mai dernier :

"Nous savons que le Christ, qui a voulu affranchir l'humanité, a été jugé, condamné, crucifié par les impérialistes et les nationalistes d'alors, ah ! nous avons bien le droit de nous révolter et de dire à ceux-là mêmes qui n'ont plus aucune foi positive : 'Nous ne voulons pas vous imposer une foi que vous n'avez pas, car l'agenouillement forcé serait de l'hypocrisie, mais ce que nous demandons, c'est de bien

comprendre qu'il y a des hommes qui mettent sur le visage du Christ le masque honteux de leur haine. Arrachez le masque, vous découvrirez Jésus-Christ !' (*Applaudissements frénétiques dans toute la salle.*)

"Et alors, il faut qu'il y ait comme un pacté sacré entre tous ceux, quels qu'ils soient, quelles que soient leurs opinions philosophiques ou leurs croyances religieuses, leurs négations ou leurs affirmations, entre tous ceux qui sont convaincus que la pensée ne peut pas ne pas être libre, en ce sens qu'on ne peut jamais imposer par la force une affirmation ou une négation. Ces hommes-là vous les rencontrerez partout ; il faut les découvrir, il faut qu'ils s'unissent entre eux pour lutter contre toutes les oppressions : oppressions sociales à l'intérieur, oppressions nationalistes à l'extérieur, et il faut même que nous ayons des rapports d'amitié nous unissant, dans tous les pays, avec des hommes qui pensent et qui veulent ainsi."

L'ON a beaucoup parlé, récemment, d'un musicien prodige de six ans, qui a donné en Avril dernier, à Paris, un récital de piano chez Pleyel.

Cet enfant, Pietro Mazzini, n'aurait commencé le piano qu'en novembre dernier, et déjà il s'est formé un répertoire abondant d'œuvres de Mozart, Beethoven, Rossini, etc.

On raconte qu'à neuf mois il écoutait déjà sa mère, la cantatrice Carla Benassi, avec un plaisir visible, et marquait la mesure avec sa tête. A deux ans, il chantait lui-même, très juste, des airs d'opéras italiens.

Le journal *La Liberté* termine un article sur le jeune Pietro Mazzini par cette phrase : "Voilà un sujet d'études pour ceux qui croient à la réincarnation !"

IL n'a été question que de *Pascal* ces derniers temps en France. Dans les milieux les plus divers : scientifique, philosophique ou religieux, des discours et de longues études ont été consacré à ce grand génie à l'occasion de son 2^e centenaire.

L'on se souvient, que Blaise Pascal retrouva par lui-même, à l'âge de 12 ans, sans le secours d'aucun livre, les propositions de géométrie d'Euclide. Qu'à 16 ans, il écrivit un "*Traité des Sections coniques*" qui étonna Descartes, qu'à 18 ans il inventa une machine à calculer et que c'est à lui que l'on doit les lois de la pesanteur de l'air. Puis, à l'âge où les autres hommes commencent à peine à vivre, lui, "ayant achevé de parcourir le cercle des

sciences humaines, s'aperçut de leur néant et tourna ses pensées vers la religion." Il embrassa le Jansénisme et vécut dans la retraite à Port Royal des Champs jusqu'à sa mort à l'âge de 38 ans.

On trouve en Pascal la rare union de l'homme de science et de l'homme de foi. Ni théologien, ni philosophe, Pascal est à proprement parlé un "croyant," c'est d'une âme touchée de grâces mystiques que sortent les "*Pensées*," le plus célèbre de ses ouvrages. C'est au sortir de son expérience spirituelle la plus profonde, celle qui bouleversa sa vie intérieure et dont il conserva la date dans son journal, 23 novembre 1654, accompagnée de cette annotation : "Joie, paix . . . Joie, Joie, Joie, pleurs de Joie," qu'il écrivit le *Mystère de Jésus*. L'on trouve dans cet ouvrage des phrases comme celle-ci : "Jésus sera en agonie jusqu'à la fin du monde : Il ne faut pas dormir pendant ce temps-là." Ou cette autre, mise dans la bouche de Jésus par Pascal : "Console-toi, tu ne me chercherais pas, si tu ne m'avais trouvé . . ."

C'est Pascal qui a dit : "le moi est haïssable." Il semble avoir compris mieux que quiconque la différence entre ce que nous appelons en langage théosophique, le "moi" et le "soi." "La vraie et unique vertu," a-t-il écrit, "est de se haïr et de chercher un être véritablement aimable, pour l'aimer. Mais, comme nous ne pouvons aimer ce qui est hors de nous, il faut aimer un être qui soit en nous, et cela est vrai d'un chacun de tous les hommes. Or, il n'y a que l'Etre universel qui soit tel. Le royaume de Dieu est en nous : le bien universel est en nous, est nous-même, et n'est pas nous."

Il est amusant de se rappeler que c'est à l'esprit inventif de Pascal que nous devons les brouettes, ainsi que les premières voitures publiques à parcours fixes, c'est-à-dire les omnibus.

LES maîtres d'Ecole de la ville de Lyon se sont livrés récemment à une manifestation très discutée et jugée très sévèrement dans les journaux, en refusant d'assister à la distribution des Prix, disant qu'ils désapprouvaient les récompenses publiques qui ne font que développer l'orgueil chez les enfants. Ceci nous paraît intéressant. Les maîtres d'Ecole ouvriraient-ils réellement les yeux sur le grave problème qui consiste à trouver le moyen de *stimuler* les enfants, sans développer l'envie chez les mauvais élèves, ou la vanité chez les bons ?

L'ON a en France un grand sentiment de l'égalité des races, le préjugé des couleurs n'existe pas. Témoin cette note communiquée par le Ministre des Affaires étrangères, à la suite de pénibles incidents survenus récemment : "Des touristes étrangers, oubliant qu'ils sont nos hôtes et que, de ce fait, ils sont tenus au respect de nos usages et de nos lois, ont, ces temps-ci, à diverses reprises, manifesté violemment leur réprobation de voir s'asseoir à leurs côtés, dans des lieux publics, des hommes de couleur ; ils ont été jusqu'à réclamer leur expulsion dans des termes injurieux. Si de pareils incidents se renouvelaient des sanctions seraient prises."

From Our Indian Correspondent

SINCE the last letter was written, our beloved leader, Mrs. Besant, has been confined to her room, due to a bad knee, but she seems to have diminished her activity to as small an extent as possible. It did not prevent her, a week ago, from making a journey of a thousand miles by rail to Bombay to attend a meeting of the executive committee of the National Conference, and although she is far from well yet, it will not prevent her from making a journey next week to Madanapalle to perform the opening ceremony of the Theosophical College there. One is left breathless at the example of complete dedication in Their service that one sees in Mrs. Besant, and one begins to wonder at the magnitude of the separation between her and the ordinary mortal. With such an example before us, it should not be difficult for us to emulate her spirit of complete self-surrender in the cause of the great

ones, although we may but be able to follow her at a great distance.

ON May 25th, all the Groups of the Star in India held meetings or otherwise celebrated the birthday of our beloved Chief, Mr. J. Krishnamurti. The occasion was taken advantage of to repeat the pledge of the Order. It is well that we should remind ourselves periodically of our duties and responsibilities as well as our privileges. In some places the poor were fed, in others there were special functions. At Adyar, the National Representatives were At Home to the members under the Banyan Tree. There was also a meeting of members at which our revered Protector was present, and she spoke of the satisfactory progress in the consummation of the rôle of our Chief in the coming reconstruction. She also

referred to the plan for the construction of a huge open air amphitheatre by the Australian Star members in Sydney. The Australian section is to be congratulated for its foresight and preparedness, and efforts should be made to build such amphitheatres in important centres in different countries, fitted with "broadcasting" apparatus so that the teachings of the World-Teacher may be distributed all over the world simultaneously.

* * *

THE Self-Preparation Groups, referred to in the June letter, have now begun activity, and many members from the different parts of the country have joined. At present all correspondence takes place and instructions are given from the Headquarters at Adyar, but members, who have taken up this vigorous life of self-discipline, meet together on the eleventh of every month and discuss the monthly message of the Head. The time that is in front of us is very short, and it is well that Star members should consider well, and decide whether membership of the Order means to them merely a profession of belief or whether it is an insistent and a sacred call for action and achievement. If it be the latter, an active and vigorous participation in the Self-Preparation Groups is essential.

THE idea of a Brotherhood Campaign during the coming autumn months, suggested by Mr. Graham Pole, the General Secretary of the Theosophical Society in England and Wales, has been taken up by the Indian Section. It will take various forms in India. Among the various methods for the campaign are united prayer and meditation, distribution of free leaflets, lectures on various religions from a common platform, social functions, etc. Mrs. Besant has written a few lines for the first of these, to be used with prayer or meditation, which have been published elsewhere, but they may be reproduced here as they are so beautiful:

- O Hidden Life, vibrant in every atom;
 - O Hidden Light, shining in every creature;
 - O Hidden Love, embracing all in Oneness;
- May each, who feels himself as one with Thee,
Know he is therefore one with every other.

For purposes of propaganda and, as it happens, to fit in with the requirements of the members of the Self-Preparation Group, the Theosophical Publishing House, Adyar, has published a cheap but neat and handy edition of "At the Feet of the Master." The price per copy is 2 annas, or 2 pence, or 4 cents. It contains two prints of our Chief as he was when the book was first published. It should be of great help in the work of propaganda and preparation for the Coming. The teachings given in this book make a universal appeal and go straight to the heart. Twenty thousand copies have been published as

a first edition, and it appears that the first edition is practically sold out.

READERS of the HERALD are aware of the organisation of Star Work in India. The country is divided into Sixteen Divisions, with a Divisional Secretary in charge of each, who are all under the direct guidance of Headquarters at Adyar. In order to be in touch with each other's work and difficulties and problems as well as successes, they have inaugurated a system of monthly letters from each to every other. It is a very useful plan, and is very encouraging both to the writer and to the others. So far, only the Southern Divisions have joined this scheme, but it is hoped that in due course the Northern Divisions will also take part.

THE programme of the Vienna Star Conference has already been published, and the Conference promises to be a fruitful one. Mr. D. Rajagopalacharya, well-known and well-loved at Adyar, is put down as one of the speakers, and we all wish him success. India will be represented by Mr. and Mrs. C. Jinarajadasa and Mr. and Mrs. Patwardhan. We hope there will be a record gathering of enthusiastic workers, who will come into personal touch with Mr. Krishnamurti, a thing of great importance in the future work of the Order. India sends her greetings to the members assembled at Vienna.

INDIA has been peculiarly lucky during the recent months in being brought into prominence both in America and England. News comes from America that the Chicago Theosophical Society's Convention was an unprecedented success, due largely to the inspiring presence of Mr. Krishnamurti and his brother. They created a wonderful impression on all, our Head delivering a very instructive and remarkable address. There is one note which is present in all his addresses, and that is a frank and straightforward denunciation of all sham; and when we come to think of it, that is most necessary at present, because much of our present-day civilisation is hollow and is bolstered up by shams.

They had an India Night during the Chicago Theosophical Society's Convention, when speeches were made on the work in India, and an Indian booth was constructed for the sale of Indian articles. An appeal was made for donations for educational work in India, and we are gratified to learn that a generous response was made. An auction was held of some of the things used by our Head, the auctioneer being Mr. Fritz Kunz, and the bids soared very high when the hammer was struck. India is very fortunate in having so many sympathetic friends in every country.

The Lady Emily Lutyens and her fellow-

workers have, it appears from the daily Press reports, been bringing India into a good deal of public prominence in England. The monster meeting at Queen's Hall in London, with Mr. Ramsay Macdonald in the chair, seems to have been a remarkable one, not only for the influential support that it received, but because of the high plane into which politics was transferred. We members of the Star cannot get away from politics, but we should raise it to a level where it is devoid of all meanness, rancour or hatred.

In India the work is very difficult, because the various influences that play at tug-of-war in the world of politics have not yet steadied down. While the bureaucracy has a long pull, a strong pull and a pull altogether, the Indian parties are frittering away their energies in discussing the *minutes* of political differences and principles, which may be interesting from a theoretical point of view, but are entirely useless when work has to be done and when India has to be brought to an honoured position among the nations of the world in a short period of time. Our revered leader, Dr. Annie Besant, has been working with undiminished zeal in the cause of the National Conference, in spite of her illness, but the work is uphill and seems to be well-nigh impossible; but where the blessings of the Great Ones rest success is assured.

The Kenya question, which has been focussing attention on itself recently, both in England and India, seems to show exactly why it is necessary to work for the political salvation of India, even as a preparation for the coming of the Great World Teacher. It is clear from the attitude adopted by the colonials and South Africans that the coloured man is despised and treated with contempt. It is a sad irony of fate that the Asiatic should be so treated in spite of the fact that the great founder of Christianity was himself an Asiatic. From the present attitude of the colonials, it would seem that a majority of them would not be prepared to

listen to the Great World Teacher if he utilised an Asiatic body. This can largely, if not wholly, be rectified by bringing India into that position of honour and respect where she can command respect from others for her sons.

Star work in India seems to be at a standstill at present—at least in some parts of India. The South is always very active and vigorous. Not only do they meet periodically and study, but they put their principles into practice. Many of them are actively engaged in social work, others in educational, while still others in activities like prison visiting, scouting, work among women, famine relief, etc. The work in the North of India has always been very difficult and unsteady, but the Star is lucky in having secured Mr. B. Sanjiva Rao as the Divisional Secretary of the United Provinces. He is one of the old band of workers from the Central Hindu College and a very inspiring lecturer. With his enthusiasm and devotion to the cause of the Star, the work ought to develop quickly. Moreover, Dr. James H. Cousins is touring the whole of Northern India, going right up to Kashmir, giving lectures on a variety of topics, including lectures on the coming of the World Teacher. His visit is sure to evoke a good deal of enthusiasm.

The self-preparation groups have begun work in right earnest, although admission is restricted to the very few who have made up their minds that they would devote the whole of their lives to the cause of the Star. Daily meditations from the "At the Feet of the Master" and other discipline are being imposed, so that the work of self-preparation may be done systematically and consequently efficiently and quickly. Those who would follow the Great World Teacher when He walks on the Earth again must constantly remind themselves of the fate of the disciples when He came as Christ and the consequent need for a thorough searching of our hearts and the inculcation of courage as well as humility.

From Our Australian Correspondent

THE Order of the Star in the East in Sydney, N.S.W., is very active. Dr. Mary Roche is the National Representative for Australia. Branches have been established in every large centre but the country districts have not yet been touched. It is to be hoped that in time the message will spread in all directions. A small quarterly is the medium by which the work of the Order is made known.

Perfect harmony and co-operation is another feature of the Australian success.

The Headquarters are situated in a quiet but

leading business centre. The premises are in a building used for offices. The room is large, large enough to accommodate a gathering of fifty persons. It is well lighted and comfortably furnished, containing a library. The place is quite attractive. Volunteer workers are in attendance. The reading room is perhaps the most pleasant in Sydney.

The group meeting on the 11th of each month has been firmly established and meetings are held at different places and at different hours on that day to suit the convenience of members.

Each group is complete in itself, but all the groups meet together once a month at The Manor—a Community Settlement.

For propaganda the Town Hall is engaged for a noon day lecture every Tuesday. These lectures are always well advertised. Refreshments are on sale in the hall for those who wish to lunch there, and there is always a good selection of literature. Large sheets, one holding the principles of the Order, and one the invocation are prominently displayed.

The readers of the HERALD OF THE STAR are already acquainted with the amphitheatre to be erected in Sydney. The first sod of the theatre was turned on the full moon in June, the foundation stone will be laid on the full moon July. The building will be opened about Christmas. There only remains some £4,000 more to raise to pay all expenses. The amphitheatre faces the entrance to Sydney Harbour, and will be one of the sights of the harbour for all ocean-going vessels entering or leaving.

Letters to the Editor

OUR ENTERPRISING ORDER.

To the Editor of the HERALD OF THE STAR.

SIR,—I notice a letter in the July issue from the National Representative in Denmark suggesting that if possible Mr. J. Krishnamurti's address to Star members on June 21st be broadcasted, so that Star members in Denmark and other Continental countries might be able to hear our Head speak.

Although it was not possible on that occasion, and the effort apparently bristles with great difficulties, may I be allowed to suggest that no pains be spared on the part of those who are responsible to bring this idea to a practical consummation. Our Order exists distinctively for the object of preparing channels through which instructions and messages from the Great Teacher might be given forth. When he was here last a few folk only heard Him by the shores of the Galilean lake or in the house of one of His friends. Probably that was sufficient for the purpose then, but now we believe the whole world has to hear His message. What better means could we have at our disposal than the means now provided through wireless, when thousands will be "listening-in" at one and the same time, and who could thus receive His message in the actual tones of voice as spoken by Him. True there would be some—perhaps many—who would be heedless, but there would be others who would respond. The printed page is all right for many, and the HERALD OF THE STAR is doing splendidly in that respect. Public lectures and addresses, too,

are good in their way, but the means outlined above would reach a class of people whom we could perhaps not reach so easily by any other means.

As stated, I am aware there are great and apparently insuperable difficulties in the way, but to my mind these are nothing compared with the good which could be accomplished by these means, especially if it were possible to make of this method a permanent institution. Who, may I ask, of all the great ones on the earth is worthy of a hearing of this nature being provided for Him if not the Greatest Teacher of all? I think also we could be assured of His help in such a venture, so that difficulties would be overcome. We have already a department in existence which is providing a channel to be utilised by Him in respect to the printed page, *i.e.*, the HERALD OF THE STAR and other publications; we have also a further department to provide a channel of communication by means of lectures and addresses; why not, therefore, endeavour to provide this third means of communication, *i.e.*, by means of wireless. Could not a small committee be appointed to go thoroughly into this matter?

I would suggest that these especially be approached to lend a helping hand. May I also advise those readers who feel with me the importance of this subject, both at home and abroad, that they write the Editor announcing their interest and support. The project may take years to achieve, but we are only on the fringe of the possibilities of wireless, and it is now, when broadcasting is, as it were, in its

infancy, and when the way is perhaps clearer than it will be later on, that any efforts in this direction will probably meet with the greatest amount of success.

Yours, etc.,

J. ALLEN PATTREIOUX.

THE GREAT DIET QUESTION.

To the Editor of the HERALD OF THE STAR.

SIR,—While I am deeply appreciative of the time and attention which Mr. S. L. Bensusan has devoted in your columns to my unpretending work, *Diet for Men*, I should like to occupy a little of your space in explaining to him one or two points which seem to puzzle him. For instance, he does not seem able to reconcile my condemnation of alcohol with allowing the working man a glass of beer after his daily toil. The whole keynote of the book is Moderation. Because excess in alcohol leads to poverty, crime, disease and vice, a moderate use of it—in the shape of a glass of beer, or port, or even a mild whisky-and-soda—may do good and cannot do harm. The same applies to meat. To take flesh-food two or three times a day, as many people do, is injurious; therefore in my book I expressly limit the eating of meat to once a day. There is nothing illogical in this; but Mr. Bensusan does not seem to understand the meaning of the word Moderation. What Mr. Bensusan calls the “Permissive clauses” of my little work certainly do NOT permit drinking alcohol, eating meat, and smoking to excess; in fact I have warned the reader, in no uncertain terms, against excess in any form.

Yours, etc.,

Cecil WEBLE-JOHNSON, M.B., Ch.B.

THE GERM THEORY OF DISEASE.

To the Editor of the HERALD OF THE STAR.

SIR,—I observe that one of your correspondents has stated that it is universally admitted that germs multiply in disease.

I do not think this is so. Those who take it for granted usually have their minds fixed upon the tubercle bacillus, which does multiply—but not until the disease has progressed, sometimes for months, which is to my mind fatal to the idea that they are the cause of it. There are other diseases, however, in which the alleged specific germ is so rare that it needs a most

diligent search to find it, and sometimes it is not found at all.

The same correspondent brings forward the case of Arctic explorers, who were only attacked by the common cold on their return to civilisation. It is by no means necessary to assume from this that the absence of colds was due to the Arctic air being sterile. Men who have a hardy, strenuous open-air life often escape colds, but as soon as they begin to “coddle” themselves on their return to the comforts of civilisation their immunity is at an end. The Arctic air may also be drier, and nothing gives a cold like damp; moreover, it would not be subject to the variations of our temperate climate.

Yours, etc.,

BEATRICE E. KIDD.

(Secretary, British Union for Abolition of Vivisection).

To the Editor of the HERALD OF THE STAR.

SIR,—I do not feel that I can let pass without comment some of the statements made by Messrs. Baillie-Weaver and Spurrier, in their letter published in the July issue of the *HERALD OF THE STAR*, as I do not think they in any way give the right impression as to modern medical views on the Germ Theory. This is, no doubt, done quite unwittingly, and because your contributors are not familiar with terms as they are used by surgeons; and because they lay too much stress on some phrase which, isolated from its text, appears to have a meaning quite other from what the writer intends. I therefore stand by my use of the word “misleading” in connection with their article, in that it purports to show that “the fall of the Germ Theory” (their phrase) is an accomplished fact, whereas, in reality, no scientifically trained person would, on the evidence presented, or on any evidence available, assume any such fact. Most of those who have studied the subject would say that the Germ Theory stands as firm as ever; while a few would admit that views, especially in matters of therapeutics, on the position of germs in disease have been somewhat modified in the last few years.

Your contributors claim that experiments on animals can have no bearing on human beings. It is scarcely necessary to point out to the “layman” of average intelligence that, however much the psychological content of man may differ from that of the lower animals, his body is in no way different from theirs. It is made up of identically the same tissues, and

differs only in its higher complexity from that of the lowest of the vertebrates. It is a well-known fact that the evolution of the animal body can be traced step by step from the lowest unicellular amoeba, through the invertebrate orders to the lower vertebrates, to the mammals, and so gradually to man. All these forms obey the same general laws, react to similar stimuli, have the same functions of nutrition, reproduction, and so on. One may go further than this, in fact, and quote the experiments of Chandra Bose, in which he shows that the reactions of plants and even metals to poisons, fatigue, etc., are identical with those of animals. On these grounds alone, even were it true that experiments had not been performed on humans, their argument falls to the ground. And, as a matter of fact, experiments have been deliberately performed on men: there is the historical case of the physician (whose name I cannot for the moment recall) who deliberately inoculated himself with the virus of syphilis, and sacrificed himself for the sake of science; and of those who gave themselves up for research into the causes of yellow fever. Moreover, it is not always necessary that an experiment be originated by man: Nature may herself provide the material. The case already quoted of anthrax is one of these. It does not occur unless the hides or shaving brush with which the victim has been in contact contains the bacillus. And when the patient is riddled of the organism he recovers. This is such an obvious case of cause and effect that to endeavour to change the order of things seems utterly pointless, unless it is done in order to contradict, and to endeavour to prove that those who have studied the matter for themselves, know less than those who have not.

Anthrax, moreover, is not the only organism which has been studied. We know very well that certain other organisms cause characteristic forms of pus, whether in man or the lower animals; or that they lead to certain signs of disease. Thus, while there are several organisms which cause appearances in the throat similar to diphtheria, it is only in the presence of the Klebs Loeffler Bacillus that the ensuing set of symptoms, which have been collected and called "diphtheria," occur.

Certainly, the Tubercle Bacillus is not always found in cases of obvious tuberculosis. Its absence is easy to account for by the particular structure of the lesion it causes, which tends to isolate it in a shell of dense tissue; also by the fact known to all who have examined

sputum for the bacillus, that one may look at one film for an hour and find nothing, whereas the next one, from the same patient, may be full of them, lying in clumps. I would also point out that many authorities will not definitely diagnose phthisis unless the bacillus is found. But once its presence has been ascertained, they are equally certain of what they have to deal with.

It is quite true to say that we swallow tubercle and other pathogenic germs every day without harm. But it is when the bodily resistance is diminished, either by cold or unhealthy conditions, that disease occurs. Diminished resistance is no new discovery, and has been known and spoken about for years. The theory of the defences of the body against disease, by means, for instance, of the phagocytic cells in the blood and lymph, has been held for a long time; and therapeutics now tend more and more, except in a few special cases, to try and raise this resistance, either to the specific germ or to disease in general. I may take the very quotation of your contributors as an illustration. The *Bacillus Coli*, amongst others, is always present in the intestine, where it may or may not assist in the final stages of digestion. Then, one day something happens which causes a localised diminished resistance in the appendix—for instance, the mucous membrane gets inflamed or scratched. The result is that the *B. Coli* is turned from possible friend into certain foe, by some other cause; but it is the bacillus which gives rise to the peculiar set of symptoms which we associate with appendicitis. And this is the certain fact: that diminished resistance is not a specific thing in disease, any more than the opening of a door is a specific thing peculiar to a particular person; whereas the entry into a room of a particular person is specific in that it leads to the occurrence in that room of specific things, according to the wishes of the individual concerned.

Furthermore, I am certain that Messrs. Baillie-Weaver and Spurrier will find no quotation suggesting that the presence in the body of the *Bacillus Botulinus*, the *Bacillus Tetani*, the Tubercle Bacillus or the amoeba of dysentery is beneficial. In fact, I expect that they would be unable to find anybody to suggest that their presence is anything but harmful. On the other hand, I for one am willing to be convinced that they are right in saying that these organisms are not the cause of diseases, at any rate in man. But the onus of practical proof lies with them, and it would most certainly be necessary that

definite experiments be made, under conditions which would satisfy a scientist that they were adequate, before they can expect such a scientist, however open-minded, to agree with them.

It is quite true to say that I agree with the general principle that vaccine and serum therapy has not proved satisfactory. I do not agree, however, with those who allege that the Diphtheria antitoxin, anti-tetanic serum or vaccination (unpleasant as may be the other effects of the latter) are useless. We are here faced with statistics which, especially as regards the first named, are absolutely unrefutable.

As to antiseptis and asepsis, Professor Lawson Tait, Sir William Savory and Dr. Granville Bantock can scarcely be said to have "revolted" against Listerian methods, when they have improved on his methods, using the same basic principle, and called it "asepsis." It was a mere matter of improved technique, and so a rational and scientific step forward. It is true that absolute asepsis is probably unattainable; but a sufficient approximation is possible to allow the body to react against the few micro-organisms which may enter the operative field.

In this connection it may be well to point out once more the truth of the saying that an isolated text may be made to mean anything. And nobody is better qualified than Mr. Baillie-Weaver to correct me if I am wrong in saying that, in the law, it is the custom to endeavour to interpret documents to mean what was intended when they were written. On this premise, while I find that the isolated text from Sir Cuthbert Wallace's speech, as reported in the *British Medical Journal* for October 28th, 1911, is made to appear to mean that only soap and water are required in order to obtain asepsis, it takes on quite a different complexion when viewed in connection with the rest of the article. We find that what is reported was said in the course of a discussion on matters of surgical technique, following the reading of a paper by Professor Alexis Thomson, in which he says, "I assume we are all disciples of Lister . . . and that we believe the first and essential aim of the surgeon is to prevent the entrance into the wound of pathogenic organisms. The principle is unalterable. . . . We must look upon the technique of a wound as a bacteriological problem." Then followed speeches by a number of surgeons, none of whom denied being disciples of Lister. Each gave details of his technique in preparing both the skin of his own hands and the skin of the patient before operation. Some

used this, some that antiseptic solution; but all admitted that it is impossible really to sterilise the skin, owing to peculiarities in its structure such as sweat glands and hairs—for which reason surgeons are careful not to touch the skin with anything which is subsequently to go into deeper parts of the wound, and to isolate the cut edges of skin from the rest of the operative field. It was then that Sir Cuthbert Wallace rose and said that soap and water were the constant factors in each person's technique, and that he, for one, thought them as good alone as when used with antiseptic or astringent solutions, in preparing the skin. He then goes on to state that, after washing his hands, he puts on dry (and sterile) rubber gloves, while his instruments are boiled and laid on a dry (and also sterile) towel. I put the word sterile in brackets because, while it is not used in the report, it is absolutely certain that it is understood, just as it is in the case of every one of the surgeons who have been mentioned. For, in surgical parlance, nothing is considered to be "clean" which is not also bacteriologically sterile; it is, in fact, the first term learned by the junior student when he takes up surgery. It is looked upon as of secondary importance what is the nature of the substance in a wound, provided that it is "clean" in this sense.

It is perfectly true to say that, the cleaner the surgeon (in the ordinary sense) in pre-Listerian days, the less sepsis he had. The reason for this was that he brought less infected material on to the wound. But there is no doubt that the rarity of sepsis nowadays, under what a surgeon would consider favourable conditions—i.e., where the field is not already infected as in accident cases—is due to the improvements in this technique of cleanliness, in the surgical sense.

There is one further point in the letter which seems based on insufficient knowledge: vivisection (the practice of which I do not defend, on ethical grounds) is done for many other purposes besides the study of bacteria. So that the alleged fall of the Germ Theory would have but little effect on this practice.

In conclusion, I should like to state that, whereas Messrs. Baillie-Weaver and Spurrier would have us believe that the medical profession is coming to think that germs do not cause disease, and that some even go so far as to think that they are the result of the disease, all the evidence we have at present goes to show:

- i. That germs are certainly the specific cause

of some, if not all diseases, and whatever other factors may be involved.

ii. That they are equally certainly not the result of any pre-existing specific disease, or of the breakdown of the tissue cells, but they are independent living entities similar to any of the larger and more complex animals or plants.

Yours, etc.,

L. J. BENDIT,
M.A., M.R.C.S., L.R.C.P.

To the Editor of the HERALD OF THE STAR.

SIR,—In the March number of your magazine Messrs. Baillie, Weaver and Spurrier wrote an article on "The Germ Theory of Disease." In that article they endeavoured to show that the ideas held by the medical profession as a whole are modified from time to time as the world progresses. This must of necessity be so if there is to be progress. The writers however go further, they try to show that no microbes are harmful, but on the contrary they are necessary to life, and that the "germ theory of disease" as they term it is quite fallacious. In order to do this they quote many people who hold the same views as themselves—some of these are doctors of medicine who lived many years ago and others are not even members of the medical profession, but in no case can they give proof as to the truth of their own theories, on the contrary they confess that "up to the present it lacks scientific proof." Therefore, it differs fundamentally from the orthodox teaching for there is ample proof that certain micro-organisms *do* act as the deciding factor in certain diseases—people who have been inoculated with living germs, in some cases accidentally, in others deliberately, have developed diseases from which up to that moment they were free. If all germs were beneficent in their action it would seem that the quickest way to perfect health would be to inoculate everyone with living germs and hence give them every chance to get rid of "the devitalised poison matter" in their bodies. But this has been proved to be harmful in innumerable cases. It would seem that the writers have made the initial error in condemning the orthodox view of disease, by not being quite familiar with what *is* the orthodox belief. They speak as if the medical profession as a

whole considered every disease and state of ill-health to be caused by a germ or germs. This view of course is ludicrous, as I do not suppose one doctor in ten thousand holds that view, moreover it is also a gross exaggeration to say that "vaccines and sera are the principle therapeutic agents" used by the profession to-day. Very briefly, the view of disease that is held in orthodox medical circles would appear to be something like the following. Disease is caused by an accumulation of poison in the system—this may be due to defective excretion of the person's waste products; to poisons taken into the system from extraneous sources; or may be due to poisons formed by microbes acting on the tissues of the individual.

There is nothing new in stating that the majority of microbes are essential to life and that most of them act by breaking down complex organic chemical substances into simpler ones; this has been known and acknowledged for many years. But the writers of the article to which I refer have overlooked the fact that often a deadly poison can be formed by the breaking down of a complex but harmless substance into simpler constituents. The simplest example that comes to my mind is that of common salt which is an essential constituent of human blood, yet if broken up into its simple elements consists of the very active corrosive substance sodium, and the poison gas chlorine which wrought such havoc in the recent war. The ideas which prompted Messrs. Baillie, Weaver and Spurrier to write their article are to be found in the closing and opening passages where they declare that the medical profession has come to a "pass of confusion, error, and chaos," and that this is entirely due to methods of vivisection.

It is because I myself would like to see a speedy end to vivisection that I am presuming upon the hospitality of your columns, for I feel that if the medical profession is to be cleansed of vivisection it must be approached in a scientific manner, without prejudice or exaggeration and with a complete knowledge of actual facts, and not half-truths. They must be attacked on their own ground, otherwise they will simply ignore anything that is said or written with a view to improving their methods of research.

I am, Sir,

Yours, etc.,

DUDLEY HAMMOND.

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- November 5**—"The Theosophical Principle which should underlie Scientific Research."
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- " **19**—"The Theosophical Principle which should underlie Domestic Relationship."
Lecturer: Mrs. HILDA POWELL.
- December 3**—"The Theosophical Principle which should underlie the Vagaries of Fashion."
Lecturer: Mrs. JANETTE M. F. THESIGER.
- " **17**—"The Theosophical Principle which should underlie Social Relationships."
Lecturer: Mrs. OLIVE STEVENSON HOWELL.
- " **31**—Social Gathering and Dance for Lodge Members and their Friends.

1924.

- January 7**—"The Theosophical Principle which should underlie Ownership of Land."
Lecturer: Mr. CHARLES L. BURDICK.
- " **21**—"The Theosophical Principle which should underlie Human Relationships."
Lecturer: Miss KATE BROWNING, M.A.
- February 4**—"The Theosophical Principle which should underlie the Expression of Art and Music."
Lecturer: Mrs. DAISY GROVE.
- " **18**—"The Theosophical Principle which should underlie Hospitals and Nursing."
Lecturer: Dr. CHELLA HANKIN.
- March 3**—"The Theosophical Principle which should underlie Teaching and Education."
Lecturer: Mrs. JOSEPHINE RANSOM.
- " **17**—"The Theosophical Principle which should underlie Industrial Relationships."
Lecturer: Mr. JOHN SCURR.
- " **31**—"The Theosophical Principle which should underlie Sport (including Hunting and Racing)."
Lecturer: Capt. SIDNEY RANSOM.
- April 14**—"The Theosophical Principle which should underlie International Relationships."
Lecturer: Mr. H. S. L. POLAK.
- " **28**—"The Theosophical Principle which should underlie Government and Legislation."
Lecturer: Mr. FREDERICK THORESBY.
- About
June 21—Garden Party for Lodge Members and their Friends.

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J. Krishnamurti

PORTRAIT OF MR. KRISHNAMURTI.

By ASIT KUMAR HALDAR.

THE Herald of the Star

VOL. XII. No. 10

OCTOBER 1st, 1923

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The Path

By J. KRISHNAMURTI

[The narrative which this month takes the place of the Editorial Notes, will be continued in the November number and concluded in December.]

HERE is not a cloud in the sky; there is not a breath of wind; the sun is pouring down cruelly and relentlessly its hot rays; there is a mist caused by the heat, and I am alone on the road. On both sides of me there are fields melting into the far distant horizon; there is not a blade of grass that is green; there is not a flower breathing in this heartbroken country; everything is withered and parched, all crying with anguish of the untold and unutterable pain of ages. There is not a tree in the vast fields under whose shade a tender thing might grow up smiling, careless of the cruel sun. The very earth is cracked and gaping hopelessly with bared eyes at the pitiless sun. The sky has lost its delicate blue and it is grey with the heat of many centuries. Those skies must have shed gentle rain, this very earth must have received it, those dead plants, those huddled up bushes, those withered blades of grass must have once quenched their thirst. They are all dead, dead beyond all thought of life. How many centuries ago the soothing drops of rain fell I cannot tell, nor can those hot stones remember when they were happy in the rain, nor those dead blades of grass when they were wet. Everything is dead, dead beyond hope. There is not a sound; awful and fearsome silence reigns. Now and then, there is a groan of immense pain as the earth cracks, and the dust goes up and comes down, lifeless. Not a living thing breathes this stifling air; all things, once living, are now dead. The wide stream beside the road, which in former ages bubbled with mirth and laughter, satisfying many living things with its

delicious cool waters, is now dead; the bed of the stream has forgotten when the waters used to flow over it, nor can those dead fish, whose bleached and delicate skeletons lie open to the blinding light, remember when they swam in couples exposing their exquisite and brilliant colours to the warm and life-giving sun. The fields are covered with the dead of many bygone ages, never can the dead vibrate again with the happy pulse of life. All is gone, all is spent, death has trapped in its cruel embrace all living things, all except me.

I am alone on the road, not a soul in front of me; there may be many behind me, but I do not desire to look back upon the horror of sufferings of the past. On either side of this long and what seems to be an interminable highway of my life, there is desolate waste ever beckoning me to join its miserable quietude—death. In front of me the path stretches mile after mile, year after year, century after century, white in the blazing, pitiless sun; the road ever mounts, in an imperceptible inclination. The whiteness of this weary path, with the glittering sun, makes me almost blind; look where I may to rest my tired eyes, there is everywhere that immense ocean of blinding light, blatant in its intensity. The sun never goes to sleep but ruthlessly sheds his unwelcome and awful heat. The road is not all even, but, here and there, there are parts as smooth as a lake on a calm, peaceful day. This dreary path is even to the tread, but unexpectedly, like some unsatisfied storm, which suddenly bursts forth to triumph in its joy of destruction, the road is broken up and becomes merciless to the

already bleeding feet. I cannot tell when it will again become smooth and encouraging; it may be at the next footstep or after many years of toil and suffering. This bitter road cares not if it causes pain or pleasure; it is there for me to tread willingly or unwillingly. Who built this road of misfortune I cannot tell, nor can the road mention his name. It has existed for many centuries, nay for many millenia.

Nobody but me has trodden it; it has been cut out for me to walk alone. Companions, friends, brothers, sisters, fathers and mothers have I had, but on this dreadful road they cannot exist. This Path is like the jealous and exacting lover, hating his love to have other friends and other lovers. The road is my inexorable love, and it guards my love jealously, destroying all those who would accompany me or help me. Exactng in all things both small or great, it never relaxes me from its cruel, kind gaze. It embraces me with a strength that almost chokes me, and laughs with a knowing kindness as my feet bleed; I cannot go away from it, it is my constant and lonely love. I cannot look elsewhere but only at the long interminable Path.

At times it is neither kind nor unkind—indifferent as to whether I am happy or unhappy, whether I am in pain or in ecstasy, whether I am in profound sorrow or in deep adoration, indifferent to all things. It well knows that I cannot leave that enthralling Path, nor can it depart from my sorrow-laden self. We are inseparable; it cannot exist without me nor I without it. We are one, yet I am different. Like the smile of a sweet spring morn the Path beckons me to walk on it, and like the angry and treacherous ocean it cheats me of my momentary happiness. It holds me as I fall, in blissful embrace, making me forget the sorrow and the suffering of the past, kissing me with the kiss of a tender and loving mother whose only thought is to protect, and when I am in complete oblivion and ecstasy as that of a man who has drunk deep at the fountain of supreme happiness, it wakes me with a rude shock from my happy and ephemeral dream

and pushes me roughly to my aching feet.

Cruel and kind is my lonesome friend and lover, unexpected in her hard tyranny and in her delicious love. Does she like me, I do not care; does she dislike me, I do not care, but she is my only companion, nor do I desire any other. The sun is scorching me and the Path makes me bleed. I leave no footprints on that hard road nor do I see the traces of any human being. So I am the only lover my Path has had and I glory in my exclusiveness and separateness. I suffer unlike others, am happy unlike others, and my obstinacy in loving her is unlike any other lover the world has ever seen. I am breathless in my adoration of her, and no other worshipper can ever lay his sacrifice at her feet with greater willingness and with greater enthusiasm than I can. There is no follower with greater fanaticism; nor can there exist a greater devotee. Her cruelty only makes me love her more, and her kindness binds me closer and everlastingly to her. We live for each other and I alone can see her dear face, I alone can kiss her hand. No other lover has she besides me, no other friend. As the young bird that bursts forth from its restraining nest with its untried wings to enjoy the freedom and the beauty of the great world, so have I rushed on this Path to enjoy the exhilaration of loving her in solitude away from others who might dare to look on her beauteous face.

Many winds of many seasons have battered me, like a dead leaf blown hither and thither by autumnal winds, but I always have wandered back to this enticing Path. Like a wave glittering in the hot ceaseless sunshine have I been dancing to the fierce winds; like a desert which is bound by no mountain, have I lain open to the sun; like the sands of the ocean, have my lives been. Never a peaceful rest, never has contentment filled my soul, never has joy penetrated my very being and never have I been comforted. No smile has ever compensated my longing; no face, sweet and gentle, has brought balm to my aching heart; no kind words have allayed my infinite

suffering. Neither the love of the mother nor the wife nor the child has ever quenched my burning love ; but all have deserted me and I have abandoned them all. Like some leprous thing have I wandered, alone and unwept for. Pain and sorrow have been my eternal and inseparable companions. Like a shadow has my grief clung to me ; like one in everlasting pain have I wept bitter tears. Many a time have I longed for death and complete oblivion and neither have been granted to me ; many a time have I looked death in its horrible face, tearing my heart and welcoming joyously the terror of so many, but it smiled and gave me a blessing ; many a time, tired of wooing death, have I turned my face and footsteps to the altar of love and worship, but little comfort have I found ; many a sacrifice, both of myself and others, have I made in the hope of reaching the altar of contentment, but in vain ; many a time have I dwelt in breathless adoration, but, like the scent of a delicately perfumed flower, has my adoration been wafted through centuries and left me listless, and still on my aching knees ; many a time have I laid fragrant flowers at sacred feet, and no blessing have I received.

Many a time have I offered to the numerous Gods of many lands and races, and the Gods have always been silent and Their look always averted ; many a time have I been Their priest in Their sacred temples, but the white robes have fallen off me and left me naked to the sun ; many a holy lotus of the temple have I kissed in adoration of the Gods, but the lotus has withered in my hand. Many a time have I worshipped at the altars that the world has ever created, but with bowed head and silent have I returned. Many ceremonies have I performed, but my longing has never been satisfied ; many rites have I delighted in, but there has been no joy, no hope. In many a temple have I been consecrated, but have received no comfort. Many a sacred book have I read, but knowledge was denied to me. Many a life have I spent in holiness, but my life has been dark. Many a

window have I opened to gaze at the stars, but they parted not with their profound wisdom. Often have I lain awake looking into nothingness, looking for light, but darkness, intense darkness has ever reigned.

Often, in many lives, have I deliberately followed, sometimes blindly, sometimes with open eyes, the humble teachers of the secluded village, but their teachings have left me at the foot of the lonesome hill. I have lived nobly and toiled laboriously ; I have restrained myself, and I have been without restraint. Often have I cried, with aching heart and with bitter tears for the Divine Hand to lead me, but no hand has aided me. I have struggled fiercely with humanity to gain the light, but the light and the human have I lost. I have meditated profoundly with eyes fixed on the goal, controlling all my emotions, searching for truth, but nothing was revealed to me.

Many a time have I sought seclusion from my noisy brethren and tried to escape from their petty and ignoble thoughts and worries, from their false and uncouth emotions, from their little miseries and sorrows which they have created for themselves, from their cruel hate and their infantile pity, from their puerile affection and their fleeting compassion, from their unfair gossip and from their warm and selfish friendship, from their bitter quarrels and their loud rejoicings, from their vindictive anger and their soft love, from their talk of great things which they know not of, and their knowledge of little things which they know so well, from their showering honours and their withering scorn, from their gross flattery and their obvious contumely, from their love desires and their petty aversions, from all that was human, and longing for all that was divine, noble and great ; but wheresoever I have been, and wheresoever I go, humanity with its terrible agonies and its crying pain has pursued me. Many a time I sought seclusion and solitude in the forest glade dim and peaceful, but I found it peopled with my thoughts and haunted with misery. Many a time have

I thrilled at the beauty of the world, the soft spring and the harsh winter, the calm and glorious sunset and the heavenly and luminous stars, the waking morn and the dying evening, the tender moon and the soft light, the pitiless sun and the shadows numberless, the green grass, the velvety leaf, the fierce tiger, the gentle deer, the loathsome reptile, the dignified elephant, the magnificent mountains, the boisterous seas. I have enjoyed to the full the beauties that the world can give, but no joy have I found in them. I have wandered in the shady valleys and climbed the precipitous mountains. I have searched everywhere in vain and in pain.

.Many a time, in many a life, have I practised Yoga through starvation, through physical torture, through self-denial, but I have not seen the seated God. Desires and false emotions have I annihilated; I have lived purely according to the sacred laws of many nations, I have done noble deeds which the world has praised and honoured, and it has showered me with earthly glories. I have never bowed my bleeding head to sorrow nor to temptation, and I have made pilgrimages to the earth's heavenly abodes; but always and everywhere have I found no true and lasting comfort. Visions have I had in the temples of Nineveh, Babylon, Egypt, and in the sacred temples of holy India; their Gods have I worshipped, denying earthly happiness, renouncing father, mother, wife and child, offering sacrifices great and small, noble and petty, sacrificing my body and my very soul for the light to guide me; contentment has been denied me in all things I have done. I have loved divinely, I have suffered nobly, I have smiled joyously, I have danced rapturously in front of many Gods, I have been intoxicated with divinity, I have longed to be freed from this aching world. I have helped many though helping I needed most; I have healed many though healing I needed most; I have guided many though guidance I needed most; I have comforted when comfort I needed most. When in deep sorrow I have smiled, when joyous,

I have grieved; losing, I was happy; gaining, I was miserable; and ever have I loved my God. Yet my soul is in utter chaos, yet I am pitifully blind, surrounded by darkness and unrealities, yet the pure light is denied me, yet healing comfort have I none, yet soothing contentment is withheld, yet blissful happiness is nowhere to be found, and I am alone, lonely as a fair wanderer in the sky. I am alone with myself.

Tired of worship and adoration, tired of solitude and loneliness, tired of seeking and longing for divine happiness, tired of sacrifice and self-mortification, tired of searching for the light and the truth, tired of being noble and unselfish, tired of the struggle and the steep climb, tired of body and soul, I threw myself with a vigour and an uproar on to the material world, hoping thus to gain the ungainable and unfathomable. I became young and healthy, beautiful and passionate, free and joyous, gay with not a thought for the morrow, carefree and careless. I set about diligently and systematically to enjoy myself supremely and selfishly, heeding nothing but bodily pleasure and flashes of mental enjoyment. I set about to gain and to taste every experience both low and high that the mortal world could give me; nothing could be withheld from me, supreme pleasure was my sole aim. Often I was born rich to sleep in the lap of luxury and to enjoy the lull of flattery. Youth was on my side and beauty was not denied to me; with these two the world and its gross and unappetising pleasures were ever open to me. Foremost in all that was boisterous and lively was I; the untold pleasures of youth had I from morning till night, nay till gentle dawn appeared in the dim east, surrounded by licentious youth. I was foremost in gaiety, no rival could I find in my extremes. The pleasures of bright Nineveh, of gay Babylon, of wondrous Egypt and sun-burnt India were ever at my call. I was showered with their honours, with their praise and their flattery. I drank deep the wine of merriment at the fountain of gaiety and satisfaction.

Slaves, servants had I many, but never a master, not one. Desires, springing up like the glorious flowers of the tender spring, were immediately satisfied, never was there a curb to my whims and caprices. No sooner was there a thought of enjoyment, it was fulfilled at the next pleasurable moment. Love, of all kinds, was ever at my elbow; no pure thing was safe from me. I desecrated all chastity, scoffing at the high gods, spurning the humbly faithful of the human race. Rich and fragrant wine was always beside me with a slave to hand it to me. Surfeited with the throbs of gratification of man, in all the civilised countries, among all refined nations and races, I incarnated as a woman to relish the delicate raptures of being loved by passionate men. Never was I satisfied with the monotony of one lover and the love of one wooer, but many and innumerable adorners had I at my window. Languishing in my love, clamouring for more, I passed my life. All the sufferings of child bearing, the joys of having a child, the grief of losing one, the pains and sorrows of old age and the neglect and the indifference of former lovers, have I experienced, and have gloated over past memories, cried over long lost admirers.

Many a life, tired of licentious and free-loving woman, I became a sacred wife and gained the happiness of pure love. Children have I borne with pleasure and there never stirred in my heart, as of yore, the hate of suffering when I put forth to the world an innocent being. The tender love of clinging children, their innocent smiles, their little sorrows and pains, their pure hearts, their dear and holy kisses, their delicate embraces, have I enjoyed, and have been thrilled at their welcome. A loving wife, a tender mother I became, and gloried in the feelings of love. Having gained that experience of womanhood, I turned once more to the free man with strong and brutal emotions. Passion rent my heart and I lay in the lap of luxury forgetful of sorrow and pain, oblivious to the suffering of any creature. I lived a life of selfish enjoyment, rich in

gross experiences, wealthy in mortal pleasures, and the material world withheld nothing from me.

But there was no satisfaction, no contentment, no blissful happiness, and my heart was as bare and desolate as the waste desert, with no living thing to give beauty and rapture to it. I had tasted the wealth of the worlds, and I became a poor man, a beggar, wandering from house to house, denied and cursed at, dirty, tired, ugly, hideous in my own eyes, laughed and pointed at, hungry, fatherless, motherless, with no woman who dared to touch me, pitiable, riddled with known and unknown diseases, with bleeding feet; with a dirty sackcloth on my shoulders which served me as a robe on festal days, as a blanket when the cool night breezes blew, as a headgear when the blazing sun shone pitiless on my dirty head; and with a worn staff in my hand have I wandered through the rich and inhospitable streets of many nations. The wealthy shopkeepers welcomed me, each and all, when I was born in their gorgeous cities, with a curse and a howl, with a hit and a kick; I was chased by men and savage dogs.

With faces averted the people passed, and their hands withheld the comfort which lay in their power to give. The villages and towns were alike; pitiless and with a hard heart the peoples of all nations passed me by. My bedchamber was some desolate and lonesome spot where no man or animal dared to come, loathing to breathe such foul air. Hunger always gnawing at my stomach, heat of the sun always burning me, cold winds of the north always biting me, frosts withering me, shivering with ague and pain, tottering with weariness, eaten by disease, have I wandered all over the earth, never meeting a smile, never a kind word, never a loving look. The dogs were happy; they were fed, they had someone to pet them, to comfort and to care for them; but even the dogs howled at me. No house ever opened its door to my occasional knock; the holy priests chased me from their sacred temples. Children, stricken with horror, stopped crying when

they beheld me. Mothers have held their children closer at the distant sight of me, rushing with a shriek into their protecting homes. I seemed to spread pestilence and unhappiness; the very heavens clouded. The rivers dried up at my approach, as I went to quench my thirst; the trees gave me no fruit; the earth quaked at my advance and the stars disappeared at the sight of my unfortunate being. No gentle rain fell on my head, cleansing my impurities.

Thus for many generations, among various nations, among strange people, alone and unhappy, like a lone cloud that hangs over the vale and the hill, that is chased and harried by wanton winds, have I wandered, miserable and loathed. Shelter and physical comfort have I not found for many ages; weary of body and desolate of soul, hunted like some vicious animal, have I sought seclusion, and in solitude, alas! misery ever dwelt with me. Like a dead leaf that is crushed by many a foot, have I suffered in this cruel and gruesome abode of the flesh, poor and dirty, without love and without hate, with complete indifference as to sorrow or pain, void of intelligence, famished and thirsty, all the glorious emotions that once

kindled my heart dead for many an age. Blind of hope, despairing of my existence, crawling from human sight, detested and loathed by the youngest of humanity, have I sought, through this agony and through this interminable sorrow, through this torture of the physical body and through the privation of the soul, through this degradation and horror—crying and in eternal pain, for that light, for that comfort and for that happiness which was denied to me when sunk in gross riches, when wallowing in selfish contentment and caring for nothing except for my crude pleasures; which was withheld from me also when I attempted to lead the noble and pure life. For when I worshipped and dwelt in pure adoration, when life was a continual self-denial and self-mortification, when sin was abhorred by me, when, with head erect, I gazed always into the dim future for truth, when there was so much light around me, and yet profound and dismal darkness within me, when I loved purely and longed nobly, when I was thrilled at the simple name of God; in those lives of temple piety and harmlessness, no blissful contentment could I find.

END OF PART I.

Impressions of the Star Congress in Vienna

By V. C. PATWARDHAN, M.A., LL.B. (Cantab.)

WHEN the ear has caught a musical theme and has successfully transmitted its essence to a certain deep faculty of the mind, it awakens in the latter, or rather releases and brings to the surface, temporarily it may be, powers of higher and nobler attain-

ments. But when the theme has been repeated long enough, as with the refrain of the Eastern music, there is a craving for variations. It was with something of the sense of relief accompanying the satisfaction of such a spontaneous craving that one turned to the Congress of the STAR in the East on the 27th and 28th

July. "I wonder how many of us in this hall are not quite tired of meetings already," the Head of the Order remarked from the chair at the opening of one of the earlier sessions of the STAR Congress. But the vociferous negative response which went from the audience was not altogether a conventional untruth, though one might well have been expected under the circumstances. For the T. S. in Europe had concluded on the previous day the eighth Congress, its session occupying six very ponderous days with meetings practically on end from 10 a.m., and sometimes earlier, till late in the afternoon—though fortunately enough, some of them were held simultaneously in different halls—and attended by over a thousand delegates representing thirty nationalities. This was scarcely a favourable circumstance for the opening of the STAR Congress, and as for Mr. Krishnamurti, he had been no mere spectator and listener, but a very active participator in the numerous T. S. meetings and deliberations. Nevertheless with the advent of the STAR Congress, there was visible on all sides fresh keenness and an air of expectancy which effectively enough dispelled the fog of tedium and ennui.

There is a certain attitude, we might call it the right attitude, which it should be the especial care of those attending our theosophical or STAR Congresses to cultivate themselves. Without being too pedagogical, let it be said that this attitude which is easier understood than defined, though perhaps easier defined than evoked or maintained, consists not in that vaguely felt and rather passive mood, the somewhat usual "convention feeling," as one might call it, which lacks depth and is often scarcely to be distinguished from that of a devout pilgrim of the usual kind, passively benevolent and kindly, but little disposed to play the magnificent rôle enjoined by Shri Krishna—to go forth and fight. It is the attitude of constant watchfulness and courageous earnestness which marks out the pioneer which can be our real contribution to the success of the Congress. For thus alone is the soil fertile to receive the seed anew, and so too will

determination and consequent endeavour tend that seed to its fruition.

The first Congress of the Order of the STAR in the East, held two years ago in Paris, was an epoch in the history of the Order, inasmuch as it marked almost the very first public appearance of its Head, Mr. Krishnamurti, and because it inaugurated a great deal of overhauling in the work and organisation of the Order as an international body so as to render it a more effective instrument for the achievements of its aims. Mr. Krishnamurti has since travelled far and wide, both in the East and in the West; and not only has greatly added to his experience of men and institutions the world over, but everywhere he has infused the Order with new life. During his visit in 1921-1922, the Order in India received a great impetus, and thanks to the zealous and inspiring leadership of the joint National Representatives, that country has now an organisation adapted to its peculiar requirements and well calculated to bring about very marked results in the great preparation work to which the order is committed. Similar awakening is to be noted in other lands, in some countries, owing to their peculiar conditions, greater than in others. The recent Vienna Congress was an index of the rapid strides taken by the Order during the preceding two years. Once again it has become conscious as a body of the greatness of its mission, conscious also of its power to achieve.

The Congress, no doubt, will appeal differently to different individuals: to some, possibly, it was like the final drive in a private automobile after a wearisome journey in a railway carriage—wearisome in spite of the charming country passed through—the appeal chiefly lying in the exhilarating fresh air, and the expectancy of a country home. Such will get the fulfilment of their desire in the proximity of the family hearth, and, provided rational dietetics find a place in their alimentary régime, a wholesome meal; and once again surrounded by the outward peace of their cottage and its garden will soon forget the journey—the railway and the

automobile, *i.e.*, the two Congresses which lie behind—and will quickly settle down to their former existence the same as before. For such, if there are any, let there be but pity in our hearts. But there will be others, fortunate these, and more numerous, to judge by the general attitude which was conspicuously in evidence, who at the close of the journey will feel more buoyant in spirit and more determined than before to go through their appointed rôles in life, and to whom the memory of it will be a source of strength and inspiration.

Despite the great strain involved in the joint Congresses of these two world movements, the T. S. and the STAR, what struck one forcibly about Mr. Krishnamurti was the quality of burning enthusiasm, and the great power of appeal which his words carried. It was not the enthusiasm of a bourgeois spirit, for that, because of its hollowness, is boring in the extreme. The intensity of Mr. Krishnamurti's feeling was that of one who has contacted certain profound truths and having become keenly conscious of their great reality, himself wishes in some measure to communicate it to his fellow beings. One felt in him the power that accompanied true spirituality. And what was no less remarkable in him was his happy and cheerful exterior. Spirituality, as he has constantly reminded us in writings and from the platform, does not ask us to wear long faces, and in the pursuit of the serious, to forsake the smile and the humour and the lightness of heart, often so helpful, even essential, in smoothing the troubled pathway of life. Of this teaching he was himself a great object lesson. An incident occurred, slight but illustrative of this. In the course of a morning session, the Head of the Order had already made observations from the chair; then the International Secretary of the Protection of Animals League having spoken, the meeting was to have been terminated. Just then came a suggestion from someone sitting on the platform that Mr. Krishnamurti should address them on "Self-Preparation." "The animal is willing to be slaughtered," he remarked and rose to the occasion, and despite the fatigue

which he had undergone, gave a few minutes of a very instructive discourse. Perhaps it is well to bear in mind that the willingness of an animal to be slaughtered, even if so expressed, does not absolve one from the sin of the slaughter.

The desire to communicate to others that constant urge towards divinity which he so keenly felt himself, was all absorbing in him. One felt that it was to him the purpose of existence, whether one met him in social converse or on platform. A very apt and favourite simile of his was that of the burning volcano. The constant pursuit of spirituality he pointed out, must make us feel as if we were sitting on a volcano all the time; so completely had the power and the glory of it to pervade one's being. And in that pursuit, "we must let our emotions take the secondary place; the ideal must occupy all our thought, all our attention." And the means lie within one's inmost depths. It is there that has to take place that constant struggle which of yore, Shri Krishna spoke of, and of which in the utterances of Mr. Krishnamurti we are now so forcibly reminded once again. It is not the sentimental mood, as he has warned us, which is going to make fighters of us, bent on gaining inner victories by fighting for ideals which should mean everything to us. One's attitude has to suffer an entire change. No longer should we be content to be "sitting in an arm-chair, waiting and watching for help to come from somewhere."

The soul of music lies in the melody, and the soul of melody in its refrain. And such utterances as these will linger and vibrate in the memory as melodious refrain, even though the Congress may fade away in the distance. They are the glimpses of potent spiritual visions which have inspired mankind for countless ages, and they are presented afresh to-day with rare spiritual fervour when mankind stands more than ever in the sore need of being saved from itself by His Word of Peace, His Word of Brotherhood, the might of His Love and the splendour of His Power, for whose Coming the world is longing and our Order is preparing.

Ehrwald

By LADY EMILY LUTYENS

OUR Head is constantly impressing upon us the fact that if we would become truly spiritual we must rise to the mountain top and from that height view both ourselves and the world around us. Here in this beautiful valley of the Austrian Tyrol, where I have been spending the summer holidays, I see before my eyes a living example of those heights which we must scale, and the aptness of the simile is brought vividly home to me day by day and hour by hour. Here in the valley the mountains look very far off, steep and unapproachable, and the valley is very near, its objects loom large to one's view. The church with its steeple, and the harsh bells which strike unpleasantly upon the ear at stated intervals; the little houses clustered round; the inhabitants so intent upon their daily occupations; the linen drying in the sun, the barking dogs and crying children; the women toiling in the fields in the hot sun. From the house in which we live, we may gaze out over the valley or gaze upward towards the mountains. All these objects are very near, pressing upon eye and ear—and ever the mountains stand in all their glory as a reminder to one's heart of the eternal truths. In the early morning when the valley below is wrapped in mist, the mighty mountains rear their crests to catch the first rays of the rising sun; in the noon-day heat their grey peaks stand out in calm majesty against the blue of the sky; in the sunset hour they are lit as with an inner radiance reflecting back the glory of the great symbol of God's presence. In sunshine and storm, in rain and snow, they stand unmoved, majestic, true symbol of that

equilibrium which we are bidden to acquire.

But it is not sufficient to contemplate the great mountains from a distance, one soon longs to draw near, to ascend them, and as you begin to mount the steep ascent, the spirit of the summit draws you ever further and further towards itself. With aching back and stiff knees, you doggedly persist, one step after another, till suddenly you find the valley lies far below you in the distance and you are standing on a mountain peak.

Then how different is the prospect, how changed one's point of view. The landscape falls into its proper place and the whole condition of the valley changes. The church, the houses, the people are only specks in the far distance. The harsh church bells reach one's ears mellowed by distance, the trivialities of the village have disappeared and one stands close to the great heart of Nature in a silence unbroken save for the whisper of the wind in the forest trees, or the murmur of a distant waterfall. How different the prospect to that of the valley. The relative proportions so changed. What before loomed far off and tremendous is now close at hand, what seemed so close at hand and all important is now withdrawn from sight.

Is this not also true of life? Our values depend upon our standpoint whether we gaze from the valley or from the mountain top. The conditions still remain unchanged, life still continues as before; but we have learnt to look at it from a different altitude, from a different aspect of consciousness, and the relative importance of all things are thus changed. The Church, the home, the common life of men will

still exist for us, but by removing our consciousness to a new level we shall regard them all from a new angle, with a vision purified by a touch of the great reality. Those joys and sorrows which loom so large when we are close to them, are of relatively little importance when we have learnt to stand aside and view them dispassionately from a distance. It is not life that we must change, but ourselves. We cannot remove our environment, but we can move ourselves away from it. It is for us to make the choice whether we will live in the valley or on the mountain top. Outer events or conditions are of little moment except in so far as they afford us opportunities of testing ourselves. It is our attitude towards them and nothing else that counts. The mountains stand unmoved amid the changing moods of Nature; we have to acquire the same intensity of purpose, the same serenity. If we could keep our heads above the clouds, if we could look ever upwards and not down, if we could grow daily in spiritual strength and stature, then we should become what we are—"a portion of Mine own self transformed in the world of life into an immortal spirit." How are we to reach this goal, to attain this attitude of mind? Again, as our Head is always reminding us, only by the constant exercise of the faculty of introspection, we must get upon the mountain before the valley can fall into its right perspective, we must constantly rise into the consciousness of the Higher Self before the petty interests, the griefs and joys of the lower self can assume their true proportions. We must

take our interests, our emotions, our aims and ambitions, our pleasures and our pains and review them pitilessly and mercilessly in the light of that Truth which flows from the heights. It will not be a pleasant process, because it cannot be pleasant to discover, as we are bound to do, that all those things that we normally regard as of immense importance, are trivial and valueless when regarded from the standpoint of the Higher Self. For the moment we hang upon a void feeling that life is empty and desolate, because our eyes are still fixed upon the valley below and all that has hitherto made life for us is removed from our ken. But change your attitude and point of view, look upward instead of downward, at the mountain instead of at the valley, and all life will become transformed, filled with new ideals, new ambitions, new joys. We shall stretch our limbs with the joys and pains of new growth; we shall look upward into boundless space, and see only those glorious peaks which some day we mean to reach. For the most part we turn our backs to the mountains and gaze longingly towards the valley below. Let us reverse the process and resolutely turn our backs to the valley and fix our gaze unswervingly upon the mountains which lie before us. Let us cease to judge ourselves by the standards of ordinary humanity, but be ever comparing ourselves with Those Great Ones who stand as the mountains for us, and towards whom our footsteps should be pressing day by day. Steep and narrow may be the Path, but it leads to the Life Eternal.

A Talk by J. Krishnamurti

RELIGION has always been the stepping stone to the reality which lies behind all teachings. It does not matter to what religion, to what creed one may belong so long as one realises that religion is merely a stepping-stone and not in itself an end. So long as we realise that within and beyond our ideas and our concepts of religion there is a reality, and a time comes when the Truth becomes clear and our whole life is altered by realising the greatness of religion. Therefore, if we look at religion from that point of view, it does not matter much to what religion we belong ; it does not matter who the teacher is or what religion or what ideas he has put forth, so long as the individual, so long as the devotee, so long as the aspirant, tries to follow that teacher and his teaching.

It is Wordsworth who has said that "Heaven lies all about us in our infancy," and there is no greater truth than this one. He wrote that from the bottom of his heart because he realised that youth was the magnificent unspoilt and glorious romance of the undefiled spirit, of the pure ego, as it originally comes down to the earth. It is only as we grow older, when we create karma that Heaven disappears and we find ourselves stifled by the ordinary routine of life.

For us who are young, comparatively, especially for the younger among us, there is no greater thought than to realise that we must keep that Heaven, that purity, that ideal alive as long as we are struggling in this world, as long as our goal is clear. It is only later when weakness and when temptations, as the Christian says, come, when our own passions awaken, that we shall find our own greatness submerged by something outside ; then begins the first stage where Heaven as it were disappears

and we find ourselves in a bewildering and almost horrible world. You will find children throughout the world are really more religious at heart, much more natural, than the older people, more responsive to religion, to ideals and devotion. It is natural that this should be so, and it is only unnatural when they are different.

So we who are very young, have got the magnificent opportunity, in this, that there lies before us the idea that each one of us can make that Heaven everlasting and continuous and not become as so many others have done, mere automatons, and mere followers of other people. When once we have realised that we can have Heaven about us—it does not matter how we interpret that word—and live in that Heaven throughout life, then our ideals of life and everything else become comparatively easy of attainment, and religion with its teaching is much more easily assimilated.

Hence you will see that it depends on youth and on the young how they shall create their own future, how they can better, or how they can nullify their future. For instance, we say, we who are young, and who have come into touch with spirituality and with its teachings, that we know that in our power lies the creation of karma which involves a continual birth and death. We can diminish that karma by keeping about us that Heaven, and always subduing ourselves to that idea. Perhaps some of us when we go into the outer world find that there lies a greater difficulty in that the outside world is stronger than we are, that our friends and relations offer greater things to us than our ideals. But we must realise that sooner or later, willingly or unwillingly, each one has to come to that stage when Heaven is our constant companion. When

we realise that, the better it is for us, for then our own spirituality, our own enlightened and beneficent ego can direct each one of us, and not let the outside world have the subtle control it can exercise over our likes and dislikes.

Therefore, it is essential—I cannot find a stronger word—to realise that youth has a magnificent opportunity, more so than has been given to the youth of a previous age, because we have teachings, we have people, we have everything at hand that we want to help us to live the life. So it lies in our own hands—the future and the greatness of our life.

It does not matter what are the failures, or efforts, or worries, or the outside things around us so long as we have within us that burning flame, that Eternal Truth which keeps Heaven about us. You know Christ said that only children could enter Heaven, because He realised that Heaven is the natural gift of the child because he can live in it, because he can become great in it. We must all revert to that Childhood, not the petty childhood, but the childhood of simplicity where we are all always dreaming of something great, that

Something which we will become. If we lose that touch then we must pass through many incarnations before we can master ourselves, and get into contact with the original and unspoilt Heaven.

So we say, we who are going away from this place, Heaven will be very difficult to find; we may have it at some moments of seclusion and of peace and of happiness, but those moments will grow rarer and we may find ourselves in a state where Heaven is not our constant companion but only a distant idea and something to work for.

We have it with us when we are always thinking of that Heaven, striving and struggling to have that companion. The moment we release our contact, our struggle for that, we cease to be really great, to be really useful in the world. The greater and the finer one is, the more close, the more delighted, the more blissful one is in the companionship of Heaven; and the longer we struggle—for struggle is essential otherwise stagnation begins—the longer we struggle to keep up with that companion, the greater that happiness will be.

The Congress of the New Fellowship of Education

By AN ONLOOKER

AN international assembly creates a craving for an international language, for English, French and German—the languages used at the Congress of the New Fellowship of Education—were foreign tongues to many of those present, and the translations from

one into the two others which followed each lecture, summarised (and most admirably summarised) as they were, took up a considerable part of the time that should have been given to discussion. Esperanto is condemned on the ground of having no traditions, but it is not possible to translate the traditions of one language

into the traditions of another, and so, when a speaker has given a lecture in his or her own tongue with its ancestry of words, it would surely be wise to give but one more rendering of it and to let that rendering be in a tongue which he who runs may hear and which might start a new tradition—that of world-wide understanding. At Montreux the lecturers certainly deserved to be thoroughly well understood. Experts they were in psychology and education, with names known throughout the cultured world. Jung, Baudoin, Coué, Cizek, Henry Wilson, Decroly, Laferrière, are a few of those names; and the subjects treated ranged from psycho-analysis to the Dalton system, the Montessori methods and various educational experiments in primary and secondary schools.

The Congress, which far exceeded in numbers and importance the first Congress of the Fellowship held at Calais two years ago, was held in the College of Montreux, which stands on the upper outskirts of the sloping town, and was placed at the disposal of the organisers by the courtesy of the Municipality. Fortunate indeed were they to secure such a meeting-place, for the *Salle des Essarts*, which had been offered by the owner, and gratefully accepted when it was supposed that the persons attending would number about 150, would have been quite incapable of accommodating the 300 and more members who were actually present, and but for the timely generosity of the town, the Congress would have either had to shut out half the people who flocked to the meetings or hold those meetings in the street.

The lantern slides shown by Professor Cizek, giving specimens of the original drawings of children, starting from about two years old, were striking as evidence of spontaneous expression, and also in their resemblance to futurist and cubist art. Are, then, the cubists and futurists dominated by the child mind, and is their art the childhood stage of a new artistic conception? There were slides also of the Letchworth Schools, pictures of what

takes place there, of the ways in which the new educational methods are carried out. Professor Dalcroze's pupils gave, under his direction, an interesting exposition of his system in its rhythmic and musical combinations; and Mr. Jack Burton's demonstration of the Bret Harte breathing exercises was followed by the formation of classes in which many people of many nations seized the opportunity of learning how to practise a system which has proved curative in divers diseases.

Side by side with the wisdom of experts and the movements of demonstrators runs, in a confusion which it would take the most analytical of psycho-analysts to disentangle, recollections of gliding over water that was sometimes blue, sometimes green, sometimes an indescribable colour in which greens and blues predominated; of the eating of *thés complets* on the upper decks of steamers, while mountains receded or approached, or the Rhone came tumbling, brown and tumultuous, into the blue and green of the lake; of climbing, in trains which seemed as if each moment they must leap over a precipice, up past Glion, past Caux, to the heights of the *Rochers de Naye*; of the snatching of a fearful joy by those who elected to drive in charabancs on roads whose frequent turns might lead either to Mont St. Bernard or to destruction. There were social functions too; luncheons and garden parties; a cinema exhibition in which world history was shown in novel and ingenious ways; a reception at the *Kursaal* by the Mayor and Municipality. And every day, all the time, was a framework of brilliant sunshine, the bluest of skies, snow-topped mountains, a persisting heat; and leading and guiding the proceedings, Mr. Baillie Weaver, the president of the Congress, and Mrs. Beatrice Ensor, its leading promoter. The end of the weather was a terrific thunderstorm, during which all the lights of all the hotels went out. The end of the Congress was peace and goodwill and the lighting of another torch of educational progress and international co-operation.

Germany Revisited

By S. L. BENSUSAN

I LEFT Germany in November of last year and returned nine months later. In that time the Ruhr had been occupied and the exchange had fallen from 27,500 to 1,500,000. With the fall in the mark and the rise of prices has come the gradual increase in wages until as I write the 1,000,000 mark is the unit by which all charges save for unconsidered trifles are calculated. The effect upon the life of the people has been remarkable; it has destroyed habits of thrift that had been common to all classes. To save is to lose, to buy is to have some value, however small, for money spent. One may still find a few old people, mostly of the professional class, who hoard their few marks, those that are not needed for daily necessities, and are convinced that the time will come when these pitiful savings will recover value. They understand nothing about inflation, the price of commodities passes their simple comprehension, but they cling still to their scraps of money issued before the mark lost its significance and they are confident that the old-time worth will return. It is almost cruel to undeceive them.

The rank and file have no illusions. With an energy that is almost pathetic, they pursue the Dutch guilder, the American dollar, the English pound. Government may impose restrictions, institute an inquisition upon oath, but the people at time of writing have lost faith in their currency, and to make matters worse, the agriculturists are translating this attitude into terms of refusal to sell produce. "I am keeping my harvest until somebody comes along to buy it with real money," said a farmer to a friend of mine a few days ago, and this determination, which is wide-spread, has had some disastrous reactions. In some parts of the

country near factory towns there were serious raids on farms during the month of August. The harvest was late, potatoes, the staple food of the people, were scarce, and the farmers were not prepared in any way to help the situation. So gangs of workmen set out and invaded certain farms; they cut corn, dug up potatoes, killed pigs and either paid the farmer at the rate of their own fixing, or left him unpaid if he protested over much. In some few cases they have gone to greater lengths, and visits have ended in tragic happenings. Public sympathy is not with the farmers; first, because the town is nowhere well-disposed towards the country; secondly, because everybody knows that the German farmer has done well. When the war started he was often mortgaged up to his eyes; there is a well-established credit system in Germany and farmers were always easily able to borrow money for improvements. When the mark declined in value the fall was naturally accompanied by a rise in the price of all food stuffs, and the farmer being a self supplier, soon began to pay for his domestic purchases in kind instead of cash. His doctor, his tailor, his bootmaker were all pleased to take payment in butter, eggs, flour or poultry; he was soon in a position to save money. Marks might not be of much use to the rest of the world, but for a time at least they were very valuable to the farmer, for they enabled him to pay off his mortgages at one-hundredth or even one-thousandth part of what they were worth on a gold basis. It was in vain that the mortgagors pointed out that they were to be paid in gold; the Government, bent on supporting the only currency it issued, declared that mortgages might be redeemed with paper marks, and that these marks must be regarded as

possessing their face value. So the farmer owns his farm, the lenders are ruined, and the agriculturist who holds up food is regarded with grim disfavour.

It is a curious contrast that one notes between different parts of Germany in these days of bitter crisis. In Berlin I found a gloom that was almost intolerable, relieved by spasms of gaiety well-nigh as depressing. People sought relief from the prevailing stress by living for to-day and forgetting to-morrow. It seemed to me that I saw poverty and penury growing as the hours passed, but the endurance of the people passes belief. The middle classes have subsided almost noiselessly, the working classes pursue their labours with insufficient nourishment and little of hope in the future to help them to endure. Only the young laugh and are gay, even in Berlin, and one is strangely grateful to them. In the *Frankfurter Zeitung*, far and away the best of German papers, there was a leading article recently abjuring people not to forget to smile. "Laugh for the sake of the little ones," said the writer; "they are still too young to suffer." It was brave advice, but I do not think it will be followed far in Berlin because the people have lost heart. They are in the maelstrom, all the trouble of the Reich comes home to rest there. Strikes and lock outs, communist risings, bloodshed; these things are just an expression of the terrible nervous tension, a tension that can only be understood when we remember that the German is a law-abiding, hardworking, domesticated man who loves a regular life, who hugs authority, who hates the unexpected. Now more than ever he desires to work. I believe he is ready and willing to meet his liabilities to the best of his power, but no effort within his competence produces any result; he finds himself slipping down from cosmos to chaos, and he is inclined to blame his Government, thinking that, in return for obedience he ought to have tranquillity and security. There is something curiously naïve about this attitude, but of its genuineness I can have no manner of doubt.

To travel from Prussia to Bavaria is to enter a new world, for the Bavarians

appear by comparison to be quite light-hearted. Perhaps they are too far away from the storm centres to be affected by them, perhaps theirs is a natural resilience and gaiety. I cannot say, but I do know that in Nuremberg I found the men and women entirely different from those I had left behind in Berlin. They were full of laughter, they were intent on getting the best out of life, even though that best does not amount to much just now. They are royalist in sympathy, they are alleged to have the will to separate from the Reich, they do not welcome foreign visitors, and would seem to have taken for their motto "*Timeo Danaos et dona ferentes*." It seems foolish to reject the bountiful harvest of foreign money that would be theirs if they would extend their kindness to the stranger within their gates, but I suppose they know their own business best. Bavaria is the ideal country for a holiday; in many parts it rivals—in some parts excels—the Scottish highlands, and the Bavarians are born innkeepers. I cannot understand the official standpoint because, so far as I can discover, it does not represent the mood or even the wishes of the people. In the summer now ending there have been few English-speaking folk in Germany. I cannot help thinking they have been kept away by stories, deliberately invented, of danger and unrest. A similar attack was launched against Italy a year or two ago; people were told it was at least unwise, possibly dangerous, to travel there, while friends of mine who take no notice of these stories were writing to tell me of pleasant and tranquil holidays among friendly people who sought to take no undue advantage of their guests.

One of the regrettable features of the present situation in Germany is that it has struck a great blow at religion. The mere reduction of outward observance is, or is regarded by some of us, a small matter, but I am told that throughout Saxony religious instruction has been forbidden in the schools and elsewhere; in the places dominated by the sterile creed of Communism, religion is treated as a fetich that sensible people should have outgrown. So it comes about that in a time

of gravest national crisis the country of Luther is being robbed of its faith. Yet never was faith more sorely needed than in Germany to-day. Her sufferings are very real and very deep, and if there be any section of the community that has escaped its share, the commercial "magnates" and the farmers, for example, they are no more than an inconsiderable minority. The country is losing the representatives of its learning, and this is a loss that affects the world. I recall my conversation with a highly cultured professor, distinguished *alumnus* of a famous University; to-day he is ill-clad, ill-nourished, prematurely aged, living for the greater part of the week on rye bread, potatoes, imitation coffee and a little fruit. He was full of complaints but they were not that he was shabby or half-starved. I think he was only faintly conscious of his own plight. No, his complaint was that the price of books was far beyond his dreams; Leipzig, the Mecca of his scholarship, had put up the figure of the works that were as life-blood to him, and there was not even a library within his reach to which he could turn in the time of his need. There was a work he had hoped to complete, but his research was at an end and his thoughts wandered to old friends and colleagues who like himself had dedicated their days to the completion of some task and were now brought to a standstill against the same barrier. "The Government allows me a weekly loaf of four pounds' weight at a special price," he remarked, "and that helps the body to live. If they would let me have a book a week, or even a book a month, in the same fashion they might keep our minds at work as well as our bodies. I have all I want to eat, but there is a hunger that goes unsatisfied." There spoke the worthy representative of the class whose unostentatious contribution to human knowledge has placed civilisation in Germany's debt.

It would be unfair to deal with only one side of the picture. I can readily forgive the people who in the stress of these times take advantage of the stranger, but I cannot deny or ignore their existence. Throughout Germany the foreigner is

exploited. There is one price for him and another, greatly reduced, for the native. This may be justified by the needs of the country, and while prices are below or at least not above world level, none will complain with any approach to justification. But the foreigner can only obtain his marks by changing his own currency, and it is almost impossible to obtain the proper price for it. Branches of leading banks in large cities do not hesitate to cheat the stranger, while the premises of the unscrupulous money changers, who are to be found in every street, should be closed by the police. The visitor is charged according to the official value of the mark—I have known the shop prices to change three times a day—but he cannot get for his money the rate of exchange by which these charges are regulated. Such a policy calls for revision by the Government; it leads to the harshest criticism by those who are despoiled, and it will serve in the long run to keep people away from the country which even as I write is no longer cheap, and will be dearer in the immediate future.

The pity is that Germany, even though she does not realise it, needs visitors in plenty. It is not only that they bring a store of money that is of real value to the individual and to the State alike; they bring something more. Actual association with people who are suffering first hand experience of tragedy in varied forms, the opportunity of rendering aid, these things are greatly to be desired. They benefit all parties. If it is of the first importance that help should be given, it is no less important to us that we should help; indeed, it is a privilege. Nothing dries up the feeling of good will and the desire to assist so quickly as imposition, and Germany should not run the risk of acquiring a bad name among her well-wishers for the sake of a few dishonest bankers and money changers. At the same time the ratio of charges between the visitor and the native should be established by authority, set out unmistakably, and should be nowhere exceeded. Then the sense of unfair treatment of which several English and American visitors complained to me would

disappear. At present I write in early September; the position is more acute because the natural rise in prices is very great and shopkeepers have an idea that the foreigner has no standard of values.

A friend of mine wanted a couple of furnished rooms with attendance and morning coffee. An excellent little hotel in the town offered this for something just under 30/-, but as my friend did not want to live in an hotel if he could help it, I went to see some rooms. At one house for one rather dingy double-room the landlady asked "Five shillings a day English." I said, quite politely, that this was too much. "You must not press us down," she complained; "Thirty-five shillings is nothing to you people." Then I told her of another house where I had been offered two rooms (not suitable because they overlooked a rather noisy road) for half that price, and the landlady said that she belonged to the town "Verband" or union of hotel and lodging-house keepers and that as the "verband" fixed her prices they must be fair and right. Everybody has a "verband" or a "verein" in Germany to-day. I wanted a masseur in one town where I spent some weeks and I sent for the man who had served me last year. His price, after allowing for the change in values, had gone up fivefold, and I told him frankly that it was beyond me. "My 'verein' has fixed it," he cried, and I had to point out that while I did not dispute the judgment of the "verein" I could not be affected by its decision.

To overpay for services rendered is no kindness to the recipient. In the town of which I write a rich American had sent for a violinist to play to him and was so pleased with the playing that he paid the man two dollars for each visit. Then he went his way and doubtless forgot all about it. But the musician raised his prices to two dollars an hour for lessons, and the few visitors in the town who had been sending their children to him while he charged rather less than a quarter of that sum were compelled to withdraw them. The violinist could not understand this at all. He was convinced that

one man had paid him his proper price and the rest of the world was taking advantage of him, so to-day he goes about unemployed waiting for his claims to be recognised. It is in vain to tell him that the President of the German Republic does not draw the equivalent of two dollars a day, to say nothing of an hour.

There seems to be a fairly general impression that the German is undertaxed, but this is far from being the case. Income tax is paid quarterly by the middle classes, and in the event of delay the amount is doubled or more than doubled. In addition a tax equal to income tax is levied, at the time of writing, to support the Ruhr workmen and another tax of like amount to help the Ruhr children. Taxes due from the worker are deducted from his wages; the professional classes, the shopkeepers, and the few rentners left alive pay quarterly; only the very big concerns are enabled to postpone payment and take advantage of the inevitable fall in the mark. Some hold this is a concession to wealth; I can't help thinking that the roots lie deeper. It is of vital importance to Germany that great industries should have ample resources; how else shall they function in the future? They are the chief employers of labour, they will help Germany to rebuild the shattered fortunes that must be restored before the country can pay her just debts and start in freedom to work out her destiny. Only the industrialists, and only a modest proportion of these, have money to-day, but if they were without it the ruin of the country would be complete. In the same way we are told by those who take short views that Germany must be prosperous because of her new factories, stores, railway stations, municipal buildings, and the rest. The truth, as I see it, is that all these activities are so much evidence to the worthlessness of the mark. So soon as a man makes money, whether by business or speculation, he hurries to invest it in something that may last. The municipality builds a bath house, the hotel keeper restores, restocks, rebuilds or redecorates, the shopkeeper puts in a new shop front or, more

likely still, adds to his stock-in-trade. All this money keeps people employed and enables them to live, while if it had been put away the value would have melted like snow in sunshine.

I was talking to a doctor the other day. He is a nerve specialist and has a wonderful electrical equipment in his consulting-room. "All my profits of 1922 went to

equip this place," he said, "but if I had kept my marks they would not have paid for this one fitting to-day. I paid my bill for these things when marks were at twenty thousand to the pound; to-day the price of a pound is twenty-four millions."

I think we may find here a reason for what is called German "prosperity."

A Druid Circle

By GEOFFREY HODSON

[While attempting to study the fairy inhabitants of the English Lake district, a visit was paid to the Druid's Circle, situated near Keswick. The incidents described below appeared to be so vividly impressed upon the place that it was decided to try and describe those which seemed to be within the reach of my vision, instead of studying the normal fairy life of the district.]

THIS is a complete Druid Circle, consisting of single stones, varying in height from 1ft. to 6ft., and surrounded on every side except the East by mountains.

Standing out vividly against the background of many strange scenes, which pass before the inner eye, is the impression made upon the place by the powerful personality of one man, a mighty figure, priest, teacher and healer of his people. He stands out like one of those rugged figures of antiquity one reads of in the stories of ancient days.

In appearance he is above the average in stature, dignified, and impressive, with long dark hair and beard, which later become pure white; he is robed in a single white garment, which falls from his shoulders reaching to his feet, not unlike the surplice of to-day. I see him standing here, where we are now seated, within the inner circle of rocks; behind him are a group of priests, robed as he is. Draped over tall rocks which have now disappeared is a banner of pure white, on which is worked a golden serpent. A large concourse of people stands at some distance outside the outer circle,

as if waiting for a signal. The high priest, who is evidently a master magician, raises both hands to the heavens above him, lifts up his eyes and utters a loud call. Hovering in the air are a number of Devas of various grades, and at his call, some six or seven of the largest of them form a circle over his head some 80 or 100ft. in the air; their hands meet in the centre bearing fire, which is materialised to physical manifestation.

A noticeable feature about these larger Devas is that each one is wearing a crown, consisting of a narrow fillet of gold, encircling the head, in which are set certain dazzlingly bright jewels; at various positions round the head this fillet widens to upward points, a group of larger points resting over the forehead.

The fire descends upon the altar stone in front of the high priest, and there burns brightly without visible sustenance. The other priests then form into two ranks and march in step forward to the altar stone, chanting a low and somewhat guttural hymn. On the arrival of the fire the people form themselves into columns facing the three entrances at the North, South and West, and then march forward till they almost meet in the centre of the

circle, leaving a fairly large square unoccupied. The people and the priests, with the exception of the high priest, then make obeisance to the fire; they stretch their arms forward and bow their heads, remaining in this position while the high priest utters a long prayer. A very powerful magnetic insulation existed and still exists to some extent, round the circle, giving quite as much seclusion from the occult point of view as would a complete and solid temple. As the people stand with their heads bowed the Devas descend quite close to them and a force, not unlike lightning in appearance, plays along their backs in the form of a huge cross. Lesser nature spirits occupy the spaces in between the arms of this cross, some of them as workers holding the force along the lines of the cross, others apparently quite as much part of the congregation as the humans. The priest evidently has in his mind the existence of some mighty spiritual entity to whom he is praying and from whom the response apparently comes. This may be a Nirmanakaya or a lofty Deva, and the reservoir from which the power flows and over which the Being apparently has charge appears to be situated high up in the Heavens vertically over the temple.

The effect of the prayer is remarkable; the very Heavens appear to open, and an enormous down-rush of force pours into the central square formed by the people on three sides and the altar stones on the fourth. The people again become erect, and the Devas intensely active, their chief concern being to see that the maximum of this force reaches the people, with a minimum of overflow and waste. The down-flow continues for some time, forming a veritable pillar of living power, whose appearance I am at a loss to describe, as any words of mine will inevitably fail. The nearest description I can give is to liken it to liquid, fiery mother-of-pearl, opalescent and tinged with an inner colouring of rose. It sinks downwards far into the ground and reaches upwards out of sight into the heavens. The high priest plainly sees it, as do some of the priests; the people feel its presence, but few

appear to see anything. Everyone adopts a highly reverent attitude of mind and body and all realise the sacred nature of the occasion.

At a given signal from the high priest a number of sick and old people are carried into the spaces between the arms of the cross formed by the congregation; they are then led or carried into the square, where those who cannot stand are laid upon the grass, just outside the pillar of force. The weather is rather cold and some of the sick and aged appear to have been suffering from it. The position they now occupy, however, greatly improves their condition. I see one man of old and decrepit appearance who was laid at the northern side of the square, raise himself on his right elbow, and extend his left hand towards the pillar, as one who warms himself at a fire. A glow of heat and magnetic energy passes through his frame, his eyes light up and after a few moments he rises to his knees, where he remains, still a tottering figure, but marvellously improved in both mind and body. He holds out the palms of the hands like a cup into which one of the priests pours a little pale yellow liquid, which the old man drinks. Others, both men, women and children receive liquid, and in the case of cuts the high priest heals these instantaneously by merely passing his hands over the wounds. A tremendous power is flowing through him, his body appearing to be illuminated throughout with golden light; he evidently knows much of the inner powers of man, and his touch has a magical effect upon his patients. This portion of the ceremony lasts probably from twenty minutes to half-an-hour, after which the whole attention is focussed on the high priest, who delivers an exhortation. I cannot grasp a word of his utterance, but the main idea appears to be an appeal for the humanities and an endeavour to assist the people to realise their common unity and interdependence. There are some rough wild spirits amongst them who, although tamed by his power and that of the ceremony, are by no means so gentle and submissive in the fastnesses from which they have come.

Having concluded his discourse, for the purpose of which he stood upon a flat stone, he led the people in giving thanks, making with them three obeisances like the one performed at the beginning. The gathering remained with heads bowed at the third and the high priest again looked up into Heaven and spoke; the down-flow of power ceased quite suddenly and the pillar disappeared. The people then turned about and, chanting with the priest, again walked out of the circle by the entrances which had admitted them. They broke formation outside the circle and waited. The high priest then turned towards the serpent symbol and the priests who were facing him. He spoke to them and blessed them, swiftly making certain symbols in the air with his hand, which seemed to be of a circular or spiral nature, and remained visible as they passed from his hand into the auras of the priests. He then extended his arms before him, partly open, as if to embrace the company of priests. They bowed their heads and a stream of power flowed from him to them and to the banner and was maintained for an appreciable time, maybe ten seconds, during which the priests were lifted into a state of great exaltation. The banner was then rolled up, the priests passed out of the inner circle, speaking to those whom they knew, and in some cases moving off with them, as they gradually dispersed. The high priest, however, and some of the others, together with a few of the congregation who were apparently attached to his person proceeded down the slope to the East, where there was a group of stone dwellings at the foot of the hill. Each person appeared to have a small cell of his own, in which was a rough bed of earth and peat. The windows were openings in the wall and the whole place decidedly primitive, though not uncomfortable. The high priest immediately on entering his compartment, seated himself on a bench, became entranced, in which state he seemed to remain for a long time; doubtless the consciousness was freed.

The country all round was much wilder and bleaker than at present, and there was a good deal of warfare

continually going on in different parts, as a result of marauding excursions by surrounding tribes. It would seem that some of the wounds healed during the ceremony had been gained in such encounters.

Evidently there were many ceremonies at which the priests alone were present, as I see them standing in the inner circle, saluting the rising sun. On another occasion a ceremony is being performed at night, beneath the starlit sky, when the attention of the company is directed to a brilliant star, low in the north-western horizon. I notice, also, some system of signalling in operation, for there are people on the summits of Skiddaw and Blencathra and Helvellyn whose attention is directed to the circle from which their signals are plainly visible. Apparently beacon fires were used.

A system of contemplative discipline was evidently employed by the priests, some of whom possessed the power of self-entrancement. This temple appears to be in magnetic contact with a centre of this religion at some distance to the south-west, and a great way off.

At a later period the memory only of this high priest remained, when he was worshipped almost as a Deity by later generations, who regarded him as the Master and founder of their temple and its worship. A mighty white magician apparently he was, as well as a teacher and lover of his people. I see him at a date much later than the ceremony, a very old, but still perfectly upright, white-headed figure, supported by two priests, and making slow progress from his dwelling up to the temple, where a much bigger concourse of people are gathered together. They greet him with a great shout, some waving weapons, sticks and arms in the air. Their shouting dies down to a murmur as he approaches the altar, and in a low voice he blesses them, stretching forth his right hand and waving it slowly over the crowd within the circle, beginning at the South and passing slowly round through the West to the North. All heads are bowed and the whole

place becomes perfectly still and when they look up again he has travelled some distance on his return to the dwelling place; they watch him with hungry eyes, realising they have had their last look. Powerful emotion surges through them, many burst into tears and call after him.

Among his priests are some young men of exceptional character to whom he has imparted much of his mystic nature lore, and into whose hands is given the task of carrying on the temple worship and ministration after the Master has left them.

How different is the scene before us now. The sun is setting in a golden glow, the quiet peace of a summer evening is broken only by the distant weird calling of the curlew and the cries of the numbers of young lambs who, together with their mothers, are grazing in and about the ancient ring. Much of the old magnetic influence remains and can be felt; so strongly impressed are the scenes of old ceremonies that they rise up continually before the inner eye.

Other scenes, far less holy and beautiful, have been enacted here, other high priests of dark and fierce aspect have stood within the inner ring. One fierce Viking-like figure, wearing a helmet with two horns upreared on either side of his brow, stands with bloody knife

beside the altar stone. Dread now has taken the place of reverential awe in the hearts and minds of the congregation, and hatred has taken the place of love. No longer does blessing from on high pour down upon them. Now it is a power from below, which rises as if from the centre of the earth, in answer to the invoking call; ugly as sin are the elemental shapes which hover round the ceremonial of blood. Women now live with men down at the ancient monastery and gone are the pure discipline and self-restraint of other days.

In later times this ring, once the centre of such lofty ministrations, was foully desecrated by the followers of the Lords of the Dark Face, and still to be felt here is the scene of carnage which followed the uprising of the surrounding tribes against the iniquities by which they had been overawed for many generations. The priests and priestesses were slain, victims were set free, and in their fury the mob demolished the dwellings at the foot of the hill and overthrew many of the temple stones.

Down through the thousands of years which follow, it is the first, the nobler, the uplifting influence which lasts and which is first and most strongly impressed upon the place, showing something of the grandeur of the religion of ancient days.

Du Tact

By MARGUERITE COPPIN

"I will try to gain the power of saying and doing just the right thing at the right moment—of meeting each man on his own ground, in order to help him more efficiently."

JE n'avais jamais considéré le Tact comme une qualité majeure. On est si habitué chez les Latins à s'entendre dire "mon enfant, sois aimable." Et il serait impossible d'être aimable si l'on ne prenait le plus grand soin de ne froisser personne. Cela

devient instinctif; des générations de gens aimables se sont succédé, de façon que le Français, l'Italien, qui vous dit quelque chose de blessant, est un méchant homme—c'est voulu!

Mais ici, en Angleterre, c'est une bien autre histoire. D'abord, l'Anglais n'est

pas "aimable," du moins de nos jours, car du temps de Jane Austen, par exemple, les jeunes filles étaient "amiable." Mais le conseil fondamental de l'éducation anglaise est "be kind ; never be unkind." Et je me propose d'écrire subséquemment un énorme traité sur la différence radicale que suppose et qu'entraîne, en ces deux peuples, la différence des deux adjectifs. Mais cela, comme dit Kipling. . . .

Et l'Anglais n'a rien de la susceptibilité du Latin ; il échange constamment le "chaff," la taquinerie, la gouaillerie, l'envoyant et la recevant de la meilleure humeur du monde. Il possède essentiellement l'indépendance, le dédain du qu'en dira-t-on, qui le rendent insouciant des moqueries possibles. Et comme il ne se froisse pas, il ne voit pas quand il froisse autrui. Il est maladroit ; il patauge, il met le pied dans la flaque et éclabousse affreusement—et ne s'en doute pas.

Il a le meilleur cœur du monde, il est vrai, droit, honnête, et même (mais ne le répétez pas !) il est tendre et sentimental—mais il fait souvent beaucoup de peine, innocemment, aux gens d'épiderme fin, et disons-le, d'amour-propre sensible. Il n'a pas de tact.

Maintenant, depuis que j'ai eu la joie d'appartenir à l'Eglise Catholique Libre (L.C.C.) j'ai appris que le Troisième Rais est celui du Tact et de l'Adaptation, et comprends donc l'importance d'une qualité qui est aussi un talent.

Si la politesse est la menue monnaie de la charité, le tact doit être considéré comme le gant de l'amour ? Car il est effroyablement difficile d'aimer son prochain d'une façon agréable et utile à celui-ci, ne trouvez-vous pas ?

Or, le tact aide en cela. Il faut en somme, se mettre à la place de ce prochain, mais non pas tel qu'on est, avec les idées, l'éducation, les préjugés, bref, tout ce qui constitue le soi, mais en se

transformant autant que faire se peut, en ce prochain dont on occupe momentanément la personnalité. Il faut vouloir être agréable ou utile, non comme on le serait pour soi, mais en s'efforçant de trouver ce qui est utile ou agréable à l'autre !

C'est difficile ? Et qui dit le contraire ? Avez-vous jamais trouvé rien qui soit aisé, dès qu'on veut pousser à la roue ?

Par exemple, il y a des êtres, d'ailleurs très généreux, qui vous offrent en cadeau l'objet qu'ils désireraient eux-mêmes. C'est bon mais c'est bête ; parce qu'ils ne se sont pas mis à votre place, se changeant en vous : ils sont restés eux ! Les légateurs qui vous laissent une fortune à condition que vous épousiez une certaine personne, et tant de gens qui veulent faire votre bonheur malgré vous, rentrent dans la catégorie des sans-tact.

La personne bien intentionnée qui s'écrie "Mais vous avez l'air très jeune pour votre âge"—ou qui explique "Je ne serais jamais venue si loin naturellement, si vous ne demeuriez ici"—ou qui s'inquiète "c'est dangereux, ce malaise, voyez le médecin : mon frère était comme cela huit jours avant sa mort"—etc., etc., car il y a cent cas du même acabit, ces braves gens sont des sans-tact.

Il y a bien des remèdes : le meilleur est de ne parler que pour dire ce qui est nécessaire ; mais un sans-tact pourrait considérer nécessaire de vous prémunir contre le bleu au moment où vous vous êtes fait faire un costume de cette couleur—et je pense moi-même que le grand moyen est d'entrer en relation de causerie, de travail, de vie en commun muni d'une immense sympathie ; de prendre la résolution de ne jamais faire de peine ni de mal à personne : et de demander humblement à Ceux Qui écoutent les hommes de bonne volonté, de protéger cette résolution.

Je crois qu'en ces conditions le tact doit fleurir au cœur du plus maladroit !

Japanese Impressions

By I. DE MANZIARLY

I.—THE NO PLAY

Forget the theatre and look at the Nō,
Forget the Nō and look at the actor,
Forget the actor and look at the idea,
Forget the idea and you will understand the Nō.*

VERY soon after our arrival in Japan, we went to the Nō play entirely unprepared but by the beauty of the land, some glimpses of the temples and a vague remembrance of a few articles read before.

We knew that we were going to a lyrical performance where reciting, singing, chanting and dancing were combined; we knew also that the Nō dances were at the classical theatre appreciated more by the cultivated public than by the lower class—that one had to be versed in literature to appreciate it well.

But as the costumes were praised by everybody we thought that our eyes would enjoy it, even if our intellect stopped short.

The performance begins in the morning and lasts the whole day: when we arrived at two o'clock the second play was almost over.

Yes, our eyes enjoyed it from the first moment; but very soon our whole being began to enjoy it. Indeed, we could not understand the play, not knowing the subject of it, and the very vague explanation of our neighbour did not make it clearer. But, fortunately, the intellectual perception is not the necessary condition for artistic enjoyment.

What we saw and heard was beautiful, and the beauty of the play moved our entire being. We could realise the extraordinary experience that *real art* is

felt without the medium of the intellect, in spite of unknown means of expression, unaccustomed forms and entirely new appearances. In this regard we were glad not to understand, because it enabled us to make this experience so valuable for the lovers of art.

What we saw and heard was indeed strangely different from everything seen or heard before. The guttural, strangled voices, the music of the drums and the flute, the chanting of the chorus (the only thing which reminded us of something known before—the Gregorian chanting), the empty stage, the masks, and the acting, which was no acting, and the dancing, which was no dancing.

But how not appreciate the mastery of every movement, every beat, every note!

That was art—every bit of it highest art; and this art seized us and enchanted us by its magic—which every art is.

Time slowed down, seconds became minutes, hurry and haste disappeared altogether. A decomposition of every movement took place, each step representing a big interval of time and space, each raising of the hand a long experience. And yet it seemed not long, being so perfect. Was it a new divine measure to see movement and attitudes never seen before? Between the appearance of the chief actor at the end of the Hashigari (the wings of the stage) and his reaching of the middle of the stage many minutes elapse. You have time to see everything

* Nō plays of Japan (Arthur Waley.)

and to prepare yourself for his song, for his dance. A new world of beauty opens, where the minutest detail has its importance, where nothing is lost and everything counts. Maybe for the first time in life one sees *perfection*—a unique *achievement* which is the meaning of the Chinese character of Nō. Very soon one loses one's self in the wonder of this revelation, forgetting the Western impatience and its restlessness.

When Komachi enters the stage—this once beautiful poetess now a weary old beggar—one feels at once her weariness and cannot take one's eyes from her emaciated, pale, unmoving mask. So she stands a long time, weary in every fold of her pale green garment, weary from the top of her pilgrim hat to the tip of her toe.

We did not know then the play, "Sotoba Komachi" (Stūpa-Komachi), and learned much later the story of the once beautiful, heartless Komachi having many lovers and treating them badly, especially Shii no Shōshō, whom she promised to see only after he had come to her house for a hundred nights, cutting a hundred notches on the lobe of his ear.

So he came through cold and rain, but the hundredth night he died and did not receive his reward. Dead—his spirit still loves Komachi and is unable to gain peace.

This story is told by Komachi—the now old, ugly beggar-woman hiding herself even from the moon—to two passing priests. These priests find her on their way, sitting disrespectfully on a holy stūper. Questioned by the priests, Komachi answers that all her hope is in the mercy of the Buddha, and her answers prove her mystical soul, and further enquiries reveal to them her name, and her fate. While Komachi tells her story the spirit of Shōshō seizes her and she lives through his entire agony. Then, coming back to her senses, she prays for his peace and offers her "flower"—her poetic talent—to the Buddha, and saves him and herself.

But, as I said, we did not know the story the first time we saw the play and were nevertheless deeply moved.

It was the perfection of everything: the earnestness of the actors, the musicians, the chorus and the audience; it was the extraordinarily skilful beating of the drums, the wailing flute, the lamenting unison-chant of the chorus, the gestures and the attitudes of the dancers. How could one forget weary Komachi standing like an ivory statue or sitting on the holy log!

And this impression of melancholy grandeur, of beauty belonging to a better world, never deserted us. All the plays speak of suffering sacrifice and redeeming; all the plays possess a religious atmosphere, where prayer, the law of death and birth, of cause and effect, of supernatural power intervenes, and where almost always spirits of the dead appear. These different elements come from different sources. If the Nō in its present form dates from the fourteenth and fifteenth century, its origin is far more ancient. We hear of the dance of the goddess Uzumé in the "ancient book" written in the eighth century and of other pantomimes belonging to the Shinto ritual. The libretto of the Nō belongs probably entirely to the pen—or, better to say, brush—of Buddhist monks, and it is the genius of Kumami Kiotsugu who made out of this existing material a harmonious whole, which appears at the present Nō play—very simple in its structure, consisting of three parts: preparation, development and climax—two figures dividing between themselves the interest of the play: the chief actor, "Shite" (dancing and singing the important parts); the "waki" explaining, preparing and assisting him, the chorus, musicians, and minor actors serving as a background only. But simple as the structure of the play is, it reveals fully the genius of Kumami and also the talent of his son and successor, Seami Notakiyo (1365-1444), author of many beautiful Nō Plays. Traditions, history and religion are interwoven into the Nō dances, and appear in the simple frame of the bare Nō stage, with its symbolical pine-tree painted on the back wall. Only the costumes are splendour, of costly silk and brocades which give a specific note of

archaism to the play and help to express the meaning of it.

How is it possible that actors hidden by a mask, hidden by the stiff folds of their garments, limited by traditional gestures and attitudes, succeed in expressing such subtle feelings and evoke such deep emotions of the very finest kind? That is the mystery of true art and a unique experience.

To speak even slightly of the many aspects of the Nō performances is impossible without real study. These are only direct impressions received from the several plays we had the good fortune to see and some notions taken from the books

of Ernest Tenellosa, Arthur Waley and Marie C. Stopes. But for all lovers of art and beauty, even the mere contact with the Nō will reveal unexpected treasures and give an unexpected hope. New vistas will open possibilities, and a new inspiration will appear, and the future of art will be seen in a new light. In spite of the difficulty of this study, we must not be disheartened, remembering Seami's words: "There are many who have long frequented the theatre who do not yet understand Nō and many who understand, though they have little experience. For eye knowledge comes not to all who see, but to him who sees well . . ."

Islam, or the Religion of At-one-ment

By H. C. KUMAR

ONE thing brought out clearly by the study of comparative religion, says Professor Max Muller somewhere, is the fact that all religions are subject to corruption. A religion is indeed like a river. It has a source; it runs a short or a long course over the hearts of humanity—fertilising and enriching, and sometimes, alas! devastating; and it has a mouth where it spreads itself into many feeble branches until it is eventually lost in the great ocean of Truth from which it had its rise. Like a river, too, it is pure and undefiled at its source, but as it flows down its course it gathers dirt and rubbish, its waters become turbid and muddy, and it is changed beyond recognition. Who that has seen the Indus feebly gliding over the plains of Sind, for instance, carrying a heavy charge of sand and earth, would believe that it is the same mighty stream that near Attock rushes its down-

ward course with a vehement tempestuousness, carrying all before it, and with a glitter of waters that recalls the crystal?

Islam, the Religion of At-one-ment, though it is the youngest of all the great world-religions, has not been free from this contamination. Intended by its Founder to be the model religion of the world, it has in the hands of its ignorant followers degenerated into a fanatical creed. Once the gatherer and distributor of knowledge to the far-off corners of the world, its slogan now is "Harki shak arad, kafir gardad" (Whoever raises a doubt, turns apostate.)

It must be remembered, however, that in the mouth of the Prophet (on whom be peace!) Islam does not bear that narrow interpretation that a Moslem Doctor would put upon it. The Prophet does indeed say every now and then that Islam is the only true religion. But with him, it means the religion of At-one-ment, of

* Nō Plays of Japan, by Arthur Waley.

peace—peace with God and with Man. In a secondary sense, it also means the religion of self-surrender. He declares: "Verily, the true religion in the sight of God is Islam." And He goes on to say: "Abraham was neither a Jew nor a Christian, but He was of the true religion—one resigned unto God—and was not of the number of the idolators. Verily, the men who are nearest of kin unto Abraham are they who follow Him and this Prophet and they who believe on Him; God is the patron of the faithful." And the Prophet gives His reason why He considers Abraham as a true son of Islam. "When his Lord said unto Abraham, Submit, he said, I submit myself to the Lord of the world." And He adds, "Who is better in point of religion than he who resigneth himself unto God, and is a worker of righteousness, and followeth the law of Abraham the orthodox, since God took Abraham for His friend?" Another profound saying of the Prophet is: "Every child is born with a predisposition towards Islam; then his parents make a Jew or a Christian or a Star-Worshipper of him."

This, then, is the sense in which, according to the Prophet, Islam is the one true religion—perfect submission to the Divine will. And all men, no matter what their avowed faith, who surrender themselves to God are truly children of Islam in the sense in which the Prophet used that word. Did not the Christ say the same thing: "Whoever will do the will of my Father which is in heaven, the same is my brother, and sister and mother"? Sri Krishna taught the same truth when He said in the concluding verses of the "Gita," "Merge thy mind in Me."

Next to the belief in God and utter surrender to His will comes belief in the Invisible Powers, or Spiritual Hierarchy of Beings known as Angels or Malaiks. They are those who under God's behests carry on the inner government of the world. The four highest are known as Mikail, the angel who protects; Jibrail, who bears God's messages; Azrael, who is the angel of death, and Asrafil, the angel

of the last trumpet. Then come the recording angels who mark men's deeds, two attached to each; then the hosts of angels all around us who administer the Divine law, who carry out the Divine will, who guide the paths of men and shield and protect them in danger. Then the inferior order, the Jinns or Elementals, consisting of five grades, one for each of the Five Elements, Ether, Air, Fire, Water and Earth. The sevenfold heaven and the sevenfold hell represent the various densities of matter which go to make the different planes of the universe. These correspond to the Lokas and Talas of the Hindus. Lastly, there is the Iblis or Satan, representing the force called resistance in Nature and indolence, sloth or inertia in the individual. No religion worth the name can ignore the part which unseen powers play in the affairs of men, and the Prophet is particularly strong in the emphasis which He lays on them.

Coming to the guidance of humanity by Teachers and Prophets, it is refreshing to find that Hazrat Mohammad fully recognises and concedes the truth that since the time when Man began to live, he has never been without the guidance of Divine teachers. He enjoins on His followers: "Say we believe in God, and that which hath been sent down unto us, and that which was sent down to Abraham and Ishmael and Isaac, and Jacob, and the tribes, and that which was delivered to Moses, and Jesus, and the Prophets from their Lord; we make no distinction between any of them." As regards those who would make distinctions between the various Teachers and Prophets, He says: "Those who believe not in God and His Prophets, and would make a distinction between God and His Prophets, and say 'We believe in some of the Prophets and reject others of them,' and seek to take a middle way in this matter, those are really unbelievers, and we have prepared for the unbelievers ignominious punishment." As regards His own mission, the Prophet declared that He had not come to destroy the former teachings but only to restore them to their pristine purity. The religion taught by Abraham and

Moses, He said, had become corrupt in the hands of their followers and His mission was to purify it. This, truly, is the mission of every Prophet.

But, say the objectors, the Prophet of Islam taught jihad—the brutal, bloody slaying of the unbelievers. Yes, but we must first clear our minds of what He meant by unbelievers, infidels. “The infidels,” says He, “are the unjust doers.” As a matter of fact, the word infidel as used by the Prophet has a specific meaning. It means the people who would not allow Him to propagate His message. He believed that He had received a message. In the beginning He Himself was in a doubt as to the authenticity of the message, but His belief was strengthened by His devoted wife. And when He began to preach this message all the vested interests of the time (His own people, in fact) rose against Him and made it so hot for Him to live in peace that He had to flee Mecca, and take refuge in Medina. Even here His persecutors would not let Him live in peace and do His work. They made war upon Him, and He had to fight in self-defence. It was against these enemies of His that He exhorted His followers to fight, and whom He called infidels. It would be a cruel misuse of words to designate everybody who does not profess faith in Islam as a religion as *Kafir* or infidel. But even when asking His own followers to wage war on the infidels the Prophet is never carried off by feelings of revenge or hatred. He enjoins war, but always within the bounds of righteousness. For He says: “If they depart from you, and offer you peace, God doth not allow you to take or kill them.” Again, “If they desist from opposing you, what is already past shall be forgiven them. . . . But if they return to attack you . . . fight against them until there be no opposition in favour of idolatry, and the religion be wholly God’s.” Mark the words “the religion be wholly God’s.” In another place He says: “If you take vengeance from any, take a vengeance proportionable to the wrong which hath been done you; but if you suffer wrong patiently, verily

this will be better for the patient.” That is, forgiveness is nobler than revenge. Can anybody honestly say that the Prophet preached indiscriminate slaughter of all who disagreed with His doctrine? “Hatred ceaseth not by hatred at any time,” said the Buddha; “hatred ceaseth by love”; and the Prophet of Islam taught the same great truth.

Another charge that is laid at the door of Islam as practised by its followers is that of forcible conversion or conversion by the sword, as it is termed. Here, again, we must judge by the spirit of the teaching given by the Prophet and not by the practice of fanatical followers. As a matter of fact, if we begin to judge every religion by the acts of its followers not one will come out blameless. But there are specific teachings in the Koran against forcible conversion. “Let there be no violence in religion,” says the Koran. “If they embrace Islam, they are surely directed; but if they turn their backs, verily unto thee belongeth preaching only.” Again, “Be not thou grieved on account of the unbelievers; neither be thou troubled for that which they subtly devise; for God is with them who fear Him and are upright.” And, “To make them walk in the right way, is not incumbent upon you; but Allah guides aright whom He pleases.”

If there is one thing against which the Prophet used all the power at His command, it was the practice of idol-worship in vogue amongst the followers of the Prophets of old. This worship was often performed with the sacrifice of human life. The Prophet’s own father was himself in danger of losing his life in that way. And yet it will surprise many to know that even against idolators the Prophet does not preach intolerance. He says: “Reville not the idols . . . lest they (who worship them) maliciously revile God without knowledge.” Again, “As to the true believers, and those who are Jews and Sabians, and the Christians and the Magians, and the idolators, verily God shall judge between them on the day of resurrection.” Once more, “We have not appointed thee as keeper over them

(idolators), neither art thou a guardian over them." Compare this with the teaching of a Master in *At the Feet of the Master*: "What another man does, or says, or believes, is no affair of yours, and you must learn to let him absolutely alone. He has full right to free thought and speech and action, so long as he does not interfere with anyone else. . . . If you are placed in charge of another person in order to teach him, it may become your duty gently to tell him of his faults. Except in such cases, mind your own business, and learn the virtue of silence."

But not only does the Prophet teach the negative virtue of tolerance: He fully recognises the place of diversity of religion in the divine plan. "Unto every one of you," He declared, "we have given a law and an open path; and if God had pleased, He had surely made you one people. But He hath thought fit to give you different laws that He might try you in that which He hath given you respectively. Therefore try to excel each other in good works; unto God shall you return, and then will He declare unto you that concerning which you have disagreed." According to this view, the wonder is not that there are so many different paths to God but that there are so few. "Unto every one of you We have given a law and a path." How profound! Every one of us is endowed with divine potentialities, and the law and the path for every one is different. Swadharma it is called in the "Gita." "Better one's own Dharma," says Sri Krishna, "than the Dharma of another The Dharma of another is full of danger." "The power that resides in each," says Emerson, "is new in Nature, and none knows what that is which he can do. Nor does he know, unless he has tried."

"If God had pleased, He had certainly made you one people." Dr. Johnson once said, "Doubtless the Almighty could have created a finer fruit than a strawberry, but doubtless also He never did." We must take the world as it is, with all its beauties of diversity and not wish it had one dull uniformity on all sides. Variety is the very spice of life. And the Prophet

goes on to explain why diversity is necessary. "That He might try you in that which He hath given you respectively." Yes, the All-wise has given us different laws and paths that He might see how we acquit ourselves in our respective ways. Let us bear this in mind: we are on trial. And in what does the test consist? In good works. Try to excel each other in good works—not in the amount of money you accumulate, not in power and pelf, not even in the number of converts—but in good works. There lies our trial. In the matter of belief there will be differences, and these differences will only be set at rest when you return to God and see Truth face to face. In the meantime "strive to excel one another in good works." And in another place the Prophet says: "A man's true wealth hereafter is the good he has done in this world to his fellow-men. When he dies people will ask 'What property has he left behind him?' But the angels who examine him in the grave will ask 'What good deeds hast thou sent before thee?'"

And lest people should strain after good works and be kept back by a vague fear of good works being synonymous with something out of the way, the Prophet declares: "Every good act is charity. Your smiling in your brother's face is charity. . . . Putting the wanderer in the right path is charity. Assisting the blind is charity. Removing stones and thorns and other obstructions from the path is charity; giving water to the thirsty is charity." A most practical religion this, if properly understood.

There once lived in India an emperor who held sway over a vast empire. To him came a vision giving him a glimpse into the soul of things, and for him all differences of outward forms of worship ceased to exist. Behind the different religions that divided his subjects he saw the longing of the soul for the Over-soul, and he vowed that, come what might, he would treat all religions alike. Lord Tennyson has given this airy-nothing vision a local habitation and a name, and I cannot resist the temptation of quoting from his "Akbar's Dream":—

O God, in every temple I see people that see Thee, and in every language I hear spoken, people praise Thee.

Polytheism and Islam feel after Thee.

Each religion says, "Thou art One without second."

If it be a mosque, people murmur the holy prayer; And if it be a Christian church, people ring the bell from love of Thee.

Sometime I frequent the Christian cloister, and sometime the mosque,

But it is Thou whom I seek from temple to temple.

The elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.

Heresy to the heretic, and religion to the orthodox;

But the dust of the rose-petal belongs to the heart of the perfume-seller.

One reads this with a pang of grief. If Akbar's successors had been wise enough to follow his noble example the history of India would have been different from what it is. But though worldly glory has been lost to India, she may yet inherit the Kingdom of God and bring heaven down on earth. Only let her sons try to excel one another in good works, instead of trying to augment mere numbers, and her age-long mission will have been fulfilled. And if they did this, they would find that by seeking first the Kingdom of God and His Righteousness all other things would be automatically added unto them.

A Member's Diary

September 21st, 1923.

DR. BESANT—MR. JAMNADAS DWARKADAS—THE PADLOCK SOCIETY—PSYCHICAL RESEARCH—WOMEN IN GOVERNMENT—NUMEROLOGY.

ALL readers of the HERALD OF THE STAR, spread as they are all over the world, will send thoughts of affectionate reverence to Dr. Besant, Protector of the Order of the Star in the East, on October 1st, her birthday.

MR. JAMNADAS DWARKADAS, member of the Indian Legislative Assembly, who was over in London as a member of the King's deputation, flew to Vienna by aeroplane to attend the Star Congress.

THE Padlock Society is a world-wide League of men and women, and boys and girls, bound by the following pledge:

"I promise to try my utmost never to say an unkind thing about anyone, whether true or untrue."

This is an effort to stop that thoughtless idle chattering which does so much harm in the world. The society is non-sectarian and there is nothing to pay. Information to be obtained from Dr. Armstrong Smith, Maryland, Letchworth, Herts, England.

A MEMBER writes: "Listening to the Queen's Hall Orchestra and watching the wonderful precision of the performers, the ready response to the baton of their leader, I was struck by the thought that the Order of the Star in the East, to be a fitting instrument for the Coming, might very well be likened to a capable, well-drilled orchestra. We must be unified, we must be ready with our instruments in tune, we must be loyal to our leader, perfectly willing and happy to give His interpretation, to anticipate His every wish. As I listened and watched and pondered for a spell I caught the magic of the Coming. The stage is set, the audience eagerly waiting, and we of the Order are grouped ready, our instruments in tune, and then—the wonder and thrill of it, He comes. A hush, a feeling of intensity, and we glimpse a little of His wonderful consciousness. As the music rolls forth now in cadence we feel the wonder of being attuned to the one life, fitting instruments for His lightest touch. We answer readily and happily. May we strive unceasingly to be ready for the wonderful time that is so near! Surely we already feel the inner urge to bind ourselves into one united body and to give ourselves unwaveringly to His service and to that of humanity."

THE article "The Druid Circle," in the current issue, is by Mr. Geoffrey Hodson ("Mr. Sergeant") who published in the June number a paper on Psychometry. As this information was obtained by a form of Psychometry it will be appreciated by all interested in the subject. Mr. Hodson also writes the following on an interesting meeting which took place in London in June:

"A gathering of the Society for Psychical Research is always interesting, and the meeting at the Steinway Hall to hear Sir William Barrett read the presidential address of M. Camille Flammarion was no exception.

"The distinguished astronomer was unable to be present himself, being in his eighty-third year; that his intellect has lost none of its vigour was apparent from his address.

"His speech was an interesting combination of the psychical and the scientific. He told how he founded the Astronomical Society in France to call men to rise above the material and dwell in contemplation of the infinite. He has received much astronomical information from the unseen—chiefly from a spirit calling himself Galileo, many of whose communications were published by Alan Hardie. The messages included descriptions of the houses and inhabitants of the planet Jupiter.

"As a young man of nineteen Flammarion saw a funeral and forthwith commenced enquiries into the phenomenon of death, and he says that at that early date he was instinctively convinced that there is no death—that man cannot die. He pondered this question, he says, for many hours, days and weeks, and one gathers that side by side with the astronomical work for which he is so justly famous, an investigation into the problem of life after death was being conducted.

"One was reminded of the dictum of the Master: 'Remember that though a thousand men agree upon a subject, if they know nothing about that subject their opinion is of no value,' on hearing Flammarion's exhortation to the society: 'Let us take our stand against dominant opinion, which may be the opinion of the ignorant.'

"Commenting on the church's attitude towards psychical research, he said: 'Telepathy has as important a bearing in the moral sphere as gravity in the physical'; those of us who know a little of the power and use of thought will rejoice to find a scientist arriving at conclusions so closely in harmony with occult doctrine.

"After sixty years' study of the subject of life after death M. Flammarion has reached five main conclusions:

"1. Human beings possess faculties unknown to science; faculties which are not merely functions of the brain but of the intellect and of the spirit.

"2. There are phantasms of the living, and the faculties of the soul survive bodily death.

"3. At the moment of death these manifest in several different ways.

"4. There are manifestations of the dead of which the mode has yet to be explained.

"5. Telepathy takes place between the living and the dead as well as between the living and the living.

"These facts,' says the astronomer, 'can only be denied by those who have not had time to study or who refuse to examine them. All of them must be accepted as scientific facts worthy to be put beside astronomical knowledge.'

"The address was concluded by an appeal for the recognition of the importance of the subject, and for the pursuit of the search for Truth.

"Sir William Barrett struck a lofty note in closing the meeting when he stated that space and time and matter are limitless; that they are the fundamentals of the phenomenal universe, that as they are transcendental therefore the material world is transcendental."

IT is interesting to note the advance made by women in Czecho-Slovak politics. It is only about three years since the Constitution was framed, and there are already fifteen women members of the House of Deputies and three in the Senate. These representatives have made their mark by proposing measures for the conversion into State Institutes of the Women's Industrial and Technical Schools and the Schools of Domestic Economy. Children's Welfare Centres have been established in the larger towns, and it is said that all the suggested reforms proposed by women have met with sympathetic consideration. The co-operation of women in the Economic Council (which, by the way, was founded by a woman to cope with food shortage after the armistice) has been so successful that it has been agreed that one-fifth of the members must be women.

PROPOS of a new book on Numerology by Clifford W. Cheasley (Rider, 1923, pp. vii. and 114; 2s. 6d.), Major C. F. J. Galloways writes as follows:

"That the sound of a name should have an important relationship with the character of the person is easy to understand. But that the numerical values empirically attributed to the letters of any given alphabet should have such relationship does not appear so obvious. This belief has, however, the authority of Pythagoras and the Kabbalists behind it, and, although one may not be able to see any good reason why it should be so, such a belief cannot lightly be rejected.

"Mr. Cheasley gives in a handy form the characteristics of the nine digits under the four aspects of general, constructive, destructive, and negative, illustrating the application of these to the names of people and places.

"One might wish for a little further amplification on some points. Thus, correspondence between colours and numberscopes is referred to, but we are not told how to deal with a numberscope reading 8 or 9, in view of the fact that there are only seven colours.

"Certain words, such as 'initiation,' are constantly used, without an explanation of the exact meaning attached to them.

"The circumstances under which one interpretation or another is to be applied are not always clear to the casual reader. This uncertainty would probably not exist for anyone familiar with astrology.

"Apart from these few points the book is admirable in its lucidity, as it is in conciseness. It is divided into short chapters with descriptive headings, making reference easy. A mass of information is given in small compass, and it will undoubtedly take its place as a standard handbook for all those interested in this fascinating subject."

PERIX.

From Our American Correspondent

THE writer understands that it is the wish of the editor that this page record events which seem to indicate that the world is making some progress towards a happier state of affairs. Such progress is most valuable when it seems to lay a stable foundation upon which the World-Teacher may build when He comes. Unless He finds a state of human affairs suitable to permit the inculcation of His teachings, much of the value of His Coming may be lost.

SOME valuable progress seems to have been made of late in America in solving the perennial and age-old struggle between capital and labour; truly remarkable results have been obtained by many of the large corporations from the institution of profit-sharing. Profit-sharing has usually been accompanied by generous provisions and pensions, sick benefit, medical attendance, hospital service, annuities to widows and dependents of those killed or injured, and perhaps most important of all, arrangement for employees becoming stockholders in the corporation upon a basis more favourable than to anyone else.

IN compliance with the request of the Head of the Order of the Star in the East, there will be printed on this page the facts showing actual results in a few representative corporations.

THE Standard Oil Company of California is universally conceded to be a well managed and far-sighted corporation. It has at the present time 19,000 men and women

as employees, divided into many classes of service; notable among them are many chemists in the laboratories forever testing for quality and standard the products of the stills (1,500 to 1,800 tests per day), ceaselessly probing petroleum for new secrets and accomplishing much for mankind. The company has long been a leader in the effort to create and maintain the best of working sanitary and safety conditions. It has achieved fine results in stabilising personnel. This stability of personnel is of incalculable value, it leads to reduction to a minimum of that grave problem of all industry called "labour turnover."

ON January 1, 1917, the eight-hour day was adopted as a policy. It was found that during the first six months following the abandonment of the twelve-hour day in the oil fields that the labour cost per foot of hole drilled was less than before. The company refuses to deal with labour unions, and in spite of many strikes in the oil fields, this company has never had a strike. Why? More than eleven thousand employees of the company are participants in the Employees Capital Stock Investment and Savings Plan. This plan was initiated in June, 1921. An employee of one year's service is permitted to set aside in the hands of the trustees, each month, up to 20 per cent. of his pay. For each dollar so set aside the company adds as bonus, to encourage thrift and induce participation in the plan, the sum of fifty cents. The combined total is devoted to the purchase of company stock from the treasury, at approximately the market price; as shares bear dividends these are credited to the employee's account and applied to further purchases as the plan progresses. The benefits have already been great.

DURING the first twenty-two months of operation, the employees saved \$7,709,243. To this sum the company added \$3,854,621, and dividends on purchased stock amounted to \$441,513. Thus the employees accumulated \$12,005,377 of dividend-bearing stock.

AN astonishing high percentage, *i.e.*, 86 per cent., of those eligible have taken advantage of the plan. All branches of the company have benefited from this plan; everywhere there is to be found evidence of increased consideration of the company, its property and its business by employees. They take greater interest in economy, in efficiency of operations, and in conservation of the company's property.

THE full expense of the plans for pensions, life insurance and sickness and accident disability benefits is borne by the company; the advantages grow with lengthening service.

A man or woman who has reached a certain age, or who has been in the company service for a certain length of time must retire on a pension or, under another classification, may retire. The amounts of the pensions in respective cases vary considerably and follow an elaborate schedule which has been widely published and need not be printed here; but for a typical example, if an employee's average salary comes to \$2,500 per annum, and he has served twenty-five years, the sum of his pension would be 50 per cent, or \$1,250 per year for the remainder of life. The lives of all employees after one year's service are insured at the company's expense, but for the employee's benefit.

THE payments for sickness or accident disability are large. During 1922 the number of cases of sickness amounted to 13,781, the loss of 70,115 days at a cost of \$490,526.

ACCIDENT and sickness compensation is paid whether injuries are sustained in the performance of service for the company or not. The company's own plan for accident compensation is more liberal by 51 per cent. than the state laws require.

AMERICAN STAR Members will be delighted to hear that Mr. J. Krishnamurti and Mr. J. Nityananda write that they expect, barring something unforeseen, to return to California before the end of the year for what we hope will prove to be a prolonged visit.

SURELY the coming Teacher will look with favour upon public health improvement, irrespective of race colour and nationality. It is inspiring to learn how oblivious of national boundaries the directors of the Rockefeller Foundation of New York are in doing their tremendous work for human weal.

Where is another like it ?

DURING the year 1922 the Rockefeller foundation, either directly or through its departmental agencies, the International Health Board, the China Medical Board, and the Division of Medical Education (1) endowed chairs of medicine and of surgery in Hongkong University; (2) pledged \$1,125,000 toward new buildings for the College of Medicine of the State University of Iowa; (3) contributed to the current maintenance of two medical schools in Canada; (4) completed the buildings, strengthened the faculty, and wholly financed the Peking Union Medical College; (5) agreed to appropriate \$300,000 toward laboratories and pre-medical teaching in two Chinese institutions and in one missionary university in Peking; (6) helped nineteen hospitals in China to increase their efficiency in the care of patients and in the further training of doctors and nurses; (7) promised to co-operate in the rebuilding and reorganisation of the medical schools of São Paulo, Brazil, and of the medical school of Siam in Bangkok; (8) made a survey of medical schools in Austria, Czechoslovakia, Germany, Hungary, Poland, and Switzerland, and studies of English and Scotch methods of clinical teaching; (9) sent eminent medical men as visiting professors or consulting officers to China, the Philippines, Brazil, and Salvador; (10) arranged for a commission of medical scientists from Strasbourg to visit the United States and England; (11) gave emergency aid in the form of medical literature, laboratory supplies and apparatus, fellowships and stipends to promising investigators and teachers in the Pasteur Institute of Paris and in many other European centres; (12) pledged two million dollars toward the site, building, and equipment of a school of hygiene in London; (13) co-operated with state boards of health in maintaining institutes and instruction for health workers; (14) shared in 34 county-wide and 32 town demonstrations of malaria control in ten Southern States, and continued field studies and surveys in the United States, Porto Rico, Nicaragua, Brazil, Palestine, Australia, and the Philippines; (15) co-operated with the Mexican and other governments in steadily restricting the prevalence of yellow fever; (16) resurveyed centres of hookworm infection in four Southern States, and carried on control work in 21 foreign governmental areas; (17) took part in promoting full-time health service in 163 counties in eighteen states of the

United States, and in several counties in Brazil; (18) agreed to support for five years the disease-reporting service and for three years the international exchange of health personnel programme of the Health Section of the League of Nations; (19) provided fellowships in public health, medicine, nursing, chemistry, and physics to 237 advanced students from 23 countries; (20) by consultation and providing of personnel aided public health administration in the United States, Australia, Brazil, Canada, Central America, Czecho-Slovakia, France, the Philippines; (21) contributed to mental hygiene projects, demonstrations in dispensary administration, hospital information service, surveys of nursing education and hospital management, the organisation of tuberculosis work in France, the training of French health visitors, and other undertakings in the fields of public health and medical education.

DURING the past ten years the Rockefeller Foundation has received from Mr. John D. Rockefeller a total of \$182,704,624. Its total disbursements have amounted to \$76,800,000, representing the income from year to year and \$17,500,000 appropriated from principal. In addition it has pledged future income to the extent of \$15,600,000.

A NEW departure in history. Its record of achievement against yellow fever, malaria, hookworm and other dread plagues is among the most inspiring chapters in the record of the race.

WHEN, oh when, will ALL humans seek to HEAL and HELP and not to HURT?

From Our Paris Correspondent

PENDANT le mois de juillet dernier, Paris a pu voir défiler dans ses rues une foule aussi variée que pittoresque. Cette foule était composée des 30.000 gymnastes, hommes et femmes, accourus de tous les points d'Europe, bannières en tête et en costumes nationaux, pour prendre part aux grandes fêtes de gymnastique qui ont eu lieu pendant deux jours sur le Champs de Mars. Ces fêtes, favorisées par un très beau temps, ont eu un plein succès.

ON a célébré en grande pompe, cet été, à Lisieux, la cérémonie du *Triduum* en l'honneur de la jeune carmélite, *Sœur*

Thérèse de l'Enfant-Jésus, récemment béatifiée par S.S. le Pape Pie IX. Parmi la grande affluence des cardinaux et des évêques, on remarquait la présence des Cardinaux Dougherty, archevêque de Philadelphie, et Bourne, archevêque de Westminster.

L'on se souvient qu'un article sur la "Petite Sœur Thérèse" a paru dans les colonnes même du *Herald of the Star* il y a quelques années, accompagné d'un portrait de celle, qui, depuis sa mort survenue en 1897, a certainement pris place parmi les "aides invisibles" les plus actifs et les plus puissants, ne cessant d'accomplir son vœux "de passer son ciel à faire du bien sur la terre."

From Our Indian Correspondent

THIS letter, although written on August 23rd, is to appear in the October number of the *HERALD OF THE STAR*, and one cannot forget the first day of that month, as it brought into this mortal world one who has incessantly fought for the poor, the weak and the oppressed. To India she has been a mother, and the welfare of India has been uppermost in her mind and heart since she first landed in this country 30 years ago. India has made rapid progress during that period, and when time has mellowed the acuteness of the struggle and the strife, the whole world will acknowledge Dr.

Annie Besant as one who, above all others, was instrumental in guiding India's footsteps along the path of ordered freedom, and, mother-like, she has not minded the obloquy and ridicule that she has faced in keeping India on that path and in preventing her from being tempted into dangerous ways of isolation and anarchy. Although she is nearly four-score years of age, her energy is as vigorous as ever, and it needs must be, as her work is not yet over and India needs her—nay, the world needs her. May she live long to guide the footsteps of India in her struggle for freedom!

Dr. Besant has just gone to Bombay to meet the Rt. Hon. V. S. Sinivasa Sastry and Mr. Jannadas Dwarkadas, who land in India on the 25th August. The readers of the HERALD OF THE STAR must be aware of the adverse settlement with regard to Kenya that has been made from the Indian point of view. There is a strong feeling in India that the British Empire has by this decision struck a blow on itself, and unless efforts are made to change that decision it will be an incentive to the colour feeling that already exists in the various races of this world. From the Star point of view, this decision is certainly to be deprecated. The Coming of the World-Teacher may distinctly be delayed if this decision is allowed to take its course. Needless to say, there are always two points of view to a question; but where one point of view or course of action is disruptive, while the other is constructive, there can be no doubt as to which course of action a Star member ought to support.

The world is literally seething with hatred: look where we will, east or west, north or south, the spectacle is the same. The Ruhr problem is a standing menace to European peace; in America the negro problem provides food for a good deal of thought; in Africa the colour question is causing a good deal of trouble; while in India the Hindus and Mussulmans have yet to understand each other. The world is hankering for a solution of this problem. The decision on the Kenya which well-wishers of the British Empire and idealists had hoped would be an object lesson of equality of citizenship to the rest of the world has, on the contrary, struck a death-blow to any such solution. But those who have their eyes fixed on the future never lose hope, and continue their efforts. Star members all over the world should not relax their efforts at the unification of races and creeds, and it is hoped that before long the Mighty Teacher whom we are expecting will Himself come down into the world and "make the peoples to cease from their quarrellings."

THE idea of Self-Preparation has taken a firm root among Star members in India, and a scheme of daily Study-Meditation, based on that priceless book "At the Feet of the Master," has been inaugurated. It is yet to be seen whether this inner activity truly indexes itself in the increased vigour of the outer activity of Star members; but the feeling of near expectancy is universal, and it cannot be gainsaid that there is, as it were, a hum of activity all round.

A curious incident occurred in one of the

group meetings in Bombay some time ago. A boy Sanyasi, from a small place called Sawantwadi, named Sitaramji, had attended the meeting. He was questioned about the Coming and he affirmed that his own Gusu had asked him to prepare for the Coming. When shown the photograph of our Chief, he said that he would play a great part in the Coming, and that our Chief was preparing for it although he admitted that he had not seen our Chief on the physical plane. After a lapse of some time he visited Bombay again, and said that his master had now given orders to him to proclaim the Coming of his Master's Master to all the world, as the time was very near. The Sanyasi Sitaramji has a curious history of his own. It seemed that some years before the above-mentioned incident, he showed signs of possession, but while possessed he showed unusual intelligence, and a remarkable facility for poetry of a high order. This happened periodically until on a certain day there was complete change of personality and it was admitted by the new occupant of the body. Such phenomena are legitimate in Hindu Theology and are called *Avesha*. Such was the case when the Lord Christ took possession of the body of His disciple Jesus, and such will be the case when the World-Teacher comes next on earth. It will be a great test for us as He may choose a body from any race He likes, as all races are alike to Him.

DR. COUSINS had been on an extended tour in the north of India, and he confirms the view that there is a universal demand for something which will show us a new way to realise our unity. Even the message of hope and the nearness of the Coming that he was able to give to people as far apart as Kashmir and Guysat were eagerly accepted by both alike. There is a new life trying to express itself and trying to burst all boundaries of race and caste and creed, but that life has not yet found a complete expression, and it is doubtful if it will do so until a new channel has been given for its outflow by some great personality.

ADYAR has among them at present two young but well-known Star members from Sydney on their way to England. Mr. Oscar Kollerstrom and Mr. Hugh Noel came here two days ago from Australia, and will stay for two weeks before they sail for England. The former is the founder and President of the International Association of young people called the Order of the New Age.

Letters to the Editor

IMPRISONMENT AND CRUELTY.

To the Editor of the HERALD OF THE STAR.

SIR,—Those who consider the problem of cruelty to be very largely a social question and in large part, also, an economic and industrial question, were genuinely surprised in reading the paragraph in September's "Member's Diary" anent the infliction of imprisonment with hard labour as a deterrent to cruelty. True, the writer neither approved the statement he quoted nor disapproved it. Surely this means Satan casting out Satan! Even if it could be proved that imprisonment with or without hard labour were an effective deterrent to cruelty—this is extremely doubtful, to say the least—there still remain (1) the factors, psychological and social, which must be included as causes of cruelty; (2) the predisposing economic and industrial conditions and circumstances which occasion many acts of cruelty and largely are the occasion of various forms of daily and systematic cruelty; and (3) the ways and means of removing these causes and so altering conditions as to make kindness and not cruelty a predisposing factor. When we have "come down" seriously to tackle some of these things, even have shown some real interest along these lines, will it be time to call for imprisonment as a remedy? At all events, that will be the time for those of us who try to find out what brotherhood means as a governing law in our intricate social and economic relations. (Brotherhood, some of us feel, is about the stiffest proposition confronting us when we sit down to it!)

The advocacy of imprisonment with hard labour may satisfy a feeling of "righteous indignation" under which we may labour and by which we may be controlled. This, we fondly wish to be assumed, should be accounted a virtue in ourselves. It is a first step; but the whole problem requires to be raised from the realm of sensation (speaking psychologically) to the realm of thought.

We may cease to be virtuously indignant when we see in our "criminal" and "cruel" brother an indirect expression of our social and

individual neglect and indifference. In a word, our lack of brotherhood produces the "criminal" and "cruel"! In some measure, too, they are, as far as very many acts of violence and cruelty are concerned, the direct expressions of hateful and vengeful thoughts and emotions we send out to the world around us. The act is done by a "cruel" person; the impulses, emotions and thoughts which gather round and impel him in a moment of temptation or fit of anger may be some of those we have supplied! In some mysterious way, I feel—though this may be rank heresy—that the man who by such a deed of cruelty releases these hidden though very real forces and brings them down to the plane of effects, thereby helping in the dissipation of them, has rendered us some service which we shall be obliged to repay—to him. Not only are we responsible for participation in the generation of evil and cruel forces, but also responsible to the unfortunate agent or vehicle who gives them birth in the world of "physical form"!

It is not one bit of use denying the fact of thoughts and emotions not resulting in some kind of action or another—otherwise we mean nothing when we speak of thought power. We know the law, even in this single instance of its working, and happy are we if we do not ignore it.

The problem of cruelty in the "outer world" seems just as complicated and difficult. The law at present provides one alternative to imprisonment, viz., the power to deprive a repeatedly convicted person of the ownership of an animal he has cruelly treated. The law on this point could well be amplified and extended and made to apply much as in the case of motor licences. This raises a bigger question: We must either find ways to put men in charge of animals who at all costs will not ill-treat them in any circumstances, or we must remove from the circumstances certain things which dispose men to be cruel, or alter the circumstances so that no pressure of any kind will suggest that any form of good will result from the adoption of methods and treatment which are cruel or involve suffering. Failing this, we should try and put

ourselves in the shoes of the "cruel" person and find out why he is cruel. Perhaps in many cases the man sent to prison has been sent there because of ourselves!

We are not one bit nearer to the recognition of the "rights of animals," nor in realising their inter-dependence with ourselves by sending "cruel" persons to prison.

Yours sincerely,

JEFFREY WILLIAMS.

GERM THEORY OF DISEASE.

To the Editor of the HERALD OF THE STAR.

SIR,—*Re* letter by Mr. Dudley Hammond in September HERALD OF THE STAR.

His concluding paragraph is certainly one of great common sense. Undoubtedly the practices of vivisection will end, *when* we bring forward superior methods and proof of our beliefs.

In almost every newspaper recently have appeals been made to the public for financial help to carry on cancer research!

The Battersea Anti-Vivisection Hospital has had remarkable cures—by methods which we should all commend. Battersea Hospital is suffering in its research department for lack of funds.

It appears to me the most practical method of opposing vivisection would be to organise a national campaign with object of raising funds for cancer research on anti-vivisection lines, such as those successfully proved in Battersea Hospital.

It was with great surprise I learned the various anti-vivisection societies are *not* officially connected with this London hospital, which is proving day by day the things all anti-vivisection societies are teaching.

I am longing for the time when such horrors as vivisection are ended; but living in the World of Men one is forced to realise that every inch of upward ground we humanitarians gain has to be fought and *proved*.

Genuine cancer cures have been achieved by our anti-vivisection doctors at Battersea. Then it is most sensible for us to develop this centre, until the public recognise the truth of what we preach.

Trusting some campaign may be organised to give practical assistance to this splendid work of Battersea Anti-Vivisection Hospital.

Yours, etc.,

ETHEL M. JAMES.

CHRIST OR WORLD-TEACHER.

To the Editor of the HERALD OF THE STAR.

SIR,—It is usual amongst STAR members to say that we believe in the near coming of Christ. This expression covers as largely understood three meanings, a fact which is responsible for a great deal of misunderstandings, difficulties and enmities.

1. Jesus the pupil—erroneous but widely spread.

2. World-Teacher.

3. Avatara—symbolically the son of God.

When Christians speak of Christ, they always think of the first and third point, identifying them both and entirely neglecting the second one. Therefore, when we speak of Christ in the sense of a World-Teacher, we are as a rule misunderstood.

Considering that we do not speak for ourselves but for others, that we are to avoid unnecessary difficulties and that we do not need to complicate our simple belief by mixing it with the merely terminological problem of the true meaning of the word Christ, would it not be advisable to avoid the word Christ and to limit ourselves to the correct and perfectly sufficient expression World-Teacher?

Yours, etc.,

WALTHER KLEIN,

L.S.S. Kumar.

MODES OF TRANSMISSION,

To the Editor of the HERALD OF THE STAR.

SIR,—In the September issue of the HERALD there appeared a letter from Mr. Pattrieux asking for a Committee to be formed to enable the addresses of the Head of the Order to be broadcasted by wireless from London so that centres in other districts could receive the benefit of them.

This is a good idea and worthy of our consideration. If some of the centres could supply themselves with special wireless installations and sound-amplifiers they might receive the benefit of lectures delivered in London.

Has it ever been attempted for lecturers to deliver their addresses into a gramophone receiver? Records might thus be provided for outside members and branches who were in a position to obtain the use of a good gramophone. The latest improved makes of these instruments can do full justice to the human

voice. An orator who delivered his address to a gramophone before giving it on the platform could hear the record himself, and judge what the effect of his words as a whole was likely to be on the audience. Such records could be supplied according to demand, and would have the advantage of being more permanent than wireless.

When the day comes that we may hear the words of the Great Teacher for whom we are preparing, we may well be ready to fill lecture halls and applaud His speeches; to travel miles perhaps to hear them, yes and to elaborate schemes whereby those words can be carried over the whole earth. But to obey! Shall we be as eager to do that, I wonder? For that is the important thing, and that Voice sounds now for those who are ready for its message, those who accord the instruments of their being to its wave-lengths. But we are only anxious to hear with our outer ears. The message of eternity is not important to us, at least not so important as the little concerns of every day.

It is a good thing for us to be eager to hear His Voice in the outer world, a sign of awakening. Let us broadcast all the voices of inspiration in all the ways possible, but let us acknowledge that we ourselves must be receptive instruments for the Voice of the Great Teacher, and then we shall need no mechanical appliances to carry His accents, for that Voice will sound above all other sounds for us. None is so isolated that His message cannot reach him. But if our ears are only directed to the imperative call of the lower self it is in vain that we erect broadcasting stations, engrave records, or print books; yes, or that we stand before Him in the flesh.

With all our striving for effects in the outer world, let us acknowledge frankly that we day after day turn deaf ears to the Voice of Christ within. Do we wish to hear it really? We listen very intently to the voice of our little personality, but if this voice did not speak so insistently to us and we did not listen so intently to it, we might hear the true message and perhaps be able to obey it. We live the wrong life and so our instruments do not catch the living vibrations of His message. Let us not wait to

hear His Voice until He comes and we have established wireless installations, but listen now.

Yours faithfully,
X.

ANIMAL WELFARE.

To the Editor of the HERALD OF THE STAR.

SIR,—May I call the attention of those among your readers, who are always striving to help the cause of the animals, to a simple effort which results in much good? If each of us would see that one (or more) elementary schools in our neighbourhood were supplied with the *Band of Mercy* magazine monthly, they would be doing a greater work than they know. This paper for children is issued by the Royal Society for the Prevention of Cruelty to Animals at the special price of $\frac{1}{2}$ d. monthly, and the Society, on receipt of a postal order for 1/- (or more) and the names and addresses of school, or schools, undertake to post the paper for twelve months to addresses given. (R.S.P.C.A., 105, Jermyn Street, London, S.W. 1.)

I speak from experience in saying that a warm welcome is invariably given by teachers as well as children to the *Band of Mercy* magazine. In our own school it is so keenly appreciated that there are now eleven dozen copies ordered monthly by the headmaster at the children's own desire and expense.

Teachers are anxious to help in the cause of humane education, and often realise that in every little heart an impulse of kindness and protection to all that lives may and should be awakened. The Nature studies, with the songs and stories in the magazine, are useful to them also in their work.

The surest way to become a humane nation is to train the children, therefore we hope that all who long to protect animals in their helplessness and pain will make this small effort, a possibility even for that large majority whose goodwill vastly exceeds their income.—I am, Sir,

Yours, etc.

O. C. GRIFFITH.

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Lodge Meetings for Members and their Friends are held on ALTERNATE MONDAYS at 8.15 p.m.

1923.

- November** 5—"The Theosophical Principle which should underlie Scientific Research."
Lecturer: Mr. EDWARD L. GARDNER.
- 19—"The Theosophical Principle which should underlie Domestic Relationship."
Lecturer: Mrs. HILDA POWELL.
- December** 3—"The Theosophical Principle which should underlie the Vagaries of Fashion."
Lecturer: Mrs. JANETTE M. F. THESIGER.
- " 17—"The Theosophical Principle which should underlie Social Relationships."
Lecturer: Mrs. OLIVE STEVENSON HOWELL.
- " 31—Social Gathering and Dance for Lodge Members and their Friends.

1924.

- January** 7—"The Theosophical Principle which should underlie Ownership of Land."
Lecturer: Mr. CHARLES L. BURDICK.
- " 21—"The Theosophical Principle which should underlie Human Relationships."
Lecturer: Miss KATE BROWNING, M.A.
- February** 4—"The Theosophical Principle which should underlie the Expression of Art and Music."
Lecturer: Mrs. DAISY GROVE.
- " 18—"The Theosophical Principle which should underlie Hospitals and Nursing."
Lecturer: Dr. CHELLA HANKIN.
- March** 3—"The Theosophical Principle which should underlie Teaching and Education."
Lecturer: Mrs. JOSEPHINE RANSOM.
- " 17—"The Theosophical Principle which should underlie Industrial Relationships."
Lecturer: Mr. JOHN SCURR.
- " 31—"The Theosophical Principle which should underlie Sport (including Hunting and Racing)."
Lecturer: Capt. SIDNEY RANSOM.
- April** 14—"The Theosophical Principle which should underlie International Relationships."
Lecturer: Mr. H. S. L. POLAK.
- " 28—"The Theosophical Principle which should underlie Government and Legislation."
Lecturer: Mr. FREDERICK THORESBY.
- About
June 21—Garden Party for Lodge Members and their Friends.

All communications, enquiries, and applications for Membership of Lodge to be addressed to the Hon. Secretary, Mr. Frederick Thoresby, 78, Lancaster Gate, London, W. 2

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(ENGLISH SECTION)

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NOTICE TO MEMBERS

A Conference of the London Members

of the Order of the Star in the East will be held in LONDON on SATURDAY and SUNDAY, NOV. 10th and 11th, 1923, which will include discussion upon the decisions made at the European Congress at Vienna, for future work, and as outlined in the September number of this magazine. Further details will be announced in the November issue.

A Conference of the Northern Centres

will be held at BRADFORD on SATURDAY and SUNDAY, OCT. 20th and 21st, 1923. For all information and hospitality communicate early with the Bradford Centre Secretary : Mr. H. HAINSWORTH, 110, Sandford Road, Bradford Moor, Bradford.



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MR. KRISHNAMURTI (right) and MR. RAJAGOPALACHARYA,
who contribute to this month's HERALD OF THE STAR

A snapshot taken at Ehrwald, in the Tyrol

THE Herald *of the* Star

VOL. XII. No. 11

NOVEMBER 1st, 1923

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Single copies: Great Britain, 1/- (Postage 2d.); America, 25 cents. United Kingdom, Europe, British Colonies, etc., 12/- per annum (Postage, 1/6 extra). U.S.A. and South America, \$3 per annum (Postage, 50 cents extra). All Cheques and Postal Orders to be made payable to the "Herald of the Star," 6, Tavistock Square, W.C. 1.

Editorial Notice

I HAVE very great pleasure in announcing that Mr. Cornelis van der Leeuw, 112, Westzeedijk, Rotterdam, Holland, has kindly consented to act for the time being as secretary of the Order in Europe.

In addition to the appointment made at Vienna of Mr. P. M. Cochijs, Leerdam, Holland, as International Treasurer of the Order, I have established an International Committee for general purposes, of which he will be a member together with my brother, Mr. H. Baillie-Weaver, and the Secretary of Europe ex officio, with myself as Chairman.

The International Propaganda Committee, the appointment of which was announced in the September HERALD, will act under the direction of the General Purposes Committee.

With reference to the resolution passed at Vienna concerning an international headquarters for Europe in Ommen, difficulties in the arrangement of details have arisen which have delayed the completion of the legal formalities. It is believed that these difficulties will shortly be overcome, but in the meantime members will please note that no announcements upon the subject are in any sense authoritative unless they appear in the HERALD.

I would like to ask all National Representatives to appoint a treasurer or a committee to collect contributions for the International Fund which was created in Paris in 1921. This Fund consists of moneys subscribed for objects other than national objects, and will be administered by the Treasurer under the directions of the Head, but sums subscribed for specific objects will be applied by me, as far as possible, to those objects.

By the time of publication I shall have left Europe again for California, where my brother has still to complete the cure for the lung trouble which last year interrupted his work in England. The months spent in Europe have been extremely happy and, I think, not unfruitful ones. I am immensely satisfied in seeing everywhere evidence of renewed energy, co-ordination and enthusiasm within the European section of the Order, and firmly believe that, to the large majority of members, the Order is rapidly becoming the only living and absolute force in their lives. The realisation of our supreme ideal shall only be achieved thus.

I wish to convey through the HERALD all my good wishes for the year to come. May it be a year of great activity, achievement and inspiration, and may the blessing of our work shape us to still nobler ends.

J. KRISHNAMURTI.

To the Youth of the World

By GEORGE S. ARUNDALE

[It is with great pleasure that we are able to announce that Mr. Arundale is going to write every month for the HERALD. We publish this month his "Call to Youth," a most inspiring message. The youth of the world has never been so ready for such a message, which should inspire them for the work they have to do. Youth alone is innocent of prejudice, and selfishness is as yet only in the germ, and conscience when aroused in youth will sweep away all the multitudinous horrors which are its heritage to-day.—J. K.]

MY BROTHERS,—I stand before you to-day to ask the youth of India, the youth of every country in the world, to keep pure and unsullied that Universal Brotherhood which is part of their great heritage of truth, and of their great message to the world, to purify the world of all that unbrotherhood which has made the darkness, so that Brotherhood, which makes the Light, may step into its own.

I call upon youth the world over to remember that it is not they who have made the misery, the sorrow, the despair, the hatred, the suspicion, the distrust, the wars, the devastations. Who then has done these things? Let there be no answer to this question. There shall be no recrimination, but there shall not only be an uncompromising condemnation of the wrongs that walk unashamed abroad: there shall be the strong will to turn the world from wrong to righteousness—a mission, a quest, in which all youth shall join in comradeship and loving trust.

Religions separate us. Races separate us. Nationalities separate us. Customs and opinions separate us. Pride separates us. Competition separates us. These things shall cease to separate us; for, while some of us may live in one religion, some in another; while some of us may be of one race, others of another; while some of us may be of one Nation, others of other Nations; while some of us may cling to

one custom, one opinion, others to other customs, other opinions; while all of us have pride in certain things which seem to us of the essence of life; all of us, too, may, and shall, if we are young of heart, be we old-bodied or of youthful form, use these differences for individual growth alone, whether of our individual selves, of our individual faiths, or of our individual Nations. For the rest, we shall live in the world wherein these differences are not, the world of the One White Light, whence worlds of colour are reflected, that we may learn of the infinite divergencies which themselves seem mutually antagonistic, but which, from the world of the One White Light, are known to be complementary.

Young men and young women, you all who are young of heart, wide-visioned: Realise that it is not you who have made the world's problems as we know them to-day. You have not caused the poverty, the hatred, the mistrust, the strife, the sorrow. These are the debts you have inherited, not debts you have incurred. Yours is the duty of beginning to pay off the debt, by very reason of that Universal Brotherhood which—whether you realise it or not—is the Note you have to sound by word and deed throughout the world, that harmony and peace may be restored.

Young men and young women of India, young men and young women of Britain, of Australia, of Canada, of New Zealand,

The Path

By J. KRISHNAMURTI

PART II.

MANY and varied were my experiences, thoughts and emotions ; innumerable passions, bestial and noble, fine sympathies and great loves ; many a love, pure and selfish, many shades of gratification and fine and glorious feelings, much high intelligence and low cunning have I known ; through many ages and through many centuries, through different nations and races, through every capacity, have I passed and gained the knowledge that the world can give to one who seeks and suffers.

Yet where is that light which sages have seen, that truth which conquers all unrealities, that compassion which heals all suffering, that blissful contentment which brings eternal happiness to the sorrow-stricken soul and that wisdom which guides the aching humanity ? Wheresoever I have been, wheresoever I have groped, I have returned with an empty hand and grieving heart. Like an erring child that strays from its beloved mother, have I wandered far into the realms of despair and unrealities seeking the great reality, far from the lonely road have I departed in quest of that unconquerable longing and that unquenchable thirst ; but I have been burnt with anguish, and with drooping head have I returned. No satisfaction or gratification have I found either amidst warring humanity or away from the madding crowd ; happy or unhappy, elevated or degraded, in pain or in pleasure, there has always dwelt with me, like the dark shadow, a deep void which nothing could fill, an infinite longing which could not be satisfied ; I have wandered

blindly and wearily, asking every passer-by for that balm which would cure my aching heart ; they gave of their best with a gentle smile and a blessing, but did not further my long quest. Where is that light and where is that infinite happiness ?

I am tired, tired with the wanderings of innumerable ages ; I am weary, weary with the fatigue of many centuries ; I am exhausted from lack of strength to struggle and to fight ; my feet falter at each footstep ; I can scarce drag myself along ; I am almost blind with long and continuous use of my eyes through interminable eras ; I am hairless, haggard and old. Pride and youth have gone from me ; I am bent double with the weight and sorrow of my infinite pain ; beauty, of which I once clamorously boasted, has deserted me and left me a monstrous horror. What has passed and what has been wrought through those long and insufferable years is beyond my memory, and my indifference is complete. I am desireless ; no passion sways me ; no affections tear me ; emotions have lost their ancient and all-powerful influence over me ; tender love is behind me far back in the distance ; the exhilaration of action has been killed out of me ; ambition, that spurs so many, either bringing laurels or dishonour, glory or shame, is buried in the distant past ; pride, that holds its head high amidst turmoil of noble and ignoble deeds, is vanished, never to reappear ; fear, that overwhelms and holds men in thrall, is crushed ; gruesome death, the awful and impartial companion of all, can no longer dismay me with its threatening stare. Yet there is a

deep void of discontent and an everlasting longing for the almost unattainable.

Can I ever reach the mountain top of blissful contentment and grasp the supreme happiness? Oh! Mighty Beings, have compassion on the lonely traveller who has voyaged through many stormy seas, travelled through many lands and passed through many sorrows! I am alone—come to my help ye pitying and happy Beings! I have worshipped You, I have adored You, I have offered many a sacrifice at Your altars and much have I endured to kiss Your sacred feet. Comfort me, Ye Masters of Wisdom, with those eyes of love and understanding. What have I done, and what must I do to reach the glory and the greatness? How long must this pitiable condition last? How long, oh Master, ere I behold Thy sacred beauty? How long must I walk on this long and lonely path? Is there an end to this interminable agony which burneth the very love for Thee? Why hast Thou turned away Thy rapturous face, and whither has gone that beatific smile that allays all suffering in all things?

I have served the Great Ones and the needy world in a humble and despairing way; I have loved in a blind fashion all things, both small and great, and I have drunk at all the fountains of earthly wisdom. Never have I reached Thy feet. Like a glorious flower that has withered, that has lost its fragrance, its beauty and its tenderness, is the existence of my life; cheerless and desolate, like a dead tree that gives no cool shade to the weary traveller. I have given all, withholding nothing, and empty and hopeless have I remained. I have led the blind and the sorrow-stricken, myself being blind and sorrow-stricken. Why hast Thou not stretched Thy helping hand when I have stumbled? I am weary with asking; I have no hope; all seems to be dead, and utter darkness prevails. No tears fall, but yet I am crying, crying in infinite pain. No passer-by can help me in my pitiable plight, for there is nobody but me on this long, long Path that winds about like a mighty stream without a beginning and without an end. Desperate, like a madman,

I wander on, knowing not whither to go, nor caring what becomes of me. The sun can no longer burn me. I am burnt to the very bone. Like a vast ocean which is boundless, is the glaring whiteness that surrounds me on all sides, and I can scarce distinguish the Path which leads me to my ultimate happiness. Everything is left behind me: my companions, my friends and my love—I am desperately lonely. Oh! Master of Compassion, come to my rescue and lead me out of this profound darkness to pure light, and to the haven of immortality, and to the peaceful enlightenment! I seek the pure enlightenment that few Great Beings have attained. I seek the high Deliverer that will free me from this wheel of birth and death. I seek the Brother that will share with me His divine wisdom; I seek the Lover that will comfort me; I seek to lay my weary head in the lap of compassion; I seek the Friend that will guide me; I seek to take refuge in the Light.

The Path gives no answer to my desperate calling; the cruel skies look down on me with complete indifference; the comforting echo does not exist, nor is there the dismal moan of many winds. Profound silence reigns, save for the monotonous sound of slow breathing and of the dragging of weary footsteps. There is no peace; there is a movement of thousands of invisible beings around me, as though they were mocking at my solitary suffering. The expectant hush that comes before a storm is my sole companion; only the annihilation of centuries replies to my continuous entreaties; isolation is complete and cruel.

The Path no longer speaks to me as of ancient days when she used to point out the right and the wrong, the true from the false, the essential from the unessential, the great from the petty. Now she is as silent as the grave. She has shown me a part of the way; but the rest I must tread by myself, before this beloved Path must be left behind when I reach the mightier and more glorious Path. She cannot enter there, she cannot be the signpost as of yore, but let me be satisfied with the thought of her guidance

through many epochs and storms to that everlasting resting place.

The Path lies in front of me, gently and imperceptibly climbing, with never a curve and not a thing to obstruct its gentle slope. Like some gigantic snake, whose head and tail are unapproachable, whose eyes cannot perceive the end of its being, that lays itself in warm sand, heavy with killing, sleepy and contented, is the silent Path.

It appears to be breathing and sighing with some quiet and happy satisfaction, but now the sun steadily pours down his burning rays and drives away all thought from my mind. My only longing is to find some delightful cool shade where I could rest my weary body for a while, but an irresistible force pushes me and urges me on, never allowing me any respite. That power impels me to go forward with faltering footsteps. I cannot resist it. I am weak and exhausted, but I obey that eternal and powerful compelling. I take a step, totter and fall, like a swift bird that is wounded by the cruel arrow; I struggle and become unconscious. Slowly and wearily I wake up and gaze at the naked and bright heavens, and I desire to lie and rest where I am; but that mighty force pushes me on to my feet, as of yore, to walk on the never-ending Path.

Lo, there is a solitary tree, many feet away, whose delicious shadow welcomes me. The leaves are tender, velvety, and fresh, as though the sudden healing breath of spring had but lately awakened the dead branches to joyous life and to delicate green foliage. Its shadow is thick, shutting out the searching sun. The fresh fragrant grass and the protecting tree smile with contentment on me, inviting me to share their happy abode. It is full of birds, joyous in their continuous chatter, calling to each other in playful tones. With failing strength I drag myself to enjoy the rare gift which the kind gods have granted to me. As I with pain approach, the whole tree bends down welcoming me, giving some of its vital strength; I crawl under its fragrant and whispering shadow and gaze wearily into its cool depths. Sleep and exhaustion

overcome me; I am asleep, lulled by the welcome twitterings of many birds and the gentle rustle of many leaves. I rest through happy moments of complete oblivion of all suffering and pain, and the ache of many ages. Might I lie here, always, in this soft light, soothed by the murmurings of living things, unruffled by inner and outer storms! Glorious would it be to lie everlastingly here and sleep, sleep, sleep.

I am burning, the sun is viciously glaring on me, revengeful of my momentary happiness. Where is my beloved tree and where are those happy birds with their happy song? Gaze as I may, nowhere can I find the tree of happiness. Gone, gone, and I am alone once again. Was it a dream? Was it the ancient unreality, taking a form that would give sure delight? Was it the pity of some kind God, or the cruel sport of a God unkind? Was it the great promise of the future? or was it that some mighty Being desired to test the strength of my forbearance? Many vanishing realities have I followed only to hear their merciless laughter when I have grasped them; but here I thought that I was safe from their old and bitter sway, their barbarous persecution when I sought the lasting—the real. They have, then, pursued me even into this far and lonely place? With infinite caution have I learned to disentangle the real from the false, and when I thought I had mastered the supreme art, must I begin again at the bottom of the difficult ladder?

When I commenced this Path in the by-gone ages, there was a firmness in my tread; now again decision rules my steps, a new enthusiasm is born in me, as of yore, when before the many sufferings and many sorrows I was eager to face the unknown, and anxious to test my strength against the unwearied Path. The joy of struggle is surging up in me to conquer the mighty and immortal happiness. The Path with its great force need no longer impel me forward; I run faster, nor do my feet falter. I no longer lag behind. I am the Master of the Path. No longer need it spur me to act, for I am action; I am willing and I walk in freedom.

The Path stretches mile upon mile, age upon age ; steeper than of yore, narrower, more strenuous, the way winds precipitously, leaving behind the country of the past. Far below me lies the land of desolation and of immense sorrow, where Unreality, in many shapes and in many a guise rules the great stricken dominions. Here, at this altitude, there reigns complete silence ; the silence smiles on me ; but as I walk unceasingly on this mountainous way, the recent joy is dead again, my weary feet falter as of old, and I long for that beloved tree which shared with me its happy shade and the soft wooing songs of the innumerable birds. That phantom tree gave me but the happiness of a fleeting moment, and yet I was gratified with that temporary joy. I beseech the same God who extended his fitful compassion over me, to grant me but a moment of shade, the happy song to lull the aching heart, and the companionship. If it was a dream of phantasy, let me once more embrace it and cling to it even though it be for a brief space ! Though ephemeral was the taste of that momentary pleasure, grateful was the rest in the deep, cool shadows. Where art thou, my beloved, glorious unreality though thou be ? Hast thou forgotten the weary traveller who sheltered in thy calm shade ? Though thou hast been a false comfort, yet how I crave for thee, to sink once more in thy soft arms, forgetting all but my delicious comfort. Grant me thyself but this once, and I shall be thy love everlasting. I am weary ; come to my aid, my beloved, with thy transient beauty. Lull me with thy false murmurings, and encourage me with thy untrue flattery. I am spent with beseeching and exhausted with weariness, and I am in utter despair.

Far in the distance, there is a clump of trees, surrounding a gay house, with a sweet and fragrant garden. I am in it, enjoying the cool, and the bewitching smiles of many a beauteous maiden. I join in their fresh laughter and in their merry - making. Their pleasure - laden voices soothe me and the soft music lulls

me to sleep. Here there is peace and quietness and complete forgetfulness. I am happy and contented, for in this abode of pleasure is the joy for which I have searched through innumerable ages ; reality cannot exist but here. Am I not satisfied ? Am I not surrounded by all that I desire ? Why did I endure, why did I struggle ? For here there is balm to the aching heart and comfort to the comfortless.

How long, or how many ages, or how many days, I have dwelt in this pleasureable abode, I cannot tell ; nor can I count the happy hours that have been spent here. Once again the unquenchable longing is stirring in the depths of my heart : it has awakened anew and tortures me. I cannot rest in this house of gratification ; the contentment which it promised has not been given to me ; there is no happiness, no comfort within its walls. I have been deceived with unrealities ; I have feasted on untruth ; I have been guided by the light of false reason, and I have worshipped, as of yore, at the temple of darkness. I have cheated myself with the temporary and with the impermanent ; after many ages and much pain have I once again fallen a victim to the mocking gods. Again must I wander forth ; again must I face the unyielding Path.

Once more I am in the blazing sun, once more do I feel the strength to face the long journey. Fresh enthusiasm and fresh hopes are surging in me ; courage is born anew. The Path of many ages smiles on me, promising once more to be the passage of light. Like a mighty tree that has bowed down before the stormy winds, but reasserts itself when they are stilled, and gazes again, with head erect, into the unfathomable skies, defiant and sparkling in the sun, so do I feel. Once more the joy of loneliness is pulsating through all my being, and the solitude, away from vain pleasures and the unmeaning crowd, is like a breath of fresh wind that blows from the mountains. I am alive once more, eager to find the end of all sorrow, the glorious liberation. Happy is the man who struggles !

(To be continued.)

Christ throughout the Ages

By D. RAJAGOPALACHARYA

MORE than ever before, the world to-day is in a state of chaos terrible in the extreme; and our much-vaunted civilisation is joy to the few and torture to the many. When we consider the lamentable condition of human beings who are in the clutches of our warped civilisation, we might describe it as a short dream swiftly leading to a prolonged nightmare. As we contemplate the dreadful tragedies of wars and revolutions, the fierce hatreds which animate the souls of men and lead them to never-ending strife and suffering, we well realise that the nightmare of this so-called civilisation is no mere passing terror in the land of dreams, but an ever-present horror in the hearts of men. This world which was fashioned by God for a Paradise has well-nigh been turned into a den of wild and savage beasts by the folly of unbrotherly mankind.

But shall this nightmare continue to harass the sorrow-laden world crushed and ground down by the weight of its age-long agonies? Indeed, No. This suffering is of our own evil creation, the ugly result of our wilful folly and it is not meant, nay, it can never have been meant, that we should endure what we have power to destroy. Reformers, whose number is legion, have declared this to be so—but with what result the suffering world too well knows. Men suffer, reformers preach, and still the suffering grows. What then is the matter both with us and with the reformers?

Nearly four thousand years before the birth of Christ there lived in China a great thinker called ME-TI. For long he pondered deeply over the suffering of his fellow-men but failed to find any

remedy. Reformers were just as numerous even in those far-off days and just as ineffective. Me-ti at last saw where the true cause of failure lay. In a book that he wrote to convince men of their duty to love one another, he said "The sage who would better the world can better it only if he be intimately acquainted with the origin of its disorders. If he possesses not this knowledge he cannot improve it." So obviously true is this that if reformers have failed to allay the suffering of the world, it is because they have not yet discovered its origin; and the few of them who have at times glimpsed the truth are sadly weak in their convictions and lacking in moral courage.

What truly is the cause of the recurring disorders and calamities which leave men in a state of perpetual misery? In the simple words of an old sage, the misery of human beings is the direct result of their want of love for one another. The true foundation of our lives has been forgotten by the feeble and denied by the strong, and ridiculed all the world over by men who cling to their own follies. Heaven on earth can never be realised till love reigns supreme in the hearts of men, inspiring their lives in every way.

Love is the true basis of our lives, and nothing but the realisation of this fact will bring order and peace to this chaotic world and heal the wounds that afflict us. Love is the remedy for all the wrongs which we suffer on earth; it is the one great and simple solution of *all* our problems. Yet we turn away from its powerful influence and healing inspiration. The very simplicity of this solution is ridiculed by our expert political leaders and economists who dare not face its application to all the affairs of state or of

daily life. To harbour love in our hearts is to view the world with the eyes of a God, but we fear to be gods and prefer to be men. And so we suffer.

The world is to-day rapidly changing, and every change intensifies our suffering and increases our weariness. But suffering is a great purifier and at times it brings us to the real heart of things; and weariness also will often lead us to that Great Master of all beings, the Giver of Life. So it is that everywhere to-day we hear the voice of humanity crying out in agony for the guiding hand and the healing touch of a Great Teacher, and the light and inspiration of a true Leader of men.

Members of the Order of the Star in the East have especially the great privilege of knowing that there has existed from time immemorial such a Great Being—a World-Teacher who will soon come again to men to show them the way to peace on earth and to give them the courage to keep steadily to the path of love. It is of this World-Teacher throughout the ages—of Him who is known to the Buddhists as Maitreya, to the Hindus as Shri Krishna, and in the Western lands as the Christ, that I wish to speak.

Long ages ago in Atlantis, He gave the first beautiful utterance to a profound truth, the realisation of which can alone bring salvation to the world. He said: "Love is life, the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate, according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand." The deep significance and the wisdom of these thrilling words dawn upon us as we contemplate their meaning and feel their utter certainty. With this also comes to us the realisation that our foremost duty—nay, our chief aim in life—should be the widening and the intensification of our love nature, that through it we may grow into the likeness of the Supreme Teacher. And what better, truer or nobler goal than this is there in life?

This earliest known message of the World-Teacher has yet another significance. He is the Lord of Love, the Successor in that Great Office to the Lord of Wisdom, Gautama Buddha, and the entire fulfilment of His mission will be through love. More than any other achievement the full realisation of His love is what our sad world needs. Through æons of time, slowly and often with faltering steps, we have been guided by the patient toil and the never-failing inspiration of the Teacher, to the discovery of this our true aim in life. It is not then strange that His first recorded utterance should reveal the very essence of His Being and the tenor of all His work for humanity.

His first appearance on earth known to history was in India, as the Divine Child, Shri Krishna. The glory, charm and beauty of that marvellous life, which has ever remained an immortal inspiration to the Hindus, cannot easily be described. He is the beloved Ideal of the Hindu heart; in His name all life is lived and He is the goal of every true Indian devotee. The magic spell of Shri Krishna is the true universal religion of India, and that spell is as powerful to-day as it was when He Himself lived as the Child among men.

In that life He brought once more to the world that same supreme message—the message of Love which He had long ago given to another race in Atlantis. The Divine Child was Love Incarnate and so He was Himself the embodiment of His message and to understand that message was to realise His Presence within the heart. That life of the Child-Teacher has revealed an aspect of love which is sublime in its beauty and intense in its joy. It has none of the taint of suffering or of sorrow, but it is full to the brim of a joyousness that is fresh and radiant. Yet it was not merely an aspect which made life one sweet song of ecstasy and of infinite tenderness. This indeed it was, but more than all this, Shri Krishna's love was the essence of a noble spirituality, dazzling like the sun in its pure brilliance. And all who were blessed to be near

Him and help Him in His work for the world well knew the beauty, the power and the nobility of the spiritual fire which animated the soul of the Divine Teacher.

There is a story told about the Gopis, the playmates of Shri Krishna, which illustrates the true nature of His love. The Gopis were in reality Kishis or highly spiritual beings who had incarnated in India for the specific purpose of preparing the way for His work. On one occasion some of them discovered that Krishna, who had up till then been with them, had suddenly disappeared. So leaving their homes they went in search of Him in the woods. When at last they found Him in the thick of the forest, far away from all their dwellings, they greeted Him with joy and would not part with Him. Shri Krishna, to test the purity of their love, feigning displeasure, asked them why they had left their homes and their children, neglecting their duties to come to Him. One of the Gopis, answering for the rest, said: "Hear, O Krishna, the story of the Earthen Image which I shall now relate. Then wilt Thou understand our hearts.

"There was once a Brahmin who went on a very long mission to a foreign land, leaving his wife at home. During his absence she had made an earthen image of her husband and by deep meditation had tried to feel his presence within it. Twelve long years passed by when at last he returned home to his wife. Greeting him at the doorstep with the image in her hands, she spoke to him thus: 'All the while you were away I had longed to

realise your presence within this image of clay. Now that you have returned, no longer do I need this. You yourself are with me.' So saying she dashed the image on the floor and broke it to pieces. The real soul of her being had at last come back to her. So too," said the Gopi, "is it with us. We have worshipped Thee alone in our husbands and in our children when Thou Thyself wert not with us. Now that we see Thee and know Thee

we no longer cling to our earthen images."

Such is the beautiful story which is a fine representation of one of the profoundest truths enshrined in the Upanishats. "Not for the sake of the husband is a husband dear, but for the sake of the Self is the husband dear. Not for the sake of All is All dear, but for the sake of the Self is All dear. Lo, verily, in the Self's being seen, hearkened to, thought on, understood, this world-all is known." This is the true essence of Shri Krishna's message of love to India. It is an inspiration, nay, a divine command to realise the

presence of the Lord of Love in all beings; this, in short, is the true spiritual goal of each one of us.

His last incarnation as the Christ, that life which was the supremest example of Self-sacrifice ever known to mankind, has been perhaps the noblest of all spiritual patterns to striving souls. I, who do not belong to the Christian faith, cannot presume a knowledge deep enough to enable me to speak to you who have been brought up in the fine traditions of the New Testament. Yet He belongs to no one sect, nation or country, and His life has

W O M A N AS MOTHER

IN INDIA AND ELSEWHERE.

BY

Annie Besant

IN THE

DECEMBER
"HERALD"

ORDER NOW

IF YOU WANT A COPY—AND
YOU CANNOT DO OTHERWISE—YOU NEED ONLY SAY,
OR WRITE, SO TO THE
MANAGER AND YOU WILL
RECEIVE ONE—BUT

ORDER SOON

been a deep solace and a noble inspiration to many who are outside the orthodox influence of the Christian Churches. To me, more than aught else in this world, the great Personality of the Christ is a powerful attraction and draws me ever with a mighty force towards the service of His Cause. Hence it is that I can speak of the Christ and all that He means in my life.

There is no need here to relate the well-known story of His life and its glorious achievements. But there *is* need, and especially now, when the whole world has broken with a terrible violence His simple commandments of love and brotherhood, to recall the noblest features of His divine message to the world. We have forgotten the real Christ and His great work for humanity. His name has been made to serve as the sanction for many a horror, and is taken in vain by men far removed from Him and His teaching in their ideals and in their methods. Some say Christ was the first Socialist. Others declare Him to be the original inspirer of the hatred of wealth and of all who have in plenty the riches of this world. He is a Roman Catholic to the many, a Protestant to some and a Puritan to the few. But among those who profess the Christian faith, so few are His true and understanding followers. What Christ was, first and foremost, has been forgotten by Christendom.

He was supremely the Lord of Love. The sublimity of His noble sacrifice was but the earthly reflection of His divine nature. He transformed the agony of the world by His glorious compassion into the blossom of true spirituality. A few hundred years before this He had revealed Himself in India as the sunshine of love ; in Jerusalem he was the same divine Lover, teaching men to seek the path of love in suffering and in sorrow. As Shri Krishna He danced, with music in His heart, the wonderful Rasalila ; as Jesus Christ He shouldered the burden of a sorrowing world and was well-nigh crushed by its weight. Yet both in Brindaban and in Palestine, the very soul, the very essence of His being was love.

What in a word is the Christ ? Not a Personality merely, not a Being far removed from all interest in humanity, nor is He as an irreverent friend of mine once said " the Gentleman at the safe distance." He is a mighty and an ever active spiritual influence, the all compelling force of love. These two words " Love " and " Christ " are interchangeable. And so deep is this idea in the minds of the Buddhists that to them the same Being is known as Maitreya, the Friend of Man.

With the Personality of the Christ are associated so many misconceptions that His real lustre has been eclipsed from the vision of the average Christian. Sentimentality, crude and sloppy, enfeebling in its effects, has been mistaken for the love which is His very being. " Gentle Jesus, meek and mild," is the false childish idea of His nature which forms the basis of the spiritual teaching given to every ordinary Christian child. No wonder Christianity and the influence of the Christ have been relegated to the pious corner of the mind which is daily passed over as impracticable by the human leaders of mankind. Love is considered as a sentimental emotion, natural for the young to feel and suited for the songs of poets. But love in politics is fatal, in science incongruous, and in that art of living which we call economics, foolish beyond contempt. Such is the notion prevalent in the world to-day because men know not what true love is. The love of the Christ is a part of His nature. " It is not inspired by a sense of duty. A fraternal and spontaneous tenderness, it contains no reproach ; it is the loving kindness of a friend who feels no repugnance. It is the attraction towards the impure experienced by Him who knows He can purify. Disinterested love ; love of the saints in the hours of supreme holiness ; love that makes all other love appear vulgar. Love which has reappeared now and again in memory and in imitation of Him. The love we call divine—the love that is Christ."

This is somewhat different from the ordinary notion that we have of love as a pleasant feeling which generally makes us

happy. It is not this love which we seek in the Christ. His love is like the streak of lightning which touches us, electrifies us and by a miracle changes our whole nature. When we have found this love we shall never again be able to live as we live to-day. All the little disputes with our neighbours, all the big disputes between the nations, will become impossible. It is because that love is lacking in the world that each nation is miserable in its suspicion of all its neighbours and allows its "patriotism" to foment wars that are the greatest of all the curses of mankind.

To me the simplest and the most powerful redress for even the worst disorders in the world is the complete realisation of this love in Christ. No remedy is so efficacious as this, for it is the mightiest of all spiritual influences. Its value to men lies in this: When once they have felt it and known its magic power, they begin to live in the Christ, and to live in Him is to be like Him. To realise the Christ within us is to solve all the problems of the world.

This love of Christ may seem to us to be impossible of realisation, an ideal which is rather for our despair than for our inspiration. This is so to all those for whom He is a mere dream, a far-off hope, a dead divinity. But the Christ is ever living, ever near those who toil with the faith that moves mountains and makes dreams realities. To imitate Him is no mad, impossible ideal, given to the few built for the task. It is within the practical realisation of every human being who knows himself as divine.

There have been in the world men and women who reached this supreme realisation of the Christ, and they formed the bulwarks of the spiritual life of their time, and became examples to those who came after them. Perhaps the finest instance of a man who was the nearest image on earth of the Lord of Love was Francis of Assisi. It has been said of him that the greatest event of his life was that he loved all men. This was possible, nay, inevitable to him, because he had achieved by a supreme effort the

noblest of all spiritual victories, the consciousness of the Christ within himself. He loved all men through the love of his Master. "By a new naturalness of gesture and phrase permeated with the spirit of love, he riveted attention to the personality of Christ, making Him appear not the Founder of a Church, nor the Judge of sinners, but the Companion of Men. The life of Francis has brought home to mankind a touch of the reality of the life of Christ. He is the great mid-link between the Originator of Christianity and the world of the twentieth century.

One of the greatest gifts of Francis to mankind was his fine spirit of true internationalism—a spirit which had its inspiration, not as it may seem, in the peculiar conditions of his age, but in his vision of the Christ. Even to-day his ideal of the unity of mankind is alone real, not that internationalism which springs out of a sheer weariness creeping over war-worn peoples. Francis was an internationalist, because he was a sincere and an uncompromising pattern of the Lord of Love. "For it is impossible to see the Christ as St. Francis saw Him and allow thereafter any national barriers to stand between us and others. St. Francis taught us that we cannot limit our sense of brotherhood among men without limiting also our sense of the Brotherhood of Christ; that we cannot loosen the bonds of love which should bind the whole human family in one without crucifying Him afresh; that we cannot wish ill to any nation without wishing ill to Him." This conception is the basis of true internationalism.

The beautiful life of St. Francis is one of the finest fruits of the mediæval civilisation of Christendom. In his utter self-abnegation, his steadfast faith, his uncompromising will, his glorious love of the Christ and of humanity, he has no parallel in all Europe. The greatest of mediæval saints is indeed also the greatest saint among Christians of all ages. He is the hope-bringer to men; the hope of a spiritual victory similar to that which he himself attained. In his life we have the strong assurance of the success of our

spiritual ideal, the realisation of Christ, the Lord of Love.

Thus I have tried to indicate briefly the great mission, of the Supreme Teacher throughout the Ages. Far, far away in the dim past, He began His stupendous task of teaching humanity the art of Self-realisation through love. For centuries He has laboured to mould the world upon that very principle of which He is the greatest embodiment. He has lived throughout the ages for the spiritual regeneration of Man. He is to-day in closest touch with our humanity and envelops it in the mighty influence of His love. Three times He appeared among men to teach them the eternal truths and to bridge the chasm which separates humanity from Divinity.

It is our firm belief that once again He will come to us to restate the ancient spiritual verities and to lead us back to the Path of Love which has been forgotten by a blind and selfish world. It is this belief which is the basis of our Order and the inspiration of all our lives.

As Star members our duty is clear. It is the intense aspiration to realise within us the Christ and the magnitude of His spiritual love, so that our lives may become resplendent in the reflection of His vast life. A noble aspiration, indeed, joyous, strong and worthy of our great belief. How powerful a hold our ideal has on us can be imagined were we suddenly to discover ourselves without it. Life would become confused and meaningless, weary and lonesome. Our ideal is therefore the very foundation of our lives, for it is indeed the ideal of the Lord of Love Himself. In its realisation lies our noblest aim. Without compromise, and without weariness of heart, but with an intense faith and a fiery energy we should live in the spirit of love and of joyous service. Then will the Christ be born within us and then will come to us that peace which passeth understanding.

When the Lord of Love walks on earth once more as a Man among men, there will come to each one of us the great

opportunity for a supreme spiritual choice. Shall we follow Him wherever He may deign to lead us and be His worthy disciples, or shall we remain blind to His glory and lag behind to perish in our indifference?

To follow Him is to be conscious of His Presence in our midst and to recognise His very Self. It is to be pure in heart and clear in vision; to be unshakeable in our faith and firm in our footsteps; to be long-suffering, patient, serene; to keep our enthusiasm fresh as the morning dew and glowing as the mid-day sun; to walk in the light of His Star and to fix our gaze on Eternity. To follow Him means to reach the Life Eternal. But the journey is long and perilous and demands sturdy endurance and a valour worthy of the gods themselves.

Shall we not pray, with fervour in our hearts, that we may make the right choice and be worthy of the privilege that is granted to us? When the choice is made and the journey begun our whole life will become a noble offering to the Lord of Love. Then indeed will He beckon us to come to Him and then shall the answer go forth from each one of us: "Call Thou upon my name unto Eternity and it shall never fail."

JE TE RENDS GRÂCE!

Lorsque tout passe
Toi Qui demeures
Sans que Te lasse
Ce qui nous leurre—
Lorsque tout casse
Et que l'on pleure
Toi Qui demeures
Quoique l'on fasse,
Quand tout menace,
Quand tout écœure,
Je Te rends grâce
Toi Qui demeures.

MARGUERITE COPPIN.

Growth from Within

By ERNEST WOOD

MR. KRISHNAMURTI'S decision to reconstruct the Order of the Star in the East and to form definite Groups for the preparation of those who really mean business marks an important step in the development of the Order. There have always been two kinds of people in every religious movement—those who depend upon an outside stimulus for their progress and those who feel power within themselves. We are all aware that on the inner planes the Great Teacher is already with us—he has already come—and some of us are fortunate enough to have some memory of seeing Him there and witnessing His gift to all living things and the joy of their increased life in consequence of that. He, the greatest of many brothers, also enjoys a privilege that belongs to all within the brotherhood of humanity—that what He has gained He can share with all, when they can and will receive. In a humbler way the process may be seen in a college, where in three or four short years a teacher can give to his pupils knowledge which scientific men studied for three hundred years to discover and accumulate. Each gains for all—therein lies a mystery of our human unity. I give to a thousand brothers what I have gained in knowledge, love and power—but a thousand brothers give to me and make me like a thousand men.

Though the Great Teacher's gift on the inner planes is of marvellous power and love, so that the observer must step back and gasp "I did not know what Love was before," still it may be said that His greatest work for incarnate men comes when He will approach them on the physical plane, evident to their senses and appealing to their brains and hearts with familiar words. And that is because persons who have really meditated are

few, and the vividness of their consciousness depends upon the stimulus of outward things. People who have meditated until the door of the mind is opened inward to the things of the soul need not wait for the outward coming of the Teacher. His gift will come to them from within, and they will feel power, love and inspiration greater than their own, though they do not know that its source is largely from that greatest of brothers.

Such members of the Star will join the Groups, follow the prescribed meditation, express its results in their lives, and study the special monthly messages of Mr. Krishnamurti, the Head of the Order, who is determined to make the new work a success. They are the ones, too, who will be able to give to the world, in humble company with the Great One, not merely to receive a benefit for themselves. They are the ones who will understand the principle of growth from within.

They will realise that all our work in the world has a two-fold effect—temporary in the world of matter, and permanent within ourselves. For countless centuries men have laboured, in nation after nation, and race after race, with brain and hand, to shape the matter of the world into forms for their use and enjoyment. They thought that they were building only palaces and tombs, cities and civilizations, but all the time they were doing something far more important—they were building men. By the exercise of their powers amid the experiences of life they were developing love, thought and will in the soul or mind. Round us now pulses the living fruit of that past—millions of men, creatures of wisdom self-created by wisdom still engaged in their far from finished work.

It is not without significance for the growth of man that his material things

soon perish, and the process of nature is one of decay. Were it not so, the achievements of yesterday—the old palaces and temples and forms of every kind—would be with us still, and man would find little incentive, nor indeed convenient room, to work with his powers and so develop them to-day. Material things must perish—even the human body—in order that the real man may live and progress, and he who observes the progress of life within the everchanging play of forms will not feel regret when things pass away, for he sees that a better thing and a truer object of desire will be born from the power within himself, after the loss or pain that afflicts him now has at last died away. Only those whose minds dwell on the forms with longing because their vision of the greater things to follow is dim, are distressed by the decay and death that mark the processes of nature. To those whose eyes look upon the life within the forms the world shows a constant *resurgam*, an inevitable rebirth—through the unquenchable thirst of all things for God, of all wills for omnipotence, of all minds for omniscience, of all hearts for omnipresence.

Is it not life that has produced all the forms of evolution that surround us? A man builds a house. It begins to decay as soon as it is finished, and in order to preserve or improve it the man must put his life into it—his feeling, thought and will, and the energy and skill of his hands. In the course of long evolutionary ages the body of man has been built to fulfil the desires of indwelling consciousness, pressing ever onward from within—yet its activity involves decay and death, material thing that it is. Every time that the man walks or speaks he is breaking down the cells of his body. But he will repair and sustain it, because he is a living being—because he feels and thinks and wills—he will eat and drink, and set going the machinery of restoration that was built up by conscious efforts in the past, though its working may be mainly automatic or habitual at the present time.

It is worth while to dwell upon the thought that in the fulfilment of our

innate destiny there can be no retrogression or failure, but only the fulfilment of the success within us from the beginning. Even a little seed planted in fertile ground will grow only according to its kind; and when the tree appears in its structure and form, down to the detail of the veining and crinkling of a leaf, will express the power that was within the seed, ready from the very beginning to unfold itself according to its own laws of life. The power is within. None suppose that the acorn contains the matter and energy of nature that are employed in the building of the oak; but the seed has within itself the power to take hold of the matter and forces of nature and use them for its own ends in the formation of the tree.

Such surely is the truth about the entire tree of evolutionary forms—and the veining and crinkling of human thought and feeling and will in each one of us to-day represent a natural and inevitable growth from the heart and seed of all life. Thus our purpose cannot fail—unless it be by our neglect to live as our real selves, by an idleness of will, of thought or of love that results from bondage or slavery to matter, born of our ignorance of our own nature. If I have worked for something, and by some stroke of fate have failed to attain my purpose still I have not failed, for I have the results of the work within myself, as greater strength of will, broader and clearer thought, or enlarged feelings, and that is all that could have become mine by material success, after a little enjoyment of the outer thing. Perhaps, indeed, my loss of the enjoyment will prove a greater gain, and I shall succeed in something better a little later on, because of my seeming failure now. The world has not permitted me to pursue a narrow aim too far; but has broadened and enlarged my purpose by its obstructive methods, and given greater scope and exercise to my powers.

Let us have the strength that comes from knowledge of this growth from within, to serve the teacher when He comes, and before He comes. In us he may thus come to others in some small measure even now.

A World Requiem

(To be sung at the Albert Hall, London, on the evening of Sunday, November 11th, 1923—
Armistice Day)

Words and Music by JOHN H. FOULDS

PART ONE

§ I. REQUIEM.

Chorus

Requiem æternam.

Lord, grant them rest eternal.

Baritone

All those who have fallen in battle—

Chorus

Grant them rest.

Baritone

All who have perished by pestilence and
famine—

Chorus

Lord, grant them rest.

Baritone

Men of all countries who died for their
cause—

Chorus

Lord, grant them Thy rest eternal, and
Thy light perpetual shine down upon them.

Baritone

Yea, though I walk through the valley
of the shadow of death, I will fear no evil ;
for Thou art with me.

Chorus

Requiem æternam.

Lord, grant them rest eternal. Amen.

§ II. PRONUNTIATIO.

Chorus

The heathen raged ; the kingdoms were
moved : He uttered His voice—the earth
melted.

He maketh wars to cease unto the ends
of the earth ; He breaketh the bow and
cutteth spear in sunder ; He burneth the
chariot with fire.

God is our refuge and strength.

Baritone

He saith :—*Be still and know that I am
God.*

Chorus

The earth mourneth ; the world lan-
guisheth ; but the Lord will destroy the
face of the covering cast over all people
and the veil that is spread over all nations.
He will swallow up death in victory.

Baritone

He saith :—*Be still and know that I am
God.*

Chorus

He has scattered the nations that delight
in war. Nation shall not lift up sword
against nation, neither shall they learn
war any more. Violence shall no more be
heard in thy land : wasting nor destruction
within thy borders.

But thou shalt call thy walls Salvation,
and thy gates, Praise.

Baritone

He saith :—*Be still and know that I am
God.*

§ III. CONFESSIO.

Baritone

Lo ! This is God ! This is the Lord
God ! Omnipotent, immutable, omniscient,
eternal, Alpha and Omega, creator, al-
mighty !

He is knowledge and wisdom and
power : He is justice and truth : He is
faithfulness and mercy.

God is Light.

He is gracious and gentle : the Com-
forter : He is vision and magic and beauty.

God is Love.

We have waited for Him. We have
come out of great tribulation, and have
endured grievous distress.

Many have been led away captive ;

many have fallen. For these things, I weep.

Yet the Lord delivered us; yea, the Lord delivered us. He will wipe away tears from all faces. We will be glad and rejoice in His salvation.

§ IV. JUBILATIO.

Boys' Chorus (distant)

Blessed art Thou, O Lord the God of our fathers! Blessed is the holy name of Thy glory!

Blessed art Thou on the throne of Thy kingdom, and exceedingly to be praised, and exceedingly glorious forever!

Thou that beholdest the depths! Thou that sittest upon the Cherubim!

Blessed forever!—

First Chorus

Praise Him.

Blessed art Thou in the firmament of heaven! Blessed the holy name of Thy glory!

Blessed art Thou on the throne of thy kingdom, and exceedingly glorious forever!

Thou that sittest upon the Cherubim!

Blessed forever!—

Boys' Chorus

Praise Him.

Praise and exalt Him above all forever!

First Chorus and Boys' Chorus

O ye stars of heaven! O ye spirits!
O all ye powers! O ye angels! O ye
sun and moon! Every shower and dew!
Fire and heat! Ice and cold! Light and
darkness! Nights and days!—

Second Chorus

Praise and exalt Him above all forever.

Full Chorus

O ye mountains! O ye rivers! O ye
fountains! O ye priests! O ye servants
of the Lord!—

Praise Him.

*Praise and exalt Him above all forever and
ever.*

Now proclaim ye His words. Cry aloud
unto all. The God of glory thundereth:
hear ye His words and obey. Make pro-
clamation unto all His peoples.

Hear ye His words, and do them.

§ V. AUDITE.

Baritone

Give ear, all ye nations of the world!
Give ear, all ye peoples of the earth!

Ye peoples of North:—(*fanfare to North*)

You Greenlander, Kamschatkan, Lap-
lander—you Norwegian, Russian, Ice-
lander—

Let the peace of God rest in your hearts.

Ye people of South:—(*fanfare to South*)

You Australian, New Zealander, Tas-
manian—you African, Roman, Abyssin-
ian, Greek—

Have peace with one another. Follow
peace with all men.

Ye people of West:—(*fanfare to West*)

You Canadian, Californian, Brazilian—
you Missourian, Texan, Kentuckian, Mexi-
can—

Be of one mind; live in peace, and the
God of love and peace shall be with you.

Ye people of East:—(*fanfare to East*)

You Hindu, Buddhist, Parsi, Moham-
medan—you Chinaman, Tartar, Armenian,
Japanese—

Live peaceably with all men. Keep the
unity of the Spirit in the bond of peace.

You men of all continents! (*fanfare to
the four quarters*)

Be at peace among yourselves. Follow
peace with all men; for the Prince of
Peace cometh, and He will speak peace to
His people. He will give light to them that
sit in darkness and in the shadow of
death: He will guide our feet into the way
of peace.

§ VI. PAX.

Boys' Chorus (in the distance with harps)

Peace I leave with you. My peace I give
unto you. Let not your hearts be troubled.

Love one another as I have loved you.

And the peace of God which passeth all
understanding shall keep your hearts and
minds through Christ Jesus.

Orchestra

Meditation: Peace and War.

§ VII. CONSOLATIO.

Contralto

The Lord is high unto them that are of a

broken heart, and none of them that trust in Him shall be desolate.

Blessed are the dead that die in the Lord, for they rest from their labours.

The Lord gave : the Lord taketh away. Blessed be the name of the Lord !

Weeping may endure for a night, but joy cometh in the morning.

Weep ye not for the dead, neither bemoan him. Sorrow not concerning them which are asleep ; for the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.

He saith :—*I will not leave you comfortless : I will come to you. Lo ! I am with you alway ; even unto the end of the world.*

Yea, the Lord is nigh unto them. O why mourn ye ? Weep ye not for the dead ; sorrow not concerning them.

Weep not ! Sorrow not ! Lo ! He is with them alway, even unto the end of the world.

§ VIII. REFUTATIO.

Baritone

O Death ! Where is thy sting ? O Grave ! Where is thy victory ?

Awake ! Thou that sleepest ; and arise from the dead ! And Christ shall give thee light.

§ IX. LUX VERITATIS.

Boys' Chorus (in the distance with harps)

I am the Light of the world : the Light that lightest every man that cometh into the world : the Resurrection and the Life.

He that believeth in Me, though he were dead, yet shall he live.

Contralto with Baritone

Blessed are the dead which die in the Lord, for Christ shall give them light. Though they were dead, yet shall they live. They rest from their labours.

Boys' Chorus (distant)

I am the Light of the world. I will come to you.

§ X. REQUIEM.

Chorus

Lord, Thy light perpetual shine down upon them.

Contralto with Baritone

They rest from their labours.

Chorus

Requiem æternam.

Lord, grant them rest eternal. Amen.

PART TWO

§ XI. LAUDAMUS.

Orchestra

Synthetic Melody.

Soprano

Compass me about with songs of deliverance : Praise the Lord with a loud noise.

Blow upon the trumpet !

Let the sea make a noise !

Let the floods clap their hands !

O ! let the hills be joyful !

Praise the Lord with harp and shawm : with tabret and lute.

Chorus

Alleluia ! The Lord God reigneth !

Let us be glad and rejoice !

He healeth the broken heart : He hath delivered our souls from death and our feet from falling.

Great is the Lord our God alike in earth and heaven.

Soprano

It is like the voice of a great multitude : it is like the sound of many waters, and, as it were, a great thunder.

Praise Him upon the strings and pipes !

Praise Him upon the loud cymbals !

Sing a new song before the Throne !

Shout unto God !

Chorus

Praise ye Him, all ye angels !

Praise ye Him, all His hosts !

Shout unto God with voice of triumph, for He is King of Kings.

§ XII. ELYSIUM.

Female Chorus

Holy ! Holy ! Holy ! Elysium !

Tenor

There is a land where no sorrow nor doubt have rule, where the terror of death is no more.

Female Chorus

Holy! Holy! Holy!

Soprano and Tenor

There the woods are abloom, and
fragrant scent is borne on the wind.

All the gardens and groves and bowers
are abounding in blossom.

Sorrow is no more.

The terror of death is no more.

The sea of blue spreads in the sky: the
air breaks forth into ripples of joy: a
million suns are ablaze with light.

Female Chorus

Holy! Holy! Holy! Elysium!

Soprano and Tenor

The fever of life is stilled: all stains are
washed away.

Female Chorus

Holy! Holy! Holy! Elysium!

Soprano and Tenor

It is the land of Beulah beyond the
Delectable Mountains: the abode of the
blessed—Elysium.

Female Chorus

Holy! Holy! Holy! Holy!

§ XIII. IN PACE.

Tenor

I hear the voice of the dead speaking
from before the Throne of God.

Their ears are deaf to sounds of earthly
sorrow: from their eyes the tears are
wiped away.

They look upon the Throne of God.

They have stepped into the sea of glass
like unto crystal, and behold the radiance
of a million wings.

They hear the eternal music of a million
suns.

Absent from the body, they are present
with the Lord; for underneath are the
Everlasting Arms.

Soprano

These are they which came out of great
tribulation. They have washed their robes
and made them white in the Blood of the
Lamb.

Therefore are they before the Throne of
God, and serve him day and night in the
Temple.

*Male Chorus**(Hymn of the Redeemed)*

The Father hath redeemed us. He hath
delivered us from the power of darkness,
and hath translated us into the kingdom
of His dear Son.

Jesus our Saviour hath ransomed us:
we take our rest.

Be not afraid: fear not. He giveth His
beloved rest; and underneath are the
Everlasting Arms.

§ XIV. ANGELI.

Tenor

Behold! Under the firmament are the
Cherubim and the Seraphim.

And the noise of their wings is as the
noise of great waters.

And I hear the voice of angels round
about the Throne,

And the number of them is ten thousand
times ten thousand.

And thousands of thousands.

Soprano

They are the angels of the Lord: His
elect angels: stewards of the Mysteries of
God: His angels that do His command-
ments.

Boys' Chorus (distant)

And He giveth His angels charge over
thee, to keep thee in all thy ways.

§ XV. VOX DEI.

Tenor

And behold! Above the firmament is
the likeness of a throne—

A brightness as the colour of amber and
as the appearance of a rainbow of fire;

And a cloud of glory shineth round
about within it.

Soprano

This is the appearance of the likeness of
the glory of the Lord, before Whom the
Seraphim ever veil their faces.

Tenor

And behold! Out of the fiery cloud a
voice, saying:— (*Tenor with chorus*)

*This is My beloved Son, in Whom I am
well pleased. Hear ye Him.*

Chorus

Hear, O heavens! And give ear, O
earth! For the Lord hath spoken.

§ XVI. ADVENTUS.

Tenor

And behold! Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

And there shall be signs in the sun and in the moon and in the stars, and upon earth distress of nations with perplexity and great tribulation, and the sea and the waves roaring.

And the powers of heaven shall be shaken.

Chorus

Then shalt thou see the Son of Man coming in the clouds of the heavens with power and great glory, and all the holy angels with Him: His holy angels that excel in strength, that do His commandments.

Contralto

Every eye shall see Him. Yea, thine eyes shall see the King in His beauty.

Be ye patient, for the coming of the Lord draweth nigh.

§ XVII. VIGILATE.

Baritone

Watch ye therefore, lest coming suddenly He find you sleeping. Watch!

For the Son of Man cometh at an hour when ye think not.

Be ye therefore ready: be ye patient. Watch!

For blessed are those servants whom the Lord when He cometh shall find watching. Yea, blessed are they!

Watch ye therefore, for the Lord hath said:

§ XVIII. PROMISSIO ET INVOCATIO.

Tenor

Surely I come quickly! And thou shalt know that I the Lord am thy Saviour and thy Redeemer.

I am the bright and morning star. Behold! I make all things new.

I will come to you, and your hearts shall rejoice. Your sorrows shall be turned into joy.

I will receive you.

Soprano, Contralto and Baritone

Our Saviour Christ will receive us.

Tenor

And I, if I be lifted up, will draw all men

unto Me. I will ransom them. I will redeem them.

O grave! I will be thy destruction.

Soprano, Contralto and Baritone

Our Saviour hath abolished death.

Tenor

Yea! Because I live ye shall live also. Ye shall have eternal life, for I have overcome the world.

I am the Light of the world.

Soprano, Contralto, Baritone and Chorus

Through Him we have eternal life.

Out of Zion God hath shined.

Praise the Lord! Praise His holy Name!

He is the Way, the Truth and the Life:

He is the Light of the World.

From out the holy chalice of His heart wells forth love divine. For this is the promise He hath promised us from the foundation of the world:

Tenor

I will pour out of My Spirit upon all flesh.

Soprano, Contralto and Baritone

Amen! This is the promise He hath promised us.

Blessed be the King! Praise Him! Praise His holy Name! For He hath said:

Tenor

Yea, surely I will come to you.

Baritone

Amen! Even so, come Lord Christ!

§ XIX. BENEDICTIO.

Orchestra alone

§ XX. CONSUMMATUS.

Chorus

He hath blessed us from Whom all blessing flows: the living, loving Father, in Whom, with Christ and the Holy Spirit, we are at peace for evermore.

Soprano, Contralto and Tenor

Alleluia!

Chorus

He hath poured out His Spirit upon us, He hath blessed us. Amen.

Soprano, Contralto, Tenor, Baritone and Chorus

Alleluia! Amen! Alleluia!

A Letter from Germany

The Passing of the Professor—Reaction and Patriotism —The Problem of Winter.

By S. L. BENSUSAN

I THINK that if an impartial survey of social Europe could be made to-day, those responsible for it would find that the Continent's greatest loss and gravest danger lie in the great domains of religion and culture. Poverty and disease are the ever present enemies of mankind, but they are less to be feared than atheism and ignorance. We know that Russia has rejected religion for no better reason than can be supplied by the abuses perpetrated in its name before the revolution; we know that the Russian *intelligentsia* have been reduced to the point of extinction. But Russia is far away, it has not affected the English speaking world to any marked extent. We appreciate the Slav great composers because music speaks an universal language, but how many people in England can claim to have read Tolstoi or Gorki or any other of the leading writers in the original? Russia was making a notable contribution to culture when destruction fell upon her, but it was comparatively new. It arrested by quality. In Germany the loss of Europe is greater, the suffering more wide spread, because it is a land of professors, of men who find in study a complete solution of the problem of life. They pursue knowledge for its own sake, well aware that not one in a hundred can hope to achieve either fame or wealth. They remind me of nothing so much as of coral insects, building, building that the reef may grow though they will never be able to win individual reward or recogni-

tion. Now, as the autumn turns towards winter, it would be hard to find the German professor whose boots will protect him against the snow and the slush, whose clothing can shelter him from the cold, whose food can keep the standard of vitality that his work demands. Even in the summer one noted the signs of suffering, they became more apparent as the season advanced, now they are in painful and constant evidence.

As it is with the professors so it is with their pupils. Scottish friends of mine now holding high positions in London have told me of their student days in Aberdeen, and of the lads whose equipment was just a sack of oatmeal. They prepared their porridge in their own room and, scorning delights, lived laborious days. German students are in like plight, but one is by no means sure about the sack of oatmeal. I have watched some in one German university town who were suffering visibly from lack of food, and I have found popular students' restaurants closed because even the simplest and most popular meals are now beyond the reach of those who enjoyed them in years past. To make matters worse the lads have neither the clothes nor the firing that will enable them to withstand the winter, and I have heard of many cases of lung trouble brought on by malnutrition and exposure. The toll that winter must take is too terrible to contemplate. It is not the suffering that calls from the housetops, it is a trouble silently endured, and I am

not writing primarily for the purpose of creating sympathy. That will not be withheld by those who realise the brotherhood of humanity and there will doubtless be agencies through which help will be received and distributed. I would wager that the Society of Friends will play its accustomed and splendid part. Germany is making a praiseworthy effort at self-help, one of the best mediums being the famous *Frankfurter Zeitung* whose directors are doing well-sustained work. There is no occasion to forget that the sufferers themselves are stoical to a degree, "eight years of misery makes for resignation" said one of the most harmless of professors when I discussed conditions with him "and after all the Government allows us four pounds of bread every week at a reduced price." The loss that threatens Europe is the passing of German scholarship, for even the Professor of botany with whom I spoke cannot live by bread alone. Young men may be pardoned if they hesitate to join the ranks of the scientists, if they do not seek to become doctors of Law, Philosophy, Medicine, and the rest, if they realise that the possibilities of research work are fading into the distance and the prospects of earning a living wage in the service of culture are more gloomy than they have ever been.

Perhaps the case of the medical profession may be taken as an example of the conditions prevailing, because my lines have been cast among the doctors for two years in succession. I have met both the specialists of the health resorts and the country practitioners. The fees of the latter are fixed in terms of bread; three loaves is the price of a day visit, for the night time six loaves must be paid. Maternity cases command twenty four loaves. Rontgen Ray examination costs thirty, and low though these prices must be considered they are greatly reduced in the case of men who have people corresponding to our panel patients. Last year I met a country doctor whose fees averaged 2½d. for advice and medicine, he worked from eight in the morning until nine or ten at night to support his wife and family. Before the failure of the mark

he enjoyed a private income of about £2,000 a year, but it was all in German or Russian securities, so that the descent into poverty came very suddenly. I enquired about him this year and found that he is suffering from lung trouble brought about by malnutrition and exposure. Friends contrived to send him away for a short cure, but it was too short and could not be prolonged. He is working the remains of his strength away and when those remains are exhausted, another householder will lack a breadwinner. I was told of physicians, wealthy men only a few years ago, who must now walk to their patients, even tram fares being prohibitive, I heard of one distinguished doctor who says that he gets a meat meal once in a month and, if he is lucky, twice. This is the more significant when we remember that the Germans are great meat eaters in normal times, and regard meat as an essential part of a meal.

Several medical men have complained bitterly to me, not of the lack of food, warmth and clothing adequate to their needs, but of the absence of books and magazines. Purely scientific publications tend to disappear, unable to face the cost of production, medical books can only be issued at a price that keeps them beyond the reach of those who need them most. The tragedy of dear paper is one we hardly know. For a year or two on either side of 1918 prices in England were very high but they were seldom prohibitive, and even in the worst season of the great war newspapers contrived to carry on. In Germany there are more empty newspaper offices than full ones, more writers unemployed than occupied, the publishing trade carries on under adverse conditions, the price of books rising as the value of the mark falls. Just as the German *haus frau* filled the home with plaints while butter was rising from half a million to fifty million marks a pound, so the German professor has uttered his own special lamentations as the books that were his mental life-blood travel farther and farther beyond his reach.

Curiously enough the *intelligentsia* belong as a class to the monarchist and

reactionary party. This is perhaps the unpleasant side of the present crisis, but it is one that may not, in fairness, be ignored. They never had much worldly wisdom, these scholars, they looked to the old *régime* to support them, and it did so; it looked to them to express official views and spread official teaching and they did as we required of them; it was their form of duty to the State. I have been told that the famous anti-English manifesto issued by German scholarship early in the war was made to order, and was not even the correct expression of the opinion of all the signatories. Had they been asked to demonstrate in some other fashion they would have done so quite cheerfully. While the old Government endured they received their modest salary in marks, each of which was a gold mark in purchasing power, now where they had one they have a million, and in the little Black Forest restaurant, where I write this paper, I have just paid twelve million marks for a couple of thick slices of bread and butter, with some very thin slices of Swiss cheese. Even allowing that I have been recognised as an "auslander" and charged accordingly, the difference between the old times and the new is demonstrated. Twelve million marks twelve years ago would have yielded an annual income of £36,000 a year, to-day it buys a plate of bread and cheese! Naturally the professors, simple men, so many of whom saved a few marks out of meagre salaries to make better provisions for old age, and now find those savings worth literally nothing at all, are convinced that the Republic is to blame and in looking for a further cause of their misfortunes select the Jews. So they are Monarchists and anti-Semites.

I remember meeting one on the eve of the Jewish New Year Festival which lasts two days. "The mark has fallen to one English penny for a million," he said looking up from the paper I had lent him, "but it will recover, and at once. For two days Germany will be delivered from the machinations of the Jews who have ruined her. They will be asking their God for the pardon they can never

hope to get, and the mark freed from their weight will soar." Alas for the poor Professor! On the two days of the Jewish Festival the mark fell from a penny the million to a halfpenny; only when the Jews came back on the third day did it achieve a temporary recovery. But you cannot convince or placate an anti-Semite; this one told me solemnly that the Jews must have engineered the fall before they left the Bourses for the synagogues of Germany.

In like fashion these poor men, to whom the political world is a land unknown, from whom the actualities of life remain aloof, are convinced that nothing less than the return of a Hohenzollern or a Wittelsbach can improve their state. My old friend the botanist has a million mark note and looks to the restoration of the monarchy to make it worth £50,000 as it was of old, at time of writing one farthing would replace it. With that money of the future, he will dower his three daughters, buy a house and refurnish it and take his wife with him to America, the country that arouses both his wonder and his admiration. "I know you think it unlikely," he told me once, "but I can assure you that there is still in the Fatherland the old *furor Teutonicus*. Let the French beware. We will turn them out of our country. They shall go from Strasbourg too, for it is a purely German town. But to do this we must have an Emperor once more. The Kaiser failed, so did his eldest son, but there is a grandson. Or there are the Bavarians. It does not matter so that it be a strong man who will turn out the invader, keep the Jews in their place, and give us gold marks for paper marks. He will talk to the book-sellers of Leipzig, too, for he will know it is not for the good of Germany that these men should keep books on their shelves and raise the price of them every week." I know it is hard to understand how such simplicity can go with real learning, but when men have reached a certain age in complete dependence upon the State and their support is suddenly withdrawn they find themselves absolutely lost. The more abstruse their studies the less they know

about the world that surrounds them. It is right to add that there is a vein of pure patriotism in the rough quartz of their reaction. They are very jealous for the Fatherland and very fearful of the results of Republicanism. One of the soundest of modern German thinkers, a modern of the moderns, acknowledged this quite frankly. "It is our misfortune," he said, "that we have never had a chance. Between our Government and the people the great Reparations question has always intervened. Commissions of Councils, Armies of Occupation have all been accepted by our people, but they cannot rid themselves of the belief that a Kaiser would have resisted them, whatever the cost. The Professors as a class hold this view very strongly; they think that Republicanism is the short cut to Communism and Bolshevism; they don't know how the world moves to-day because they did not know how it moved in the old days. Unfortunately they have the teaching of Germany's young manhood and their teaching tends to divide the country into two camps. Their most impressionable pupils will tend to the right, the workman urged by the Communists moves more and more to the left. Between the two, moderate Republicanism will find itself like the iron on the anvil. And yet one must admit that the Professors are patriotic, long suffering and devoted to the truth as they see it. The difference between us and them is that we respect their beliefs while rejecting them and they hold us and what we stand for in contempt."

I have said that the students are suffering; it is not necessary to say they are impressionable. The effect of the teaching upon them can be imagined; in it lies the danger of the future. If the Republic can survive and assert itself, if it can curb Communism on the one hand, reaction on the other, Germany may walk in the ways of peace until the time when Science makes war impossible even for militarists. On the other hand should the party that unites moderate opinion fail there can be nothing to look for save strife between the two extremes with the chances in favour

of Communism because it will have the advantage of numbers of foreign support. Russia has been supporting the movement in Germany, but only moderately, because at present the Soviets need German machinery and manufacturers and Moscow is under no illusions as to the effect of Bolshevism upon output. If and when Russian needs can be satisfied there will be more support for the movement towards disruption. This is a curious state of things, but the facts may be accepted; I had them from a singularly well-informed man who knows what is happening in Moscow, and how members of the Government are divided hopelessly, Lenin's followers against Trotsky and his following on the question of supporting or engineering a German upheaval. In passing I may say that the wonderful German harvest may serve to administer a severe check to Bolshevik aspirations, for working men particularly in this country are naturally law abiding, and if they can have reasonable wages and hours for a fair day's work are quite unlikely to be led away.

Those who have the patience to follow me so far will not fail to see the condition in which the country finds herself as a result of evil times. The teaching profession, I use the term in the widest sense, has fallen upon trouble, has endured it with fortitude, but is quite unable to understand that Germany is suffering from the loss of a world war and the exhaustion which follows inevitably. The men who gave so much for so little were encouraged to do so because they felt they were essential not only to the Fatherland, but to the world beyond. Of late they have regarded themselves as the sole bulwark between the nations and barbarism, they find their ranks thinned by suffering, by sickness, by death, from conditions that press with greater severity upon them than upon any class of the community. The State recognises their plight, but can offer no help, it can increase salaries as the mark falls but cannot make those salaries serve to provide even a sufficiency of the necessaries. Charity has stepped in, but must move warily, and

in some disguise, sure of rejection if recognised. Your Professor finds less difficulty in facing slow starvation than in accepting aid; he holds that his service to the State should shield him from such indignity. Happily German ingenuity has been equal to the occasion and means have been devised to help without offence; but it would be idle to suggest that the means are equal to the end in view. For one whose urgent needs are met there are several who must go unaided, and behind the Professor there is usually a wife, sometimes there are young children. A bountiful harvest may serve to provide the necessary minimum of bread and potatoes, but fats, coal, clothes—these are to seek.

As I write the country burns a coal substitute in the shape of brown lignite, fats must be imported, and as for warm clothing there is none worth mentioning. Through the summer months I have seen hundreds of lads dressed in coat and trousers only, no shirts to their backs, neither boots nor stockings to their feet. Perhaps there is some clothing in reserve for the winter; let us hope so. "I don't think one German Professor in six has a sound pair of boots," said a close observer the other day, "and as for the boys not one in three has a warm shirt. Even the girls have flimsy clothing and not much, it is sufficient just so long as summer lasts. Already the increase in tuberculous troubles is alarming the doctors, and to make matters worse, there is a very real shortage of milk, intensified by the action of the peasants who find more profit in making butter for the rich than in selling milk to the poor. "We ought to be able to control them," said a Government official to whom I spoke of the peasant's selfishness, "but the hard fact remains that we can't."

It may be urged that small practical purpose is served by the recital of evils for which no adequate remedy can be proposed, but on the other hand there can be no interest where there is no knowledge. This magazine may claim that it has an audience of thinkers, that it appeals to people who are profoundly conscious of a sense of duty towards others. If the back-

ward can demand attention and help for no other reason than that they are sparks from the same flame, manifestations of the one life, how much more eagerly must we hear the call of those who have advanced along the roads we strive to follow, who have been punished so severely for following after Baal and Moloch? They did but obey, and obedience is the first lessons a German learns. Had the people been taught to follow paths of peace, had their leaders inculcated humility and forbearance the obedient German citizen would have been humble and forbearing. My own opinion, founded upon the most dispassionate observations of which I am capable, is that there is more, much more kindness than truculence among the people and that even the reactionary professor errs through excess of patriotism.

Can Europe forego their gift? Can we say that German scholarship is nothing to us, that the learned professions need no contribution from Teutonic sources? I have spoken with every class or nearly every class of English scholar, and they pay tribute to the work that has been done by our sometime enemies. They are very far from welcoming the thought that the rising generation may be unable to carry on, some go so far as to say that they look to Germany as one of the few remaining bulwarks between Europe and a descent into militarism and barbarism. Happily too there are those who hold that even though the German were still an enemy, which he is not, there is an injunction that they dare not overlook. It bids them feed an enemy if he be hungry. There is a wide interpretation here. The scholars hunger for books, the mothers hunger for clothing for the children, the old hunger for warmth, the babies for milk. This being the case there is no occasion for a plea; the human conscience provides one. We are so constituted that we know precisely where we stand. If we save but one necessitous man, woman or child we know that we have not been wholly unmindful of our duty; if we shelter ourselves behind the thoughts that all these troubles are far away, that we have plenty

of distress nearer home, we know that a definite opportunity of service has been offered and rejected.

There is a story told in Cologne of a certain British General who, shortly after the occupation, was warned to prepare for an advance. He is said to have advised

the War Office that in that event special commissariat arrangements would be demanded, for no disciplinary measures he could devise would serve to keep the British soldier from giving away a great part of his rations to hungry German women and children! *Verbum sap.*

Notes on Tibet and the Tibetans

By G. E. O. KNIGHT, F.R.G.S.

(*Leader, the British Buddhist Mission to Tibet ; Editor, "Spiritual Development," etc.*)

GENERAL.

FOR a number of reasons Tibet has come to be regarded as the most unique country in the world. Centuries of pioneer work have not robbed "The Land of Monasteries and Monks" of its romance, in spite of the fact that the curtain has been raised again and again since the policy of exclusiveness was adopted, only to fall as abruptly as before. There seems little reason to doubt that if the people and the Government had their own way with travellers and traders, Tibet would indefinitely remain a closed land. As circumstances are, for weal or for woe it seems destined to remain, in part if not wholly, exclusive, for its very situation renders it exceedingly difficult of approach, while the ultra-conservatism of its inhabitants makes all intercourse extremely laborious.

Several more or less fantastic names have been applied to Tibet. It has been variously called "The Roof of the World," "The Forbidden Land," etc., etc., while "Mysterious" has been applied to the country on scores of occasions. No doubt its unique geographical position and the many sensational stories published by enthusiastic observers and travellers of its

alleged enormous mineral and spiritual resources have contributed to make Tibet more romantic and mysterious than other lands in the eyes of the Westerners. Of course, there is much romance in the country, a great deal of mystery, and an abundance of spirituality, as there is in all lands remote from Europe, where there is much yet to learn, geographically and anthropologically. It is doubtful, however, that Tibet has anything new to give to the world in the spiritual sense. Its religious beliefs are known to a nicety, as well as the customs and manners of its peoples.

Somewhat modestly and not altogether correctly, the Tibetans call their own country "the barbarian land," but not "the land of the barbarians," it should be noted. As a matter of fact, the Tibetans are little removed from the savage, anthropologically speaking. Intellectually, morally and socially, they have nothing in common with the culture of their nearest neighbours, the Chinese, who regard the Tibetans as a race of unclean dogs, having no regard to the ordinary codes of honour held in respect by most peoples of the world. But the Tibetans are brave, hospitable, religious and exceedingly superstitious, and they possess qualities common to the majority of races

in a primitive condition of existence. In addition to being the most priest-ridden people in the world, they are hard workers, toiling from sunrise to sunset for the common weal. It is a rare thing to see a lazy man or woman in the country, still rarer to find a really unhappy man, woman or child. The Tibetans have a smile for everyone, they are "all smiles," in fact. They are exceedingly quick-tempered, and rarely forgive an injury done them. They are great meat eaters and heavy drinkers, while sexual relations are held in slight esteem by them. There are very few vegetarians among them; from the nature of the country they live in vegetables are scarce, they have little compunction in the killing of sheep and yaks, and it is quite a common sight to see them skin animals before killing the poor beasts.

Parts of Tibet occupy the most elevated portions of the earth's surface, and except in the eastern portions of the country bordering on China, the land is very sparsely populated. It is doubtful if there are more than a million people to be found in the whole of the country, consisting of about 600,000 square superficial miles. Tibet is bounded by the highest and most fantastic mountains in the world, to mention only the southern Himalaya and the mighty Karakorums and the Kun Lun ranges. Many thousands of square miles of the country are uninhabited and uninhabitable, and have never been explored; there are hundreds of lakes and dozens of rivers and mountain ranges which have either never been mapped or whose boundaries have only been superficially plotted. In the extreme north and west there is little rainfall; in the south-eastern or Chinese portions there is an abundance of both rain and snow. Some of the mightiest rivers in the world have their sources in Tibet, many of which have yet to be traced. Physically, the country can be conveniently divided into two parts, the lake district and the river district, corresponding to the western and eastern portions, respectively. No other country offers so many strange contrasts of altitude, valley formation, mountain peaks and

passes; there are no valleys in northern Tibet lower than 16,000ft. above sea level. The air is the purest and finest in the world.

PRAYER FLAGS OF TIBET.

Long before the traveller reaches the Tibetan frontier, many evidences may be observed of the religion of the peoples inhabiting the "Roof of the World." One of the commonest sights of the countryside, for instance, is the Prayer Flag fluttering high above houses, in fields, woods and waterfalls, and particularly in the neighbourhood of the scattered monasteries, and of the *Chorten* or sacred monuments.

These Prayer Flags are essentially Tibetan, and like most things Tibetan, their origin is obscure. They consist of long strips of linen attached vertically from the top to bottom of bamboo poles, some of which attain the height of forty feet. Upon each strip of linen is written or painted the desired prayer, and this may concern the welfare of the members of the household, the success of the crops, protection from the numerous evil influences supposed to reside in the surrounding neighbourhood, etc. The commonest inscription found is the magic formula, *Om! Mani padme hung*, which translated means "Hail! the jewel within the Lotus," that is, the sacred teachings of Buddha.

When the colouring or inscription of the Prayer Flag becomes illegible, the prayer is said to have been answered, and it becomes necessary to make a fresh supplication.

Great faith is placed in these Prayer Flags by the natives of Tibet, and they can be employed anywhere, and in any situation, thus differing from the Water Prayer Wheel, which can only be used in a running stream. It is a charming picture to see these Flags fluttering in the breeze, and one can almost imagine that the movements of the small pieces of linen are wafting their blessings and their benedictions. A very notable collection of these Flags can be seen on Observatory Hill, Darjeeling, where pilgrims from all parts

of the countryside come to pray in the mystic circle surrounding the sacred monuments. It is an interesting spectacle to see rich and poor alike of the Buddhist faith come together, and offer their devotion to the Tathagata.

Less pretentious flags are to be seen above wayside hovels, many of which have long since performed their usefulness but which are still retained because those who placed them there have passed away. To be thoroughly effective, the pole must be quite vertical, and a trident attached to the top which is the special symbol of good omen. Occasionally, one observes a red pennant overtopping the white strips. This is supposed to propitiate the spirits believed to abide in the vicinity of the dwelling houses. The constant movement of the flags thus provides a continuous prayer, so that although a human being cannot always be at his devotions, he can and does utilise the winds of heaven to act as his agent.

Crossing the Tista River, we noticed a common form of charm to protect the passers-by, viz., strips of white cloth tied to pieces of string. These are believed to protect the wayfarer from the water spirits while he is crossing the bridge.

CHENRAISI, THE PROTECTOR OF TIBET.

Students of Tibetan "Buddhism" are often confounded by the multiplicity of gods and goddesses that the slow hand of Time has introduced into the religion of the Tibetans. But, in spite of its undoubted difficulties, it is possible to obtain a good insight into the subject, without peering too closely beneath the surface. It is only necessary to bear in mind that Buddhism was introduced into Tibet after it had itself suffered considerable corruption in India, and that deities of Brahamic origin, such as Indra, Vishnu and Brahma were incorporated, while parts of the pre-Buddhist religion of Tibet—the Bon—also joined issue. The present religious system of Tibet, therefore, may be said to be a hotch-potch of Hinduism, Buddhism and Metaphysics, plus a code of beliefs that prevailed in the country before the much corrupted form of Buddhism was

introduced in the seventh century. Tibetan Lamaism, or Priestcraft, resolves itself into a system of religious monopoly not unlike that which prevailed in England before the Reformation.

The consequence of this rather depressing condition of things is that science, literature and art as we Westerners understand and practise them, are absolutely unknown in Tibet. Public schools there are none, education is at a standstill, and the few colleges that exist in the neighbourhood of the large monasteries of Shigatse, Gyangtse and Lhasa are devoted almost exclusively to the study of the religious beliefs of the land, and reading, writing and arithmetic. The learning consists of the Tangyur and the Kangyur, the two collections of the sacred canon of Tibetan Buddhism, of their commentaries, of sundry biographies and histories, of the Tantric books, and of the works of the famous Tibetan poet, Milaraspa.

Nothing is printed without the permission of those in authority, nor can it well be, for the printing presses are in the hands of the Lamas, and probably not more than twenty laymen in a hundred are capable of reading and writing.

Business transactions in Tibet are known to suffer very serious delay on account of the strange beliefs of the people, as is evidenced from the story of the trader who rode over a hundred miles to sell some goods in a certain town, and was obliged to turn back when within a few miles of his destination because it is deemed unlucky to meet with an old woman with an empty basket on the plains of this country.

Dismal as Lamaism undoubtedly is to the average Westerner, it should not be forgotten that it has its good as well as its bad points. Few Westerners will agree with the Tibetan view that life itself is an evil thing, and that after many rebirths, the great goal of Nirvana is attained through what amounts in the long run to a complete renunciation of those things that are alleged to produce all the miseries of this world. Nirvana is the state of mind and heart in which all desire for sensate life, all egotistic

craving, all ill-will, all fear and sorrow, have vanished. Only Nature's chosen few have ever achieved this tremendous ideal.

Religious ideals have a great value with the peoples of the East, and one of the most pathetic things to be found in Tibet is the sacrifice which the young priests will make for the "good" of their religion. They would be reckoned great men in England, and Christianity itself would be proud of their like. Some seek refuge in the forests and mountains, others in a monastery, vowing to abstain from such things as taking the life of any living creature, from stealing, from evil indulgences of the bodily passions, from falsehood about the smallest thing, not to drink anything that tends to produce drunkenness, to recognise the existence of sorrow, the cause of the origin of sorrow, the destruction of sorrow, and the way to destroy sorrow.

The Westerner will argue, no doubt, that these are all excellent things, but they do not spell *material* progress, and it is material progress that counts among us to-day. One must not condemn Lamaism because it fails to appeal to the ideals of the west. To introduce the "evils of civilisation" into Tibet just now would probably mean the utter extinction of the Tibetans as a race within a few decades.

It must early have been obvious to the authors of the Tibetan religion that the human Buddhas, having gained *Pari-Nirvana*, were outside the prayers of the living. Human nature being what it is, it became necessary to introduce certain deities who would lend a sympathetic ear to those who were passing through this "vale of tears." To meet this pressing need, the Gods of Contemplation, five in all, were embodied upon the religious system of the country, of which *Chenraisi*, the protector of Tibet, is one of the most important.

Therefore, in order to perform the work the more effectually of the Buddhas who have already attained *Pari-Nirvana*, it was necessary that *Chenraisi* should appear upon the earth as *Interceder*. That god is now believed to inhabit the corporeal body of the Dalai Lama of Tibet, consequently he is held in great veneration by the people of that country. He it is who receives the homage due to *Chenraisi*, whose spiritual essence has occupied the bodies of so many rulers of Tibet.

It is for this reason that the present Dalai Lama of Tibet, a man who is almost European in countenance, progressive in his ideas, a friendly and most courteous person, is loved by the Tibetans. The Dalai Lama is the Protector of Tibet, and watches over the destinies of his country with a jealous eye.

A Highland Seer amongst Erin's Fairies

By H. O. W. M.

FROM the station follow the sea towards the south to the foot of A. Turn inland under the railway bridge to the estate of the Earl of Z., and the way to the hilltop will be found without difficulty.

Three gently sloping mounds mark the summit.

The country at the base and the whole town of A. is under Mars, bracing and healthful. Once away from the houses the Little People come into view. In

the fields at the base of the hill they belong to the fairy martial race, coloured black with red spots. Entering the wood you find another race, black with green spots, rings and circles, whose work is the building of the flowers, trees, ferns, and all vegetable life in the woods. They amuse themselves by drilling, and honour specially those amongst them whose lively temperament and skill of caricature keep them laughing. One gnome turned himself into the form of one of ourselves, imitating the colour of our clothes, holding a stick, and wearing the weary expression of a traveller resting on the hillside. The wood is a perfect playground for the Little People, who hardly know the meaning of work, for to them work and play are one.

Higher up, the hillside is bare of trees—covered with purple heather—the kingdom of a race purple in colour with yellow circles. Apparently there are no immigration laws, for there came here a messenger with gossamer wings from the hilltop to welcome the climbers. To the mere human the woods, the hills, and the constant change of the colour of the sea, speckled with dark dots and faint clouds of smoke, bring only rest and peace. But the Little People feel a sad resentment that these possible human playmates remain irresponsible to their pressure. As humans delight in recognition of their creations, so the fairy races welcome all who can see them and appreciate their play.

Below the summit men once built a loose stone wall, which serves only as an impediment to climbers, but to the fairies as a rampart to their fortress at the top, where the centre mound forms the throne of the fairy queen. Around it for centuries ethereal warfare has been waged, warding off the bands of dark forces which emanate from Slieve Na Mon. It is an outpost of the White Guards who serve the guardian saint of Ireland, maintaining centres free from the thrall of the Milesian spells. These White Guards, under the command of a Titan, who does not belong to the human race, hold in check the marauding psychic bands, lest the whole country should fall under the influence of the evil

forces which for centuries have produced suspicion and internal strife. These dark forces tend to congregate on the lowlands, finding the higher places difficult of approach, save where a mountain has been specially magnetised for them.

This fortress hill has been preserved by the fairy warriors, who sent with our pilgrims squadrons to help on the next stage of the great adventure to southern Ireland, where the main contest was to take place.

THE SACRED MOUNTAIN.

Ask in Dublin and you will find no help. On many maps it is not marked, though this hill is the chief feature in the Tipperary landscape. From the summit a magnificent panorama of Irish country spreads like a map.

We set out early in the morning, determined to spend the whole day in a searching psychic investigation of Ireland's chief spiritual and psychic centre, the Mount Olympus of Erin, which ages ago came into the power of the Milesian invaders, and even to this day remains the greatest fortress of Satanic psychic energy. Nearing the base, we found the Nature spirits under evil and shadow influences. They were earth-beings of the Titan kind owing allegiance to the Dark Green Pan Deities and Titans that held the mountain. Hairy satyr-like creatures and some with the graceful shapes of fauns abounded. Goats were plentiful in the farms around, and it seems that the satyr beings loved and cared for them.

Resting on the road before the stiff climb ahead of us, we found a powerful-looking satyr disposed to take an interest in us. He showed himself to one investigator and expressed a desire to communicate. Asked what his work was, he showed a series of living pictures, symbolising his activities. Translated into speech they may be summarised as follows. "We Satyrs and Fauns are the sons of Pan and Faunus. We are the workmen of Nature. We do the heavy work—the founding of the roots of great trees, the shaping of form in Nature—in fact we are the navvies of the spiritual world. After shaping and forming the trees

and animals, we hand them over to the fairies, who are the artists of Nature. They do the finishing, tinting and colouring, and delight to weave soft and beautiful mist effects among the Irish and Scotch hills. Poets have always known this—

“ ‘ In the Universal All
Nature is the art-world of the fairy small. ’ ”

He was a jolly fellow that Satyr. Thanking him for his information we commenced to climb. Half-way up the hill the fairies became more numerous. They were of great beauty, intensely active, and mischievous; in colour red, with black spots, but without much intelligence. Still higher, a more aristocratic and refined type of fairy was found, of a dainty dappled yellow green and heather colour, more akin to the Devas.

Here the investigator became very distressed, conscious of streams of magic playing on him, directed against him by the evil beings who did not wish him to come to the mountain and tried their hardest to make him faint or turn back. Encouraged and strengthened by the presence of the great light angels who have kept watch on this centre for thousands of years, we persevered, and in two hours reached the summit. Behind us came a vast army of majestic warriors, ready to occupy the hill and spray it with new springs of psychic energy for the new age.

On the summit we had a joyous welcome from the great shimmering green Devas of Erin. We had broken the age-long spell of subjection, at cost of much suffering to ourselves. Self-government would follow in a few years.* They showed us a picture of an Irish monarch or prince being crowned.

THE BIRTH OF A SOUL.

The main contest is over and there remain but minor centres to capture. Our pilgrims are resting in a valley between

two hills, one side covered with old oaks, beeches and firs, the other by a new plantation of young firs. Through the valley a river winds over boulders, with rare pools, where humans may bathe with the Nymph world.

By the side of the stream the seer lay long, till his bodies were tuned to the watery fairy world. From the river came four water-nymphs with the forms of mermaids, their bodies speckled with gold over silver grey scales. They belonged to the Lunar and Neptune rays, and had reached the stage for the descent of the Monad—the great initiation for the fairy world. Only the Lord of the Ray, or one of the Gods such as Bacchus or Hercules, can perform the initiation.

They came from the water in ethereal bodies, invisible to normal human sight, to meet their Lord. Their auras are more diffused than those of humans, spreading over a wider area. They have little intellect, but much intuitive knowledge, gained by their work of fashioning the fishes, which are also the bodies of their Lord.

As with humans the marriage-rite is the opportunity for the descent of a Monad, so with the fairy world the initiation takes the form of a creative union with their Ray Lord. The ethereal bodies of the nymphs contracted, grew more sharply outlined, and changed in shape from the mermaid to the human. Two chose progress through the Deva world, two through the human, knowing that there was more pain to be endured, but hoping for quicker growth.

They will live out the span of their ethereal lives with their Nymph companions—in their world, but not of it. Of the two nymphs who chose the human progress one passed a few hours after into a female form, the other will become human later. The other two will pass into the kingdoms of which we know too little.

* These notes were written in 1919, the year of the Highland Seer's visit. The Free State was formed in 1922.

International Federation for the Protection of Animals

(Order of the Star in the East)

By MRS. MAUGHAM

WE are anxious that all members of the Order of the Star in the East should know that our International Federation is not a separate society for the protection of animals; it came into existence for two reasons: Firstly, to impress upon all Star members in all countries the urgency and necessity of this work in which *all* can help, be it ever so little.

Secondly, to draw together those members who are already working in the animal cause, and, by means of international contact, by degrees to enable them to help each other more and more.

The work is chiefly done by joining and helping existing societies, and by helping to organize them where they do not already exist. Each president works independently in his own country according to his possibilities, and collaborates with The Order of Service, The Round Table, or any other group of workers.

Help may be financial, educational, or active propaganda work.

We earnestly hope that the national presidents will correspond and that articles will be exchanged for the different national bulletins of the Order, and that all will get to know each other. Reports of what is being done and what is yet to be accomplished, and any items of interest, should be sent to Mrs. Maugham, 4, Square Rapp, Paris, every January (and July, if possible), so that an article of general interest may be arranged from the reports and published periodically in the HERALD. Let us all remember

what Mr. Krishnamurti said at the Vienna Congress:

There is no compromise with cruelty and *all* members should help this work in some way.

The following addresses are those of the Presidents of the International Federation for Protection of Animals of the O.S.E.

In those countries where presidents have not yet been appointed, correspondence may be carried on through the national representative of the Order.

AMERICA.—Mrs. Sharpe, 1214, W. Monroe Street, Chicago, Ills.

ENGLAND.—Mrs. Baillie-Weaver, Eastward Ho, Wimbledon Common, London, S.W. 19.

FRANCE.—Mrs. Maugham, 4, Square Rapp, Paris, Avenue Rapp.

SWITZERLAND.—Mme. René Favre, 4, Place Claparide, Geneva.

HOLLAND.—Mr. J. E. Van Dissell, Vooterweg, 2, Eindhoven.

SPAIN.—Mr. Pavon, Lauria 80 1° 2°, Barcelona.

PORTUGAL.—Signor A. R. Silva, jun., Rua do cais de Santarem da Castrataria, Lisbon.

ICELAND.—Miss Svanhilden Erlingson, 33, Ningkollsstreeti, Reykjavik.

INDIA.—Miss Ridge, Swashrama, Theosophical Society, Adyar, Madras.

POLAND.—Mme. Boloz Antoniewicz, Horodenka.

ITALY.—M. le Rd. Gasco, Veterinario Provinciale, Via Statuto 10, Oneglia.

DENMARK.—Miss Annee Scheott, Gammel Kongensweg 105, Copenhagen.

SWEDEN.—Mme. Anna Pallin, Stocksund.

ROUMANIA.—E. D. Bertram, Esq., 42, Strada Regala, Floesti.

HUNGARY.—Mme. Isabella Vladar, II Lanchid w 2, Budapest.

JAVA.—Mme. G. Kroesan Van Goens, Blora, Res. Reoubang, Java.

An Extract from a Letter

By WILL LEVINGTON COMFORT

THE object to be attained is an undivided interest in the Self. If you have a child who can torture you with anxiety, or an earth craving that can darken your hours, realise quietly and forcefully that these pains are merely stressing your own weak parts. We are deep in trouble—all of us in this Place—but to begin upon the quest of the Self uncovers the truth that we can do nothing alone. Integrated with the Self, all help comes, even the vision to perceive that, hard-pressed and bewildered as is our plight here, nevertheless we can reach order and reason and hope through giving our thoughts and feelings and temporal responsibilities over to the Self. I repeat, that to find the Self is to open the office of consciousness in which the love for the Christ and Humanity may appear.

If you yearn for someone, you cannot find that one without. The farther you have come toward integration, the more the seeking of that one without will mock you. The very Spirit of that one eludes you, and the mind of that one is strangely impelled to mystify and darken your searching. But you can lie still, and holding to Faith (which is unconscious knowledge), seek for union and understanding with that one in your own heart. One day you shall know that in such moments the Spirit of that one draws close to you.

Your sense of terror for the welfare of your son or daughter or lover is of the mind or the psychic nature. It is effrontery from a spiritual standpoint. You have not in your mind or feelings the power to help them, or even to know what is best for them. Realise that Restoration is for them quite the same as it is for you. Realise that they are not cut off from the Working Forces that bring them healing

and restoration any more than you are. They are cut off from the Self by their own mind and feelings, differently in degree perhaps, but in essence quite the same as you are. Realise that the tests and experiences and failures which they are going through are the stresses designed by the Plan here and now for their spiritual birth, quite as your own ordeals are working. Realise that you can do no greater thing for your children or your beloved than to set them free from your hot personal care.

If you could see essentially, you would perceive that their spiritual natures are smothered by that very force which the world calls motherhood and fatherhood, most of all by that which the world dares to call holy wedlock. Seeing essentially, you would perceive that the spiritual natures of your loved ones retire from you, as there goes from your psychic body a desire for them, or from your mind a mental picture of what they should do or be. The seeds of great romance and great parenthood, even here and now, are being sown in this world, but they cannot even germinate until there is Liberty. Measure your love for your children by the love you have for other people's children. Measure your romantic love by the delight you experience in the great Love Story of the Universe. Measure it not by the things you feel and think, but by the daily mystery of what Love is, the restless quest for more breath-space, for more selflessness, by your increasing intolerance of desire, by your Faith in the Working Forces which never sleep. Above all, measure your love by Faith and not by sight. Know that Love never fails, and that if Love should come to you as you think or feel it should come, it would be but Dead Sea fruit again. You cannot think or feel what Love is. You must give that which you are to find It.

Joanna Southcott and the Bishops

By J. C. SMITH

THERE has recently been a very heated controversy in the Press, not only in England, Scotland and Ireland but also in France and the United States of America, on the subject of the Joanna Southcott Box. The discussion aroused has been general, and letters have been flooding in to the offices of every great daily and weekly paper advising, in the main, an immediate action on the part of the Bishops. One of the most startling revelations which has come to light during the present campaign is that there are on less than 40,000 people who absolutely believe that Joanna was an inspired prophetess and that this number is increased by about 2,000 to 2,500 each year. But let us study for a few moments what Joanna was and the grounds for her claims to prophetic gifts.

Born in April, 1750, at Tarford Farm, in the parish of Ottery St. Mary, Devon, she was the daughter of a small farmer, and until she was eighteen lived with her parents. Then she became a domestic servant and held various positions until, twenty years later, she became an up-holstress. Then at 40 years of age she made her first prophecies, which were some announcements concerning the variations in weather conditions. Her predictions were remarkably correct and became such a byword that local farmers, coming in to Exeter to the market, were wont to ask one another "What has Joanna for us to-day?"

Her next prophecies concerned Napoleon and took place when he was at the zenith of his power. The Devon mystic prophesied his downfall when the shadow of his power was over all England, and nurses frightened naughty children by saying that "Bony" would be after them. Men laughed at her then, and they laughed even more when she said that the French (then our foes) would be our

friends, with whom we should unite against the Eagle. But laughter did not deter her. She prophesied that the time would come when carriages should run without horses or visible means of power, but people only said "It is impossible, she must be mad," just as the Bishops say it to-day. Despite the scoffers, men and women gathered round her, impressed by her utterances, and her following increased steadily till it numbered upwards of 100,000 souls. Then she sent in to George III., who was then king of England, a prophecy which has caused more discussion than anything of its kind in the annals of history. For she told the king to go up to Jerusalem with all his forces, and the Turks should be delivered into his hands, as were the Philistines into the hands of Joshua. He was then to drive the Turks out of Europe far into Asia Minor. This, said Joanna, was the command of the Lord.

The king refused to take any notice of the message, and Joanna sent in another—this time almost a judgment. "Because you have refused to do as you were bid," it ran, "to you shall be laid the guilt of the most terrible war of all time, to break out an hundred years after my death." The remarkable point is that the Great War did break out exactly a hundred years after Joanna's death and that politicians consider it an open question whether it would ever have occurred had the Turks been all on the Asiatic side of the Bosphorus. I wonder? She prophesied details of the War which are surprising in their exactitude. London, she said, would be attacked from the air, and there would be a shortage of gold and sugar. Strange reptiles of steel should breathe death upon the land—surely this is a graphic description of our "tanks."

It was about this time that Joanna made a patchwork quilt, with regard to which she recorded the following remarkable explanation: "There will always

be different Churches because one religion is not enough to cover the World, but there shall be a time when the Lord shall show the Churches how to draw together in amity and to work together for the Good of the World. Even as this patchwork quilt is composed of pieces which together make a cover to cover a man, so shall the pieces of My Church be drawn together to cover the World. This shall come true when the Box of the Writings is opened ; and the glory of it shall go to those Bishops who most revile my name, for are they not the Shepherds of the chosen Sheep ? " Whatever may be said against Joanna, this ideal of the Churches working in unison, yet without fusion, is nothing less than magnificent. The purity and the good will be gathered from each, and all will work to teach the basic, fundamental idea of the One Creator.

Between 1800 and 1814, the date of her death, she wrote of many things, and sealed up each document previous to placing it in her now famous Box. It is a Box of deal wood, black with age, the lid of which is held down by great nails ; a heavy rope is passed round it, and along the edge are seven seals. It is now in the care of a clergyman (all the leaders of the Joanna Southcott Movement are near relatives of Church of England clergy), and its hiding place is kept a secret. This secrecy has incensed the Bishops beyond measure, but the reason of the precaution is that two violent attempts have been made to carry it off. While on the subject of the Box it might be as well to deny the persistent rumours that there are " rival " Boxes. There is one Box only for the Bishops to deal with, the others having nothing whatever to do with the Church. To return to Joanna.

In her Last Will and Testament, made just before her death, she laid down certain conditions concerning the opening of the " Great Box," as it is called. As there has been much discussion concerning these terms, I make no apology for stating them here in full. First, however, let me say that both Bishops and public have suggested an engineering of the terms. There can and shall be no alteration made

in them whatsoever, for it would be unjust and illegal to break the terms of a will. They are that—

1. The location of the Box is known and will be made known to the Bishops when they consent to act.

2. The Book of the Trial of Joanna Southcott must be read by all present. It will be provided for the Bishops.

3. Twenty-four believers in Joanna will be present at the opening to testify that the writings are not burned unread.

4. An attorney must be present.

5. There are written instructions for the Bishops and believers which are to be kept sealed till the assembly meets.

6. The Box of writings will be previously placed for three days in the vault or cellar of the house which will be provided for the occasion.

7. The house will be close to a field or raided-in space.

8. The 65 books of Joanna's own writings, and all her original MSS. possessed by believers will be exposed for investigation during the three days of the assembly.

9. On the first day the believers must discuss with the Bishops the problems at stake.

10. On the second day there will be discussion on the Book of the Trial.

11. On the third day the writings are to be cut open and examined.

12. If the verdict of the Bishops be that the writings be of no spiritual value, the MSS. may be burnt.

13. The Southcott Movement will sustain all the costs of the meeting.

14. No sealed person is to be refused admission to the meeting.

That is all. Surely, in these terms, there is no insurmountable obstacle to the meeting of the Bishops. At least, there would be none if they could be persuaded that it is nothing less than their duty to open the Box. For did each man not make this promise at his ordination, that he would, with the help of God, " Drive out all false doctrines " ? The Bishops say that they consider the followers of Joanna deluded and heretic. Yet they do nothing to bring them back to the true Church,

though all would return willingly once it is decided by the Bishops that the writings in the Box are of no spiritual value. The latest news from the headquarters of the Movement is that several of the Bishops have agreed to accept the terms and that the opening will probably take place in June of next year, on the three days immediately following the Church Congress in London, which almost all the Bishops attend.

There seems now to be absolutely no grounds of refusal except an undue fear that the public will laugh at them or perhaps that Mr. Tom Webster will cartoon them. This is quite a fallacy, for the public will honour them the more for standing up for the religion they represent against all false beliefs. Besides, there is a parable, which I remember vaguely, which runs somewhat as follows: "If a man have an hundred sheep and he lose one, doth he not leave the ninety and nine and go forth to seek that which is lost?" This teaching was good enough for the Founder of Christianity—are His Bishops too "busy," then, to follow it?

The Archbishop of Canterbury has said that he "is willing to open the Box himself and has always urged that it should be opened forthwith." Also that he "will put no obstacle in the way of any body of Bishops who will meet for the purpose of opening it." So it is high time that the 40,000 lost sheep were searched for. Moreover, they increase in numbers by about 2,000 a year. This is no negligible loss to a Church whose places of worship are none too well filled of late.

The contents of the Box, by the way, are by no means so mysterious as writers in the Press would have us believe, for it simply contains sealed writings which Joanna believed to have been inspired. These writings, she stated, will show the Church how to make a universal peace all over the world and to unite the Churches of the world as the patches referred to previously in the description of the patchwork quilt. We need peace badly enough to-day, to be sure.

But there is one point which I have purposely left till last, and it is the remarkable

similarity of some of Joanna's sayings to the ideas held by the Order of the Star in the East. She stated that, after her Box was opened and peace come upon the tired Earth, conditions would become more and more favourable, until at last the world was ready and prepared for the advent of The Great Teacher. This is a coincidence, is it not? for, of course, the Order was instituted to help to prepare the peoples for the very event, and the Order teaches a universal brotherhood.

This teaching the followers of Joanna follow in their own way, in their own homes. At the secret headquarters of the Southcott Movement which, by a special favour, one of the Order shall soon be allowed to visit, this oldest teaching of the Bible is being effectually carried out. There live some dozens of the leaders of the Movement, and at present their numbers are increased by leaders of the foreign branches, including a Frenchman of distinction and a Hindu doctor, and there each man and woman helps the other. The electrician works without payment for every person who wants electrical work done, and so on with them all. These people lead a good sound Christian life, and do all the good they can in all the ways they can, while they wait for the Box to be opened.

They will not need to wait much longer. The Bishops are at last being shown how antiquated are their views in persisting in their attitude of defiant obstinacy. And then the famous century-old Box will be put to the proof, and the authenticity of Joanna's claims be settled for ever.

I, for one, sincerely hope that they will prove true, for it is obvious that unless the next war is prevented there will be very little need for Bishops or Boxes either.

At least, there is no harm to be done in trying the apparently impossible, and should the Box not contain what is claimed by the followers of the prophetess, then the Bishops can burn the writings and welcome back the lost 40,000 without a tremor of conscience. And if the world profits by the conclusion of the Box-ing match, I am sure that no one will be more pleased than the Prelates themselves.



JOANNA SOUTHCOTT



SITE OF STAR AMPHITHEATRE: BALMORAL BEACH, SYDNEY, N.S.W



AT THE CEREMONY OF THE TURNING OF THE SOD
Left to right—DR. ROCKE, OSCAR KOLLESTROM, BISHOP LEADBEATER, and HUGH F. NOALL

A Member's Diary

October 22nd, 1923.

FIRST STAR AMPHITHEATRE—A NEW BOOK ON PERSIA.

ONE of the finest sites in Sydney Harbour has been secured for the erection of the first Star Amphitheatre. The following is from the *Sydney Morning Herald* :

• "Of the gleaming sand beaches around Sydney there is none with a more beautiful setting than the twin beaches of Balmoral. From the south end of the bay the projecting arms of North and Middle Heads seem to overlap and to encircle a wide blue lake. On proceeding northwards the illusion fades, as between these heads there opens out a vista of ocean beyond.

"The scene has all the charm of line and colour. The ridges, not greatly elevated, are outlined against the sky in gentle curves. Along the margin of the bay runs a rim of sandstone, with rocky foam-fringed points, except where, at the foot of the highest ridge, stretches the double curve of the two long beaches. The slopes are clad with a sunburnt green foliage, typically Australian. Even the brown patches left by bush fires have a colour value. The shimmering blue of the bay reflects the sky."

This will be the first open-air theatre of any size to be erected in Australia, and it should be popular. At present the site is not enclosed, but a plan of the proposed building has been reproduced on this page. The first sod of the amphitheatre was turned on June 28th, and the opening ceremony is announced to take place on Christmas Day.

* * *

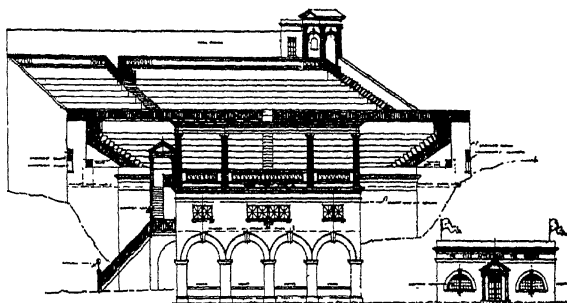
THE Theosophical Publishing House, Adzar, has published "The Light of Ancient Persia," by Maneck Pithawalla, and about this publication Mr. C. F. J. Galloway writes as follows :—

"This little book forms a welcome addition to the 'Asian Library.' The main principles of the faith of Zoroaster are outlined in clear and simple language by one who loves his religion. The chapters on the Gathas and the Vendidad are particularly good, although, when the writer indulges in the habit of generalising, his logic is not always sound. The chapter on Modern Science in Ancient Persia is not so convincing.

"A brief summary of Persian history follows, in which the author's pride in old Iran tends to make him regard Persia as the home of all culture, without admitting that she owed anything to Greek art or other external sources. An interesting point is brought out, namely,

that it was undoubtedly the Persians, under the Sassanian Dynasty, who transmitted the science of Greece and Rome to the Arab invaders, who kept it alive through the 'Dark Ages' in Europe.

"There is a tendency to idealise the Zoroastrian rulers, and to belittle the later Mohammedan ones. Thus, in singing the praises of Noshervan the Just (better known to us as Chosroes I.), no mention is made of the murder of his elder brother and other relatives, which stained his early career. On the other hand, the great Shah Abbas is disposed of in one



STAR AMPHITHEATRE, SYDNEY

sentence, coupling his name with those of two others as 'weak and wicked'!

"The chapter on 'the Parsees and New India,' while hardly coming within the scope of the title of the book, contains much sound common sense.

"The writer is not familiar with Persian geography; on p. 143, Ecbatana and Hamadan are referred to as two different places, while on p. 161, the rock of Behistun is stated to be 'a few miles from Hamadan,' whereas it is actually some 80 miles from that city, being near the modern city of Kermanshah. The only map given is apparently copied from an ancient one, with modern names inserted. Its value is minimised by its great inaccuracy.

"It is a thousand pities that this really delightful and useful little book should be disfigured by such atrociously produced illustrations. The pictures are in themselves beautiful, particularly the charming view of Mt. Demavend, but they are so badly reproduced that they spoil the book. It is to be hoped that in another edition this will be remedied, and the titles printed under them.

"The book forms an excellent introduction to the study of Persia and its ancient religion, a short bibliography at the end being a valuable addition."

PERIX.

Letters to the Editor

THE GERM THEORY OF DISEASE.

To the Editor of the HERALD OF THE STAR.

SIR—We crave some space to answer the criticisms of Dr. Bendit and Mr. Hammond contained in your September issue on our article on "The Germ Theory of Disease." We apologise to those gentlemen for not answering those criticisms completely or even touching on all the points they raise, but the truth is, we dare not ask you for sufficient space for the purpose.

In your May issue Dr. Bendit said that our article was "a careful exposition of the changes taking place in the views of some of the foremost of modern medical men," but thought it was somewhat misleading because "the facts on which this theory are based are overlooked." At least, that is how we interpreted his words.

In your September issue Dr. Bendit says that our article does not "in any way give the right impression as to modern medical views on the germ theory," because we "are not familiar with terms as they are used by surgeons," and that it is "misleading" because "it purports to show that 'the fall of the Germ Theory' is an accomplished fact, whereas in reality no scientifically trained person would, on the evidence presented, or on any evidence available, assume any such fact."

On this change of front in six months, which seems to us to amount to a *volte-face*, we will only say quite meekly that it is true we are not scientifically trained persons, but it is equally true that we never suggested that "the fall of the Germ Theory" was an accomplished fact, nor did we in our article base any statement on the assumption that it was. The words did not in fact occur anywhere in our article, being taken from a sentence in our letter in your July issue, in which we speculated on what would be the effect of that fall when it occurred. The full quotation is as follows:

"We note that Dr. Bendit is of opinion that medical science is recovering, if slowly, from the wave of materialism which submerged it at the end of last century. The fall of the Germ Theory of Disease and all that it has led to in the matter of treatment will, we believe, accelerate that process, for it will bring great discredit on the practice of vivisection, which is so largely responsible for the theory, and must be abandoned before either doctors or patients can see straight."

Another statement which calls for comment is Dr. Bendit's assertion that most of those who have studied the subject would say that the Germ Theory stands as firm as ever. Dr. Bendit

has forgotten the days when orthodox opinion on the theory was crystallised in the phrase that disease was a germ and a germ was disease; otherwise we think he would not have been betrayed into this statement. A measure of the degree to which that opinion has been modified is afforded by a comparison of the above-quoted phrase with (1) a recent statement made by the medical correspondent of the *Times*—the statement that the medical student of to-morrow will hear only as an echo that which was accepted by the students of yesterday almost without a murmur, *viz.*, the cry, "Stamp out bacteria and you will stamp out disease"; or (2) with the declaration of Dr. Richard C. Cabot, of the Massachusetts General Hospital in Boston, who is said to be one of the best diagnosticians in the world, which is contained in his book entitled "A Layman's Handbook of Medicine," and runs as follows:

"The presence of bacteria in itself never causes disease. So far as we know, they are a necessary element in the process of digestion. They live with us and help us to live."

Dr. Bendit says that the body of man is in no way different from the body of the lower animals, however great may be the difference in their psychological content, and on this ground he appears to exclude us from the category of laymen of average intelligence because we "claim that experiments on animals can have no bearing on human beings." We are not aware that we ever phrased our claim in this form, but supposing we did we could cite many experimenters of unimpeachable orthodoxy in support of it. We have space to quote the words of but two, *viz.* (1) Sir Frederick Treves, who has declared in reference to experiments which he performed on the intestines of dogs that

"such are the differences between the human and the canine bowel that when I came to operate upon man I found I was much hampered by new experience—that I had everything to unlearn, and that my experiments had done little but unfit me to deal with the human intestine." (*British Medical Journal*, November 5th, 1898.)

Our second quotation is from a speech made by Dr. Thomas Lewis, physician on the staff of the Medical Research Council, who, talking to physiologists in August, 1920, put forward the very significant plea that human as opposed to animal physiology should form the central point of teaching to medical men, and made the following remarkable confession:

"When I look back over the work upon which I have been engaged during the last eighteen years since I left the physiological

laboratory, I discover that a large fraction of my time and energy has gone in discovering phenomena of health which hitherto I had learned to regard as manifestations of disease."
 ..(*British Medical Journal*, September 25th, 1920.)

Dr. Bendit attempts to clinch his argument by referring to human experimentation. He contends that experiments on men have reinforced the proof afforded by experiments on animals, and that a man inoculated, for instance, with syphilis or yellow fever germs develops syphilis or yellow fever. But does he? Will Dr. Bendit oblige us with chapter and verse so that we may examine these indisputable cases of which he speaks? It is the same with the cases of the experiments provided by Nature, as Dr. Bendit puts it. He says, if we rightly apprehend his meaning, that in cases of anthrax it has been proved (1) that the hides or hair contacted by the patient contained the *bacillus anthracis*, (2) that the bacillus was then found in the patient, and (3) that when the bacillus had been driven out of the patient he recovered. It is a most interesting sequence of events, and we earnestly beg Dr. Bendit to give us the references so that we may study the cases for ourselves. We are just as earnest seekers after truth as he himself doubtless is, and we should not dream of arguing merely in order to score a point or to show ourselves more expert than the experts.

From anthrax Dr. Bendit passes to diphtheria, and declares that "it is only in the presence of the Kloebs-Loeffler bacillus that the set of symptoms which have been collected and called 'diphtheria' occur." We would direct Dr. Bendit's attention to the evidence given before the 1906 Royal Commission on Vivisection, by Mr. S. F. Smith, M.R.C.S., who stated that Loeffler himself failed to discover his bacillus in 25 per cent. of diphtheria cases (Q. 13229), and to the declaration of the commissioners in par. 55 of their report that

"in a certain percentage of cases otherwise regarded as diphtheria this organism (the Kloebs-Loeffler bacillus) has been sought in vain, sometimes to the extent of 20 per cent. of the cases diagnosed as diphtheria on the strength of clinical symptoms."

It would almost appear as if Dr. Hanseman's suggestion, to which Mr. Smith called attention in his evidence referred to above, that "the Kloebs-Loeffler bacillus is to be found in all cases of diphtheria provided we select only those cases in which it is present" were something more than an amusing gibe. We would also ask Dr. Bendit to note that the Kloebs-Loeffler bacillus is one of those specifically referred to by the editor of the *Lancet* (March 20th, 1909) as being frequently found in healthy people. In these circumstances we hardly suppose that Dr. Bendit will contend that this bacillus supports the dictum he so confidently laid down in his May letter in the following words:

"if I put living tissue and microbe together certain phenomena (in this case termed diphtheria) appear. If I keep them apart, or separate them when they are in contact, the symptoms either do not appear, or cease."

Dr. Bendit admits that in obvious cases of tuberculosis the tubercle bacillus is not always found, and he attempts to explain its non-discovery by the particular structure of the lesion it causes. We gather that his contention is that of Dr. F. W. Price, who has expressed the view that before tubercle bacilli can be found in the sputum of a person suffering from tuberculosis of the lungs it is necessary that there should have been some breaking down of a tuberculous focus and communication established between it and one of the main branches of the trachea or windpipe. Not until this breaking down process has been begun and the line of communication established can (according to Dr. Price) the bacilli congregated in the focus pass into the expectoration and be found therein. (*British Medical Journal*, February 10th, 1912). Assuming, for the moment, that this is a satisfactory explanation of the inability of the bacteriologists to discover the *bacillus tuberculosis* in the early stages of the disease to which it is said to give rise, it certainly cannot be said to explain its absence in the later stages in which the breaking-down process has been begun and the line of communication established by means of which the bacilli can pass into the sputum, if they are present. Yet constantly they cannot be discovered therein; indeed, so frequent is their absence that a doctor writing in the *British Medical Journal* of September 23rd, 1913, asked for an explanation of what he described as "the negative results almost invariably obtained from microscopical examination of the sputum, even in fairly advanced cases of tuberculosis," the negative results being the failure to discover the bacillus. Much more evidence as to the frequency with which negative results are yielded by microscopical examination of the sputum in advanced cases could be given had we more space at our disposal. It is just this frequency which constitutes the great danger of the tendency of many medical authorities, to which Dr. Bendit refers, not definitely to diagnose phthisis until the bacillus is found, and, consequently, not to begin treatment until the disease has reached the advanced stage. "To wait," says Professor Grancher, "for the presence of tubercle bacilli—that is to say, to wait for the presence of cavities in the lung—is to do an immense injury to the patient, to render incurable or very difficult of a cure tuberculous infection which would have been curable in an earlier stage." (See *British Medical Journal*, February 13th, 1909.)

Another admission made by Dr. Bendit in connection with the *bacillus tuberculosis* is that we swallow pathogenic germs every day without harm resulting, and that the phenomena of the disease known as tuberculosis only appear

when, in addition to the contact of living tissue and microbe, you have also present the factor of diminished bodily resistance. Diminished resistance, as Dr. Bendit truly observes, has been known as a factor in disease causation for years—indeed, it was recognised long before the coming of the germ theory—but the increasing importance which its exponents are to-day attaching to this factor is one of the signs that medical opinion is moving away from the orthodox conception of the theory which laid all the stress on the pathogenic germ to the exclusion of any other factor. Dr. Bendit declines to recognise diminished resistance as specific to disease, but we venture to suggest that in a sense it is more specific than the germ, inasmuch as it is a factor which would appear to be common to all disease, whereas a germ is not. In the very instance which Dr. Bendit takes, viz. that of appendicitis, which he regards as due to the *bacillus coli*, he concedes that before that bacillus can exert an evil influence a condition of "localised diminished resistance" must have been set up by the scratching or inflammation of the mucous membrane. But what is the cause of this scratching or inflammation which induces diminished resistance and turns the bacillus "from possible friend into certain foe," as Dr. Bendit puts it? It is generally acknowledged that in appendicitis a frequent cause is the irritation produced by some indigestion in diet, or by concretions forming in the organism, or by seeds or stones of fruit lodging in the appendix. Yet it is not to the foreign body lodged in it or to any other precedent cause that Dr. Bendit ascribes the symptoms, but to a bacillus present in the intestines which many medical men consider essential to the normal processes of digestion. We, for our part, do not believe that the *bacillus coli* has anything to do with the causation of appendicitis, but that, to use the language of logicians, the *causa proxima* is the diminished resistance, the *causa causans* is the inflamed surface, and the *causa ultima* is the mistake in diet.

Dr. Bendit says he is certain we shall find no quotation which suggests that the presence of the *bacillus tetani* and the *bacillus tuberculosis*, among others, within the human body is beneficial. It is true we have found no such quotation, but the fact that two, at any rate, of the bacilli he specifies are frequently found in conditions of health suggests that at least their presence is not so harmful as Dr. Bendit appears to consider it to be. With regard to the *bacillus botulinus*, which has an unsavoury reputation owing to its association with decomposing flesh foods, surely if man introduces such matter into his system it is not logical to regard the bacillus, whose function, it may be, is to split up the decomposing matter into its constituent elements, as the enemy of man's health. Is it not more reasonable to ascribe the cause of botulism to the ingestion of food from which the life force has departed, and in connection with which the agents and processes of decomposition have

already been set in motion, than to ascribe it to the bacillus?

But, however that may be, we do not at all agree that the onus lies on us to prove that the bacilli or germs in question, or any other bacilli, are not the cause of the diseases with which they are frequently associated. Apart from the fact that the logicians declare that it is impossible to prove a negative, surely the onus of proof lies upon those who assert that those germs are the cause of the disease in question. Our business is to try and convince the public that on their own showing the experts have failed to prove their case in the instance of a single one of the so-called pathogenic germs. In doing that business our main difficulty is that the public are as credulous as the orthodox medical men, and, like them, will not examine with care the claims which the laboratory experimenters put forward. We wish we had time to poke a little friendly fun at Dr. Bendit in connection with his robust faith in the insistence of the scientist on clear proof before acceptance of a new theory.

We assure Mr. Dudley Hammond that we have not overlooked the fact that poison can be formed by the breaking down of a complex substance into simpler constituents, and we recognise that this process is carried on by some forms of bacterial life. We do not quite understand how Mr. Hammond came to the conclusion that we have overlooked this, unless of course, he has himself overlooked the quotation from Dr. Wilson in our letter in which it is declared that doubtless bacteria produce toxins, which, in health, give rise to no ill effects; but which may become injurious under undue faecal retention. In this way we admitted that bacteria might be converted from friends into foes, and it may perhaps be that man, by reason of wrong diet and unhygienic environment, may entertain some species of bacteria whose presence he could otherwise dispense with to his advantage. An interesting line of bacteriological investigation would be the examination and comparison of the bacterial flora found in the bodies of life vegetarians, or of vegetarians of many years' standing, with the bacterial flora found in those of an equal number of flesh-eaters.

With regard to the "absolutely irrefutable" statistics to which Dr. Bendit refers as demonstrating the value of vaccination for smallpox and the antitoxin treatment of diphtheria and tetanus, the subject needs an article to itself; and all that can be said here is that the statistics have been refuted over and over again, and it is strange that Dr. Bendit should not be aware of this. One day we hope to submit to the public some of the very harsh things which have been said by orthodox experts with reference to medical statistics generally.

Dr. Bendit demurs to our statement that the aseptic school of surgery of which, among others, Lawson Tait, Sir William Savory, and Dr. Granville Bantock were the pioneers, represented

a revolt against Listerism, and declares it to have been founded on the basic principles of Listerism and to be merely a matter of improved technique. In reply to this statement we can only point out again that whereas Listerism or antisepsis was based on the germ theory of disease and aimed at the killing of microbes or their exclusion from the operative field—in other words bacteriological sterility—the aseptic school to which we referred represented in its origin a revolt against Listerism, both in principle and in practice, inasmuch as its ideal of “cleanliness” in surgery did not require the attainment of bacteriological sterility either by the use of chemical antiseptics or by heat or by any other means. Dr. Bendit will doubtless concede that Dr. Bantock was an authority on the origin of his own method and we would refer him to the evidence given by that gentleman before the 1906 Royal Commission, in which he carefully explained how Sir William Savory, Mr. Lawson Tait and himself and others had “revolted against what is called Listerism” from their own “painful experience.” (Q. 15053.)

We agree with Dr. Bendit that documents should be interpreted to mean what was intended by the writer of them, and we cannot see in what respect in our July letter we departed from that principle in connection with Sir Cuthbert Wallace. Dr. Bendit himself admits that Sir Cuthbert said “that soap and water were the constant factors in each person's technique, and that he, for one, thought them as good alone as when used with antiseptic or astringent solutions in preparing the skin.” This is just what we said that he said, and we used his words as an introduction to our statement that “soap and water were the sole agents employed by the school of aseptic surgery, of which the famous surgeons named above were the founders, in order to attain their ideal.” We did not further discuss the practice of Sir Cuthbert or quote his statement that for ten years he had never used any so-called antiseptic or chemical preparation, but had trusted soap and water entirely, a remark which we fear must have been rather disconcerting to Professor Alexis Thomson, who, as Dr. Bendit reminds us, in opening the discussion to which Sir Cuthbert contributed, had assumed that all present were disciples of Lister. It is not apparent to our untrained intelligence in what way the remarks of Sir Cuthbert Wallace and other contributors to the discussion to which Dr. Bendit refers, qualify Sir Cuthbert's declaration. It is true that the use of rubber gloves and of boiled instruments laid on dry and (if Dr. Bendit likes) sterile towels suggests that Sir Cuthbert wishes to conform as far as may be to the orthodox surgical ritual, with which we may say in all modesty, we are better acquainted than Dr. Bendit supposes; but he seems to us to have made nonsense of these precautions by asserting—as he did previously on the same occasion (*British Medical Journal*,

October 28th, 1911)—that “nothing in surgery remains sterile for more than a few moments.”

Dr. Bendit asserts that our belief that the fall of the germ theory will bring grave discredit on the practice of vivisection is based upon insufficient knowledge, because “vivisection is done for many other purposes than the study of bacteria.” By that assertion Dr. Bendit shows—if we may say so in all courtesy—how little he realises the extent to which the present-day practice of experimentation on living animals in Great Britain is associated with this theory. We invite him to consider for a moment the official returns for Great Britain issued annually from the Home Office. The first of these returns relates to the year 1878, and we have it on the authority of the report of the 1906 Royal Commission on Vivisection that it was in the early seventies of last century that “the researches of Pasteur led up to the science of bacteriology and opened new fields of investigation which were eagerly pursued.” So eagerly were these new fields of investigation pursued within the bodies of living animals that the total number of experiments rose from “about 481” in 1878—the exact figure is not known—to 7,500 in 1896, and from this figure to 97,863 in 1922. As thus stated, these figures do not convey any idea of the extent to which the increase in the practice they reveal is due to the coming of the Germ Theory; but a useful indication of this is afforded by a statement made by the Chief Home Office Inspector in his official report for the year 1896, wherein he declared that the

“rapidly increasing knowledge of diseases caused by inoculable organisms has necessitated the study of the life history of such organisms*by inoculation experiments and other measures.”

Moreover, he declared that “the large increase of inoculations and allied experiments which has been noticeable for some years is likely to continue.” The inspector was correct in his surmise, and so great has been the increase in this class of experiment that some 90 to 95 per cent. of the total number of experiments performed annually to-day in Great Britain, and for many years past, are acknowledged to be inoculations or of the nature of inoculations. These experiments are all performed without anaesthetics, the experimenter being under the protection of certificate A. This evidence as to the phenomenal increase in this class of experiments between the years 1878 and 1922 bears eloquent witness to the extent to which the present practice of experimentation on living animals in Great Britain is bound up with the Germ Theory of Disease, and how great would be the blow dealt to it by the fall of that theory—which, in itself, it must be remembered, is a product of the practice.

With regard to the conclusion of Dr. Bendit's letter, we must leave it to our readers to judge whether or not the evidence contained in our

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4.30 to 5.30 p.m.—Tea.

SUNDAY, Nov. 11th.

10.30 a.m. - Meeting of Self-Preparation Groups.

11.45 a.m. - Devotional Meeting.

THE Herald of the Star

VOL. XII. No. 12

DECEMBER 1st, 1923

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Woman as Mother in India and Elsewhere

BY ANNIE BESANT, D.L.

MANY are the parts played by the feminine half of human kind in the evolution of humanity; we see her as slave, drudge, mill-hand, employed in manual labour with the men of her class, but worse paid, and—as a factory-owner said before a Royal Commission in England on factory labour—"more docile." We see her as queen, amazon, warrior-leader of masculine armies, poet, novelist, singer, actor, and in later days entering the learned professions side by side with men; we see her as lover, wife and friend, faithful unto death. But her supreme office, that which builds alike nations and homes without whom Humanity cannot exist, is Woman as Mother. It remains for ever true, as Manu said, that "God created women to be mothers, and to be fathers, men."

For motherhood her physical body is built; the ineradicable difference, as humanity is now shaped, is that Woman is the Nourisher and Man the Creator, Woman the Inspirer and Man the Actor. In her predominates, physically, the glandular system; in him, the muscular; the glandular is the physical organ of emotions, the muscular is the physical organ of activities. It is Woman as Mother whom nations have deified; she is spoken of by Manu as "the Devi" (the Angel), "the Light of the Home"; in Eastern countries the oldest mother takes highest rank in the household; she rules the men of the household, and men of even mature age will obey her; her authority is final. This is at once the

future strength and the present weakness of all social movements in India. The seclusion of Indian women, over a large part of India for some centuries, has narrowed their views and their sympathies, and the prevalence of the English education of boys while, until lately, girls were outside it, has deprived their opinion of weight in public matters, while in social customs affecting home life they have remained supreme. Religious by heredity and training, her religion is more devotional than intellectual in most cases, more ceremonial than philosophical; she is a passionate devotee, but in modern times rarely a sage. For centuries she has not taken active part in public life—save when born in Royal families—as she was wont to do in earlier days. But she is intensely practical, and what she learns she puts into practice. Very swiftly is she awakening now, and reclaiming her ancient power, and movements for social reform—such as the abolition of child-marriage, the education of girls, the checking of infant mortality—these will never sweep the country until Indian women take hold of them, and the change will then be rapid.

The need for woman's help is great and pressing, for the strength of the nation, the robustness of men, the prevention of the nervous diseases to which educated Indians are peculiarly liable, with the premature old age which has replaced the long lives so frequent a century ago, these evils are largely the result of premature motherhood, of ill-nourished childhood, of unhealthy conditions surrounding expectant mothers, the passing away of

customs essentially hygienic, carried on under religious sanctions, unreplaced by similar care, based on scientific authority. When women work in the factory, when they are crowded into large towns and dwell in congested slums, they are flung into conditions unknown to the traditional village life, are left without help in adapting themselves to the new ways, and the infants die like flies, death doomed ere yet they are born.

Let us glance at a few facts : in 1918, in British India, there were 8,430,560 births—a birth-rate of 35 per 1,000. In that same year the actual number of infant deaths was 2,252,034—a death-rate of 267 per 1,000. In the Central Provinces and Berar the birth-rate was highest, 43 per 1,000; the death-rate among infants was also highest; the ghastly number of 399 per 1,000 was reached. Under these circumstances one wonders how many more die without record, and we know not how many of those who survive grow up feeble, ailing, and gradually wither away. One cause for this is child-motherhood. In Calcutta alone the recent Bengal census records 18,256 child-wives, of whom 14,749 are between ten and twelve years of age. There are 2,696 child-widows under fifteen. Malnutrition before and after birth is another and even greater cause among the poor; in our free schools for Panchama (outcast) children in Madras, a medical examination showed that 78 per cent. of the little pupils were suffering from malnutrition. This is, in fact, the danger which threatens the life of the Indian nation, for it means low vitality and feeble grip of life. If an epidemic of influenza swept away six millions it is because such tens of millions are perpetually under-fed; starving fathers generate, and starving mothers give birth to infants that are starved before they are born.

But this problem of India's poverty cannot be dealt with here. Let us rather consider what we can do to ameliorate the evils which at present we cannot cure.

The question of public health, including child welfare, however, is one to which England has only awakened quite recently

as being a national responsibility, for the Ministry of Health was only established in 1919 to co-ordinate the various Government Departments concerning the health of the nation. A Ministry of Health is sorely needed in India in every province, and it should specially concern itself with child welfare. The clash of the two civilisations, Eastern and Western, is here one of the greatest obstacles, and the Government of Madras did well lately in appointing a committee to investigate and report on the indigenous systems of medicine. The report has just been issued. For the huge needs of India can only be met by utilising to the full her own resources, the Health Ministry being placed under Indian control. One of the wisest things done by the Lady Chelmsford All-India League for Maternity and Child Welfare are the classes held in Delhi for the improvement and training of the Indian midwives.

An agency that should be developed in India for the care of expectant mothers among the poor is an adaptation of maternity and child welfare work, carried on in some of the large provincial towns in England by their enlightened municipalities, such as that of Bradford. The care of mother and child is bestowed upon them during the ante-natal as well as the post-natal period, and the mother is attended to and helped in her own home, or in the maternity hospital, as the case may be. Some lectures illustrated with lantern-slides prepared by himself were delivered in Madras by Mr. C. Jinarajadasa, and aroused much apparent interest among the City Fathers, but nothing has come from them. The appeal must none the less be repeated to the educated Indian public until it is induced to take up the problem seriously in order to solve it.

An educational campaign among the educated is needed to spread among the masses, through them, knowledge of mothercraft, of the care needed before and after birth, of the healthy feeding of young children, the basis of strong and healthy men and women. Nothing in later life can make up for the malnutrition of the

infant and young child, and no subsequent care can remedy the injury wrought by ignorance or carelessness on the child-body. Physical care is the supreme need of the young child, good food, good air, sufficient sleep, happiness and guarded freedom. If too many of our college youths are weedy and anæmic, and are tired out nervously when they have "finished their education," are weary and languid instead of being full of energy and joyous springing life, the cause may be sought in over-young parents, ill-chosen and often over-stimulating food and too little sleep in childhood and adolescence.

For the children of manual workers and of small traders, clerks and all with limited means we need pre-natal and post-natal clinics, mothers' and babies' convalescent homes, day nurseries for infants and young children whose mothers are employed in factories—a national fault in any case—play-schools for the little ones of four or five to seven years old, medical inspection of *all* schools, and diaries for the careful recording in every school of the health and growth of each student. For women manual workers we need legislation, giving maternity benefits—wages during at least six weeks before and two months after childbirth—with the very lightest work amid pleasant surroundings. Freedom from anxiety, from roughness of language and manner, from any unkindness or harshness, is the right of the expectant mother; these things affect the unborn child and handicap the harmonious development of the plastic form.

In the United States of America, under the Department of Labour, there is a children's bureau, which has it in charge to investigate and report to the department "upon all matters pertaining to the welfare of children and child life among all classes of our people." It is specially to investigate the questions of "infant mortality, birth-rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment, legislation affecting children." It issues a "Care of Children Series,"

and in the first of these, "addressed to the average mother of this country," presents facts she ought to know from the beginning of pregnancy to birth-registration. It is stated in a letter published at the beginning that about 42 per cent. of the infants who die under one year of age did not live through one month after birth, and about seven-tenths of that number died as a result of ante-natal conditions, or of injury and accident at birth. Another of these pamphlets deals with "Child-care" during the *Pre-School Age*—i.e., from two to six years of age, the two preceding ones being called respectively *Pre-Natal Care* and *Infant Care*. A little series of this kind, in the vernaculars, might prove very useful in India, and also in Britain.

Another U.S. organisation is a "Federation for Child Study," intended "for the purpose of helping parents to make their parenthood more intelligent, more efficient, and of the highest use to their children." One of the results of the study was to discover "that a large part of our child population suffers regularly from malnutrition. We have seen that a large part of the juvenile delinquency arises from the neglected leisure of the children." A play-school was established for neglected children, with the happiest results. This again is an idea which might be utilised both in India and England.

Bombay started an Infant Welfare Society in 1919, and has eight centres running in 1923. Six hundred and eighty-nine children received milk or were fed at the centres during last month. The attendances during the month were no less than 12,562, and the health visitors paid 2,789 visits to mothers in their homes.

The Lady Chelmsford League has issued a useful little book on *Maternity and Infant Welfare*, wherein much practical advice is given on the ways in which health visitors may help the women they visit. Here in Madras, Lady Willingdon is carrying on an active crusade on behalf of the welfare of the little ones with the marvellous energy and unwavering kindness which are her distinguishing

characteristics. In Delhi there is an admirable "Baby's Welcome," where two self-sacrificing women devote themselves to the care of the infants and the helping of the mothers. All these are signs of the awakening social conscience, and when the women of India really take hold of this matter they will work a revolution, and become the saviours of the children of the poor.

[It is with extreme regret that the Editor has found it impossible to publish in this month's HERALD the first of the series of articles by Mr. George S. Arundale, promised last month. The MS. will only be to hand after the date of publication, owing to an unavoidable delay in despatching it from India. The Editor is, however, able to assure readers of its inclusion—which is more than fitting—in the first issue of the New Year.]

The Path

By J. KRISHNAMURTI

PART III.

THE long sinuous Path lies in front of me, and all life has ceased to exist except the one traveller on that lonely road. I am throbbing with the excitement of a new and strenuous conquest, like a general, proud and haughty, that marches into a vanquished town. I long for greater and more difficult battles to be won, and I cry for the lack of them.

The solemn stillness breaks in upon my joy, and the grave quietness grips me. I am humbled by the vast expanse, and the pitiless skies threaten me; the pride of victory is broken, and its glory has departed; the terrible loneliness is gently and slowly overwhelming me. But the longing to attain the end is unabated; invincible is the strength, and the will to succeed is indomitable.

For how many centuries I have travelled I cannot count, for my memory is weary, but I have journeyed through many seasons. The Path is as tired as he who treads it, and both are crying for the end, but both are willing, the one to lead, the other to follow.

On either side of the road there arise in the far distance, at fitful intervals, tall and stately trees, tossing their bright

heads in the sun, forgetting that they were like plants once upon a time. Birds of all feathers, of all hue and of all sizes, frequent them; their plaintive but happy cries reach my ears that have not heard a sound for many an age, except the sound of weary footsteps. As I approach, those joyous creatures are not afraid, but gaze with supreme indifference, continuing their songs. Under the dreaded shade, the green grass sways to the soft music of the winds among the leaves. The strong tree, the gay birds, and the humble grass, all welcome me and promise to lull me to sleep. It is so close, so fragrant, so peaceful to the worn eyes—I almost hesitatingly yield—but there rise in me the memories of other trees, other birds and other shades, so deliciously welcoming, yet so deceitful. My beloved Path smiles, wondering and watching what my actions will be, whether I shall choose again the shadows. It is cool under that tree, and blissful with the song of the birds and the soft music of the rustling leaves. Ah! let me but stay a fleeting moment and then let me pass on! The sun is hot and I am weary, and my body aches with the long journey. The refreshing shadows can do me no harm—let me but stay, oh, thou inexorable Path, for

a happy second! Long sleepless nights have I passed with thee for many centuries, and dost thou grudge and deny me the sleep of but a passing moment? Canst thou not grant me this one pitiable desire? Whither has fled thy love, thy infinite understanding? I implore thee not to turn away from me, but to answer to my call. A profound silence reigns. The wind has ceased to play with the leaves. The birds are quiet, quiet as death, and the mighty tree broods in deep thought. The shadows have deepened, there prevails a greater calm and greater cool; the green, tender grasses look on me with their small inquisitive eyes, debating in their little minds as to the cause of my unforeseen faltering, whispering to each other in encouragement at my plight. The Path of many experiences and great understanding smiles on my struggling hesitation, with neither encouragement nor pleasure; it is a smile of wisdom and of knowledge, which says: "Thou mayst do what thou desirest, but repentance awaits thee." My choice is made. Like the morning mist that is gently dispelled by the first warm rays of the slow-rising sun, so the magnificent tree of gratification fades gradually before me; the gay birds melt away as before a fast-approaching storm, and the green grass withers in the burning heat of the sun. There remains only a faint vestige of the past. The Path leads on and I humbly follow.

At irregular intervals along the roadside there arise trees inviting me to taste of their bright-coloured and luscious fruit and enjoy its sweetness. It would soothe my parched throat and quench my burning thirst, but my Path is rigorous, and I pass them by. Further on there are magnificent houses, places of pleasure and delight, their welcoming doors always open, inviting the travelworn pilgrim. An age and many lives lie between house and house, and the tired traveller is the too willing victim of their charm. Craving for their enchanting shelter, many a time have I hesitated at their doorsteps, sometimes straying into them and coming out with shame to walk again with gladness on the clean, sunburnt path. The house

of strong and selfish passions, with its gross gratification and its impurities, have I entered, and have feasted on all that they could give. Oft have I passed with lingering footsteps the house of many false shadows, the house of satiety with its fleeting contentment, the house of flattery, and the house of learning where false and fugitive facts lull the ignorant; but only to be enticed into the house of the love that limits, that is selfish, that is unkind, forgetting all except the one; the love that clings, the love that desires; the narrow love of the father, the mother, the sister, the brother, and the child; the love that slowly and pitilessly destroys the nobler feelings; the love that contents itself with little things. Many a time have I crossed the threshold of the house of blissful ignorance, of the brilliant house of vain flattery, and of the dismal house of black hate and cunning deceit. Often have I fallen to the temptations of the imperishable house of intolerance, to the boisterous house of patriotism, that breeds venomous and warring hate, and the house of solitary and cold pride, that is unapproachable and untouchable. In the house of friendship that uproots the friendship of others and is consumed with jealousy, and in the house of concealed and talented vice, have I sojourned for many weary seasons. And I have visited the house of small wisdom that excludes all knowledge except of its own petty creation, and the house of little learning that understands little but condemns violently and clamorously all that is beyond its insignificant comprehension. Many a house of religion have I entered, dwelling within its narrow walls, sleeping in the lap of dark superstition, worshipping false gods, sacrificing innocent things at the temple's altars, and taking part in futile, religious wars and bitter persecution. Wandering into dark houses, have I sought light, and have strayed forth blind and comfortless.

The sympathetic Path ever understood me when I returned to its bare arms, with head bowed down, with shame gnawing at my heart; it ever welcomed me, promising to be my guide and my everlasting friend.

I can see on each side of the long pathway many temptations in delightful shapes and forms, but they are not for me. Let others be enticed, but I will follow my ancient Path. My sore need is to rest and to drink deep at the long-promised source, and no longer do I desire to quench my immemorial thirst at the shadowy fountains. Yet, as far as the eye can see, false things obstruct my view. Once I was able to talk quietly and for many an hour with my lonely companion the Path, but now it is silent, overwhelmed by sound. Once there was profound peace and tranquillity, but now the holy silence is broken by the barbarous tongues of the multitude. Yet through these clamorous scenes and continuous babble my Path leads, and I follow without hesitation.

How long I have travelled through the land of false fantasies I cannot say, but unerring, with a grave deliberation, have I adhered to my pathway. Always the Path mounts, and with aching limbs have I climbed, clinging desperately; but never have I strayed and gone down into the dark valley. Many centuries have I struggled, resisting fleeting pleasures and inclinations; and yet in front of me there ever springs up temptation in new and varied forms to beguile me. True it is that I can never again be their victim, and yet . . . Ye pitiless gods, is there never an end to this goading misery and to this cruel and false land of passing desires? For how many an age have I trod this path of righteousness! Yet the end is still not in view. Or is this the goal of all my endurance? Nay, it cannot be, for I have seen, once upon a time, in a far bygone age, the summit of enlightenment. But for how many incarnations must I wander amidst sorrow and tribulation before I knock at the portals of bliss? Without demand, without question, and without lamentation, I must tread this Path for another age.

I am weary and sick at heart; incarnations of great misery and pain have I endured. Vain hopes and promises have made me strong; imperishable has been my desire for the goal; persistent has

been my blind groping after truth, and indestructible my ardent enthusiasm. Can all my aching sorrow and my torture be in vain? Cannot my beloved Path lead me to the mountain top, as it has constantly and faithfully promised? Still, after the exquisite pain and indescribable longing, does the pathway lead amidst a vast expanse of shadowy illusions. Why? Ah! what have I done and what have I left undone, what little things of life have I neglected, what sacrifices are there still to be offered, what still greater agonies must I bear? What still greater purifications must I undergo, what still fiercer burning must I sustain, and what still mightier experience of torture awaits me, before I reach that abode of pure enlightenment and sacred content? The mother that bore me knew not what she did, and, had she known, the milk that she nourished me with so tenderly would have turned to poison, and would have spared me these never-ending tortures. Happy would I have been to cease upon the midnight hour, but idle is it to moan and hurl myself against the inevitable. Blameless is my dear mother, and fruitlessly do I clamour against the pain of evolution. And in the end this groping must cease, this fumbling in the dark; for the door of knowledge must be found; there must be the light that guides, the truth that gives contentment, the enlightenment that brings calm happiness. Oh! I can no longer cry, my body is too feeble to stand, the strength is gradually ebbing out of me—my entire being revolts against the merciless void. Can no god turn his pitiful eyes on the lonesome, spent traveller? Ye Masters of Wisdom, have compassion and shed that infinite mercy that can heal and that can bring light to the wanderer in utter darkness. O, ye cool nights, compel the fiery sun to depart hence and, ye dark clouds, cover up the burning rays! Ah! for the strong hand that could lead and support me, the gentle voice that could comfort and encourage me, the embrace and the kiss that could make me forget! Forlorn am I, and with a dying voice I call . . .

The voice of profound quietness answers

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me with complete silence, and the void echoes that dreadful stillness. My beloved Path smiles on me, but, pitifully and on all sides, even among the boisterous houses of mirth, deep and awful quiet reigns, as on a night when some murderous deed is being enacted or when the churchyard grave opens its ponderous jaws as in a subdued yawn. I am exhausted, and I totter: The end of my very being draweth nigh. Within the mind's eye I seem to perceive the vision of the haven of perfect peace and the resting-place for the weary and the travel-worn. Yet for how many an age must I endure this pain of the mind, this surging dissatisfaction, this grief of ages and these woes of bodily sufferings, I cannot tell. As far as eye can scan, I see nothing but shifting and transient things. Yet at each footstep there throbs in me the assurance that the end of the long journey is at hand and approacheth like a ship at sea. May the deities that be above hasten me towards my destination!

Suddenly the air has become still, breathless with some great expectation, and there is a hush like that which comes for a moment after a glorious sunset, when the whole world is in profound adoration. There is a deep silence as on a night when the distant stars waft their kisses to each other, there is an unexpected tranquillity as that of a sudden cessation in a thunderous storm, and there reigns a great peace as in the precincts of a sacred temple. Within me the pain and sorrow of ages is partly stilled; there is a faint and soothing murmuring in the air as my eyes softly close. All things animate (Divinity is taking shape within me) and inanimate are resting from their weary toil. The whole world is peacefully asleep and dreaming sweet dreams. The sun, whose fiery rays have for so many ages burnt me ruthlessly, has suddenly become kind, and there is a coolness as that of a deep wooded forest. Divinity is taking shape within me.

The Path has become much steeper and I feebly climb the difficult ascent. As I mount this hill, the abodes of innumerable pleasures of the flesh, the

houses of many desires and the green trees grow scarce, and as I reach the summit the enticing fantasies entirely vanish. The Path ever ascends in a long straight line, the air is cooler and the climbing is easier. There is a fresh energy born within me and I surge forward with renewed enthusiasm. Far in the high distance my Path vanishes into a thick grove of mighty and ancient trees. I dare not look behind or on either side, for the pathway has become precipitous and dangerously narrow. I traverse this perilous passage in a spent and dreamy condition with my eyes ever fixed on the far-off vision, scarcely looking or caring where I tread. I am in great ecstasy, for the dim sight ahead of me has inspired a deep and lasting hope. With a light footstep I am running forward, fearful lest the happy vision should dissolve and elude me as it has done so often. There is not another traveller in front of me, but the pathway is smooth as though worn by thousands of footsteps through innumerable ages; it shines like a mirror; it is slippery. I tread as though walking in sleep, dreading to wake to false realities and transient things. The vision stands out clear and more distinct as I rapidly approach.

The gracious Gods have at last answered my pitiful calls uttered in the wilderness. My long and sorrowful journey has come to an end and the glorious journey has begun. Far ahead there are other Paths and other gateways, at whose doors I shall knock with greater assurance and with a more joyous and understanding heart. From this world I can behold all the Paths that lie below me. They all converge to this point, though separated by immeasurable distances; many are the travellers on these lonely Paths, but yet each voyager is proud in his blind loneliness and foolish separation. For there are many that follow him and many that precede him. They have been like me, lost in their own narrow path, avoiding and pushing aside the greater road. They struggle blindly in their ignorance, walking in their own shadow and, clinging desperately to their

petty truths, they call forth despairingly for the greater truth. My Path that has guided me through rough and storm-laden countries is beside me. I am gazing with welling tears at those weary and sorrow-eyed travellers. My beloved, my heart is broken at the cruel sight, for I cannot descend and give them divine water to quench their vehement thirst. For they must find the eternal source for themselves. But, ye merciful Gods, can I at least make their path smoother and alleviate the pain and the sorrow which they have created for themselves through ignorance and pitiful carelessness!

Come all ye that sorrow, and enter with me into the abode of enlightenment and into the shades of immortality. Let us gaze on the everlasting light, the light which gives comfort, the light which purifies. The resplendent truth shines gloriously and we can no longer be blind, nor is there need to grope in the abysmal darkness. We

shall quench our thirst, for we shall drink deep at the bubbling fountain of wisdom.

I am strong, I no longer falter; the divine spark is burning in me; I have beheld, in a waking dream, the Master of all things and I am radiant with His eternal joy. I have gazed into the deep pool of knowledge and many reflections have I beheld. I am the stone in the sacred temple. I am the humble grass that is mown down and trodden upon. I am the tall and stately tree that courts the very heavens. I am the animal that is hunted. I am the criminal that is hated by all. I am the noble that is honoured by all. I am sorrow, pain and fleeting pleasure; the passions and the gratifications; the bitter wrath and the infinite compassion; the sin and the sinner. I am the lover and the very love itself. I am the saint, the adorer, the worshipper and the follower. I AM GOD.

(Concluded.)

The Inner Life

Armistice Day, Nov. 11th, 1923

By GEOFFREY HODSON

THERE are two great impressions of November 11th, 1923, which will live long in the memory: one received in silence, the other in sound.

AT THE CENOTAPH.

Whitehall, under a bright November sun which shone from a clear blue sky. Crowds densely packed, and in the centre the white Cenotaph, its base covered with flowers. Royalty, uniforms and the people.

Eleven o'clock. Silence. Peace.

In the upper air a far greater gathering,

the tens of thousands of the glorious dead. In a widening circle, rising from the centre, poised just above the heads of those who mourned, they assembled; some in uniform, some in mufti, others in flowing robes. In the hearts and on the faces of many there shone a joy, a real peace, and about them a great light: Light which seemed to come from the Prince of Peace.

Angels, too, there were in the throng, bathing the scene in the splendid and vivid colours of their auric robes. Soft greens, lavenders, brilliant shades of violet mingled with the radiant golden light in which the whole scene was set, the light of that level where alone true unity is found.

Many of the departed saw the earthly ceremony, recognised their friends, and responded to their loving remembrance, loved them for their pain.

This impression was received from the heart of another, and even deeper, silence into which a few friends had fallen as they gathered together at the same hour in order to dedicate themselves anew to their Lord and to unite with those who in Whitehall and throughout the land were silently remembering the dead.

We, too, felt a presence and caught a glimpse of the King in His beauty; we, too, felt that joy which touched the hearts of the dead and shone from their faces. For a moment the Christ consciousness seemed within our grasp, there was no separateness, we were one.

And the voice said, "Behold, I am with you always, even unto the end of the world."

THE ALBERT HALL AND THE WORLD REQUIEM.

A vast and white-robed chorus, spreading like two wings on either side of the large orchestra; the great organ with its lights, and one man controlling with his baton the whole, and from it calling forth wondrous potencies of sound.

Once more we are lifted up into Heaven, Devachan, the place of the angels, yea and even higher, for inspired genius brought near, very, very near again the vision of the King in His beauty.

Colour, radiance, beauty, these are but feeble words with which to describe the state to which we were lifted, the glory that was ours.

Before the performers there appeared to stand the figure of a mighty angel, through whose radiant aura all the music passed ere it reached the ears of the audience. Massed in great numbers, angel children, their winged faces everywhere, were singing; yes, singing, for the whole of that beauty of sound was not physical. The physical sound awakened evoked the Heavenly Chorus in very truth, and under the genius of one man the music of the

spheres seemed to be sounding forth indescribably sweet and with an all-compelling beauty.

- "Behold under the firmament are the Cherubim and Seraphim."
- "And the noise of their wings is as the noise of great waters."
- "And I hear the voice of angels round about the throne."
- "And the number of them is ten thousand times ten thousand."
- "And thousands of thousands."
- "They are the angels of the Lord: His elect angels: stewards of the mysteries of God: His angels that do His commandments."
- "And behold! above the firmament is the likeness of a throne."
- "A brightness as the colour of amber and as the appearance of a rainbow of fire."
- "And a cloud of glory shineth round about within it."
- "This is the appearance of the likeness of the glory of the Lord before Whom the Seraphim ever veil their faces."
- "And behold out of the fiery cloud a voice saying, This is My beloved Son in Whom I am well pleased; hear ye Him."

(See last month's HERALD.)

With such words and with heavenly music was the great message, our message, given forth. Given forth with a perfection of beauty that must surely have touched all hearts.

Vision followed upon vision, as uplifted by the music some of its effects came within the reach of consciousness. Sometimes the vast dome of the deep blue sky of night with mighty white angels poised beneath the stars; then a still and sleeping earth, shrouded in a mystic green light, which blended with the blue, and again angels, always angels, walking majestically upon earth.

Then across the strange scene shimmering glories passed, roseate dawns, bright noon days and gleaming sunsets, wondrous beyond telling, each taking forms innumerable; now with clear-cut outline, vast music forms filled the field of vision, now globes of shimmering radiance which vanished in a myriad rainbow hues.

At one period a vast white cross was slowly builded up and floated higher and higher up into the vault of Heaven—the symbol of Life, formed by living sound.

Later came the pentagram, the outline of a great five-pointed star, which flashed forth fully formed in lines of radiant light.

And all the time we were enwrapped with wondrous tenderness and compelling sweetness, in a beauty, a musical enchantment that blessed while it enchanted. Compassion and consolation came to us in colour and in sound. Hope filled our breasts during the immortal hour with which John Foulds blessed our day of remembrance.

Blessed we were indeed, for even the angels sang for us, and it was a joy to think of our dead.

It is indeed a "sign of the times" when the great truths of the Ancient Wisdom are being so freely presented to the world, when through the wondrous medium of music the self-same ancient verities, the fundamental laws of life are expressed and imaged forth in all their peerless beauty

and splendour in such a conception—such a performance as that of the World Requiem on Armistice Day, 1923.

When a thousand performers express to seven thousand people the great promise of the Lord of Love to come once more for the healing of the world—near, very near indeed is felt to be the time when the mighty Master Musician will come amongst us and play His divine harmonies upon hearts that are attuned to Him.

Is it too much to say that such a work actually brings nearer the great day when once more the tired eyes and aching hearts of men may be gladdened by the vision of the Saviour, when the dull ears of earth may hear the voice that speaks as never man spake, and when the footsteps of thousands may be turned to that ancient Path trodden by Him in ages past, along which He will call and lead us out of the region of Self into the Eternal Light.

Before He Comes

By GAVIN HARRIS

I KNOW that many of you will look rather askance at any attempt to state what are the necessary conditions which must be fulfilled before He can come. Probably you consider such a proceeding idle speculation—that it is our duty just to prepare ourselves to be ready when, where, and however He may come.

I am not putting these matters before you because of any "inside information" that I may possess—that it has thus been revealed to me—but because of what seems to me to be their exceeding probability. And it is in that light that I wish you to consider them.

I know that most members of the Order feel that self-preparation is the best service for His Coming that is open to them. It is not my intention to belittle that in any way, but rather to suggest

another line of service—that of preparing the world. I mean assisting the advancement of conditions which must be fulfilled prior to His Coming, provided, of course, that we can determine what these conditions are.

I take it that, while it is an undoubted fact that He is coming, yet He cannot come until the state of the world is such that He will be able to use to best advantage the enormous, though not illimitable spiritual force at His disposal. And you must remember that it is not only in answer to the longing of humanity for His Presence that He is coming, but rather in response to natural or Cosmic laws.

Let us then for a minute consider the Invocation. Saying it, we feel that what the world is longing for is a Spiritual Teacher. Now I have a great admiration

for the Invocation and its poetic beauty, but that does not absolve me from criticising it, and I submit that the world is not primarily longing for a Spiritual Teacher. There is, of course, a cry going up for the spiritual teaching of people other than the sufferer, as a means, but only as a means towards a better provision of food, clothing, and shelter for himself and his dependents. That is the great cry of humanity—that and peace.

Now we are told, by prophecy, that war shall be no more when He comes, and that the "millennium" will be here.

The point which I wish to make is that those are two conditions which must be fulfilled *before* He can come—that the threat of war must have been lifted off the people's heads, and that every person must have the opportunity, at any rate, of earning a decent living.

When He was on earth a couple of thousand years ago, you remember that before He began the SERMON ON THE MOUNT, He gave the people bread. He supplied their bodily needs first, before He attempted to give them spiritual food.

Most of you will have met people who say that they are able to dwell constantly on spiritual things while living under trying worldly conditions—people who can toil all day immersed in material worries, and yet retain sufficient mental activity to enjoy spiritual study. Please do not think that I doubt the veracity of such individuals, but I do suggest that they are the exceptions rather than the rule. In general, one can say that, until the weekly battle with the household bills has been decisively won, the creative energy of the average man is not free to search for an answer to the great abstract questions of life.

Of course, if you could convince me that it was the rule, not the exception, for people to be intent on leading the higher life even under modern industrial conditions, I would then admit the possibility of His coming before war was abolished and social conditions changed.

And this appears to me to be the most conclusive reason. You know that one of the things which He is coming to teach is

the responsibility of the individual for his thoughts, words and actions—the law of Karma as it is called. Bearing that in mind let us assume that He came first, and that then war ceased on earth owing to His Presence on earth and there was a great improvement in social conditions. Would not there appear in people's minds a logical connection between His Teaching and this change of phenomena? Would not His Message be tantamount to "Believe on Me, and Peace and Prosperity shall be yours"? That would be the popular construction put upon it. But the doctrine He is coming to teach is that of the God Within, not of the God Without, and He would then be taking an unfair advantage of people's distress to convert them to lead a new life. I hardly think that that is His Way of doing things.

I hope I may be permitted to deal only with the question of war and to leave aside that of the betterment of social conditions, for there are many suggestions to that end on the market, and their relative merits and shortcomings are debatable points. But we are all unanimous in the desire to abolish war.

To secure this there are two courses open other than the imposition of an unstable peace by Authority, backed by force of arms, which method is not that of the Master. Firstly, that the spirit of Brotherhood should be sufficiently developed in everyone (especially those in authority). This is the popular, orthodox point of view, and is to be brought about by spiritual teaching. Secondly, that the present financial system should be modified so that war ceased to be a financially paying proposition to anyone. This to be brought about through a public enquiry into finance and its relation to war.

As regards the first alternative, the "change of heart," what hope is there of the Spirit of Brotherhood being successfully developed in the world in the very near future, especially if you agree with me that peace must first be established, before He can come and preach Brotherhood?

I must here remind you that the present state of international feeling is as intense

now as in 1914, that we are living in an atmosphere of rumours of war. Are we now any nearer to a solution of international difficulties than we were a year or two ago? One may piously believe it, but can one honestly say that we have advanced a definite step towards real peace?

The second alternative would achieve the result desired as soon as it was put into operation, provided that the financial system is susceptible to such modifications; *for the only compensation in war is financial*, as you must admit.

There is no great fundamental reason why the system could not be modified, for it was built up by man, not by the Deity, although most people regard it as a manifestation of natural law! It is obvious that a public enquiry can demonstrate beyond all shadow of doubt what modifications are possible and what impossible. We can therefore ascertain, at no great trouble or expense to the country, in what way it is possible to make war no longer profitable to anyone.

Now war does not arise, as public opinion would have us believe, from an innate and wicked desire on the part of nations to fight one another. Such a theory cannot, by any process of stretching, be made to fit the observed facts of the late war. Consideration of the following is the best evidence I have seen. It is most improbable that one thousand persons could have been collected from this country, from France, and from Germany, who would have agreed, had they been asked individually, to leave their homes in August, 1914, and start, each on his own responsibility, a personal fray with an opposing national. No! Modern war is only possible from the existence of a huge machine capable of over-riding personal opinion, backed by an equally elaborate organisation for misdirecting and perverting it. I know that such an idea may seem at first sight ridiculous, but, if you reflect, I think you will agree that war-fever is not a cause, spontaneously generated, but an effect, the result of the misdirection of the national spirit (shall we call it?).

This country was not entirely unprepared for war with Germany. It was foreseen, and the reason for the adoption of the Dreadnought in 1904 was, that since Germany must also adopt them, it was calculated that the newly-opened Kiel Canal could not be widened sufficiently to allow them to pass through until 1914, which prophecy proved correct. Our alliance with France succeeded in its aim of isolating Germany diplomatically. We were not free from all responsibility.

It is not my intention to attempt to discuss in full the causes of war, but I hope I have said enough to show that it was not a lack of the Spirit of Brotherhood that was itself responsible for the late war. That is an incorrect diagnosis of the disease from which the world is suffering. It is a symptom, not the cause.

Therefore the prescription—the teaching of Brotherhood—is no remedy. Of course I admit that, in itself, it is a very fine thing, and that, in an ideal world where Brotherhood was practised in act as in word, there could be no such thing as war, because no such thing as an organisation could exist capable of over-riding personal opinion which could cause it.

We are therefore led to the conclusion that a public enquiry into finance is the best step that can be taken towards the elimination of war—that His Coming be not long delayed. For when war has ceased to be a paying financial proposition, peace has been born to this sorrowful star.

[The above paper, being a transaction of the Cambridge Star centre, should prove provocative, we believe, of much discussion which it is greatly hoped will be waged in that section of the HERALD provided for correspondence. Which is to come first, the "Millennium" or the Advent of the Great Teacher, whom it is often supposed will direct our progress to that end? Before we may listen to His message are we to so purify our world that the value of His mission will be largely minimized? Shall He make us "fit to live," or is our worthiness to be the condition of His Coming?—ED.]

Is H. G. Wells a Theosophist?—Our Social Life- The Land of Three Faiths

By S. L. BENSUSAN

IN the past few years H. G. Wells would appear to have found in fiction rather less than he requires as a medium for the dissemination of his views. To one who possesses so great a gift of vision and goodwill towards men, the chaos into which war, imperialism and industrialism, have plunged the world, is at once disquieting and disgusting. Wells looks for new conditions: he thinks of a world in which every man shall have the fruits of his industry—a world from which all taboos have been removed. Such a sphere may be a great improvement on the one we know, but it has grave defects, the gravest being that it has no spiritual goal. Science is God in Utopia. There is nothing behind the human mind, it cannot be the mere expression of the Ego, the soul: indeed, to hold such a doctrine is to sin against the Utopian light. The inevitable result is limitation. The world that Mr. Barnstaple discovers, a vague and shadowy Utopia, never seen in detail even by its creator, affords easy living in beautiful surroundings to a strictly limited population, a population that has dispensed with the tailor, the dressmaker, and most or all of the people who work to adorn the human form; has acquired beauty, understands thought transference, but is still capable of killing a pig to supply a visitor with breakfast rashers.

It would be unfair to a distinguished writer, a man of real vision, to suggest that he could not have filled in the outline and details of his Utopia had he been so minded, and if he had found the time. I think he was more concerned with a platform than with a plane: he built a rostrum from which he could denounce the modern outlook, the foolishness of our

politicians, our idle classes, our captains of industry, our fashionable and fatuous clergymen. He can see what might be possible if all would adapt their energies and opportunities to higher ends; he realises the extent to which the world suffers by reason of its devotion to the fetish of private property. "In Utopia all this militant property, this property of manœuvre, has been quite got rid of. . . . The exaggeration of private property was an entirely natural and necessary stage in the development of human nature. It led at last to monstrous results, but it was only through these monstrous and catastrophic results that men learnt the nature and limitations of private property" (p. 59).

The extraordinary view-point of the author is put into the mouth of Urthred, one of the Utopians in a vivid passage (p. 99). "She (Nature) is not awful, she is horrible. She takes no heed to our standards, nor to any standards of excellence. She made us by accident; all her children are bastards—undesired; she will cherish or expose them, pet or starve or torment them, without rhyme or reason. . . . Do not you Earthlings see the dirt of her, the cruelty of much of her work?"

To many of us this is sheer blasphemy, and the same speaker tells us later (p. 119) that "old Nature has neither righteousness nor pity." So great is Mr. Wells's contempt for those who eye Science askance, who believe that mind is no more than the feeble and groping expression of something higher, that the fashionable priest, the victim of suppressed sexual instincts, brought into the book to be (very rightly) ridiculed, is made to say (p. 169): "Vaccination is an

outrage on Nature. . . . If God had meant us to have these serums and ferments in our bodies, he would have provided more natural and dignified means of getting them there than a squirt."

Mr. Wells is a great worker for education. He is the friend and supporter of the teachers, he looks to the young to redress the social balance, and recognises the paramount importance of sound teaching to this end. There is an interesting outline (p. 249) of the system under which the young Utopians are trained and later (p. 259) a vivid explanation of the way in which money went out of fashion. The reader is stimulated pleasantly: his expectations are aroused and fulfilled. Only towards the end does Mr. Wells give way to doubts. Sungold says, "We have gone on for three thousand years now; a hundred million good brains have been put like grapes into the wine-press of Science. And we know to-day—how little we know" (p. 280). This is so significant that it is surprising to find the implications missed. The part of the book that matters ends with a vision. "Some day here and everywhere, Life, of which you and I are but anticipatory atoms and eddies, Life will awaken indeed, one and whole and marvellous. . . . It will . . . look the mystery of God in the face as one meets the morning sun. We shall be there then, all that matters of us, you and I."

Perhaps the question at the head of this paper is justified by the sentences just quoted, though there is further evidence to support the suggestion that Mr. Wells is moving, unconsciously perhaps, towards the Theosophical standpoint. For, even though he know it not, some of the highest flights of his imagination are not only a part of the vision of Theosophy, but were expressed even more vividly in years when he was still struggling towards the goal of success. I propose to offer chapter and verse in support of this assertion, and for that purpose have chosen some lectures delivered in Madras by Mrs. Besant on the occasion of the twentieth anniversary of the Theosophical Society,

December, 1895, and published in book form. Here we may find the lecturer anticipating Mr. Wells by the considerable interval of twenty-seven years.

Says Urthred (p. 54): "In some manner which we still do not understand perfectly, people began to get the idea before it was clothed in words and uttered in sounds. . . . When I think to you, the thought, *so far as it finds corresponding ideas and suitable words in your mind*, is reflected in your mind. My thought clothes itself in words in your mind, which words you seem to hear—and naturally enough in your own language and your own habitual phrases."

Mrs. Besant writes in the book referred to, "The Path of Discipleship" (pp. 54 and 55), "He (Man) used to think that only when he spoke did he affect the minds of others, only when he acted did he by example influence the action of others; but, as he learns more and more, he begins to understand that there is an invisible power which goes out from thinking man and plays on the minds of other people."

. . . . Science has discovered that in silence thought may be sent from man to man." Later (p. 142) in the lecture entitled "The Future Progress of Humanity," she speaks of the enlargement of knowledge that must follow when mankind as a whole can function on the astral plane. "It means that when men have conquered this region of Nature they will be able to communicate with each other, mind with mind, no matter where they may travel, no matter in what land they may dwell; for to the mind there are no limitations of space and time as there are in the lower (physical) world. When Man has perfected his astral vehicle he will always be within reach of those he loves and separation will have lost its pain, as death also will have lost its power to divide." One sees here that the vision, of which the great novelist has glimpsed a Pisgah sight, has been seen intimately and with understanding by the Outer Head.

Wells is still earth-bound and must remain so until Science, the one Goddess in his Parthenon, can demonstrate to his

entire satisfaction the existence, the immanence of other planes of being than the dense physical. But in spite of his prepossessions he is moving by the sheer subtlety of his intellect and by his overwhelming sympathy with suffering in the direction of the goal to which Theosophy points. He has found things out by the light of his vision or by the light of the vision that directs his pen. In the Bhagavad Gita we are told that no wise man says, "I did this." Perhaps the lines may be quoted, though it is to be feared that they are not flattering to the personality :—

"The fool, cheated by Self, thinks 'This I did.'
And 'That I wrought,' but—ah, thou strong
armed Prince!—

A better lessoned mind, knowing the play
Of visible things within the world of sense,
And how the qualities must qualify
Standeth aloof even from his acts."

Book 111.

There are two pregnant lines in the XVIIIth book, rendered by Sir Edwin Arnold :—

Whoso, for lack of knowledge, seeth himself
As the sole actor, knoweth nought at all
And seeth nought.

I have said that Mr. Wells has worked hard and generously in the service of education, and it is not surprising that there should be much consideration of its problems among his Utopians. It was carried on (p. 249) upon large education estates given up wholly to the lives of children. "Education up to eleven or twelve seemed to be much more carefully watched and guarded and taken care of in Utopia than upon Earth. Shocks to the imagination, fear and evil suggestions were warded off as carefully as were infection and physical disaster; by eight or nine the foundations of an Utopian character were surely laid, habits of cleanliness, truth, candour and helpfulness, confidence in the world, fearlessness and a sense of belonging to the great purpose of the race." Now turn to Mrs. Besant in "The Path of Discipleship" (p. 139). A young child's aura "brings with it the karmic outcomes of its past, but a large number of the mental and moral

tendencies that it brings over from the past are present in it in germ and not in full fructification. . . . The trained eye, distinguishing these characteristics, might cultivate the good and starve out the evil by bringing suitable influences that will stimulate all that is good, all that is noble, and all that is pure." Later on Mrs. Besant speaks of what will follow when humanity can function on the mental plane, "Instead of an audience hearing words . . . they would see thought as it really is—thought springing out before their eyes, radiant in colour, beautiful in sound, exquisite in shape—and they would be spoken to as it were in music, they would be spoken to in colour and form, until the whole hall would be full of perfect music and perfect colour and perfect shapes" (p. 146).

Perhaps the truth is that Utopia lies latent in ourselves. We have no need to find new worlds on another planet: we have but to develop our lives along the right lines and we shall win the extension of faculty that will lead us straight to the land of the heart's desire. But if I am right (and I express myself with very modest conviction) Science will not lead us to Utopia, nor will a mere redistribution of wealth or a casting down of the mighty from their seats. Loaves, fishes, sanitation, secular education are all useful agents, but they are nothing more. We must borrow something from the East—its piety, its sense of the Immanence, of the Divine, its acceptance of the theories of karmic justice and reincarnation. With these beliefs will come the sober judgment that will lead us to conquer Nature by obedience to her laws, rather than to revile her because there is no room in her scheme of things for opposition. I venture to think, too, that the motive in the great change can only be love: never hate—there must be food for the soul as well as for the body; we must have the courage to recognise the truth that majorities are not always right and that votes cannot make a right issue wrong or a wrong issue right. The work of regeneration, of appeasement, of conciliation, the task of raising the level of thought and endeavour,

is not for any one party but for all. Man holds in himself the seeds of perfection.

No writer has done more than H. G. Wells to quicken the national sense and extend the mental horizons of the comfortable classes; he has served great causes greatly, and I think hopefully that some day he will examine the tenets of Theosophy and turn his fine vision to the illumination of the truths it offers to the harassed and the perplexed. For he feels the need of the solution that Theosophy offers; he sees, as in a glass darkly, those glories to which humanity is the heir. "Men and Gods" is not the first book in which he has pondered the possibilities of the race, it will not be the last, for in him the teacher is effacing the novelist.

Yet he would do well to consider some pregnant sentences in Robert Louis Stevenson's Preface to "An Inland Voyage":—

"Although it runs to upwards of two hundred pages, it contains not a single reference to the imbecility of God's universe, nor so much as a single hint that I could have made a better one myself—I really do not know where my head can have been. I seem to have forgotten all that makes it glorious to be Man—"Tis an omission that renders the book philosophically unimportant."

* * *

In these days, when the conflict between an aristocracy and a democracy is supposed to require the entire political arena for its staging, it is wise and timely to consider the real significance of the terms we are using. In an excellent essay, "Social Life and the Crowd" (Leonard Parsons, Ltd.), Mr. J. Lionel Tayler has examined the nature of the politician's appeal and finds that it is made to the emotions and interests, and to nothing higher. Though we consider that we have advanced with the years, we still seek to flatter and to direct mass opinion, but not in the interests of aristocracy or democracy, for, as Mr. Tayler points out, we are not ruled by either. Geneocracies have governed England for centuries. The author uses the term geneocratic as government by family influences in the State. Government by

a pure aristocracy (*i.e.*, by the best type bred or selected) is unknown, and government by democracy would imply a majority vote for "what honour, research and general culture would demand." Geneocracy prevails, and is tainted with seneocracy, for where family influence rules, the head of the family must be considered, not by reason of his merits but on account of his position. Perhaps at this point the author forgets the hereditary instinct. In this country you may look to the Cecil, Cavendish, Stanley and a handful of other families to produce administrators.

The trouble associated with political changes is that they give power to millions who do not trouble to use it intelligently. It may be (one ventures to believe it is) right to give a share in the Government to as many men and women as possible, but just as we see on one side of life that science has outrun morality and the greatest discoveries are turned to the service of destruction, so on another side of life political power has moved or is moving in advance of education. The man in the street has a vote, and this is as it should be; but he looks to his favourite daily paper to tell him how to use it. The papers have no interest in raising his mental calibre, for as he grows he will tend to think for himself: consequently they pander to his weakness. They preach hate rather than love, indulgence rather than restraint; they condone his pleasant sins; but, if we come to think of it, the modern newspaper is as young as its readers. One hopes and believes that the worst offenders will reach years of discretion in time and that the heaven that is at work among the people will have its effect. We in this country are conducting a vast experiment by putting power into the hands of the ignorant, or hoping or believing that they will qualify themselves to exercise it. In all probability there is no other way, and there is always the consoling thought that, should the experiment fail, should we be forced back to autocracy, the responsibility will be with those who had their chance and neglected it. History teaches us that the

rule of a democracy that is not well-informed degenerates into a tyranny, and that the revolt against it results in the establishment of the strong man who shrinks from no excesses to impose his will. Napoleon with his "whiff of grape-shot" blew a score of undigested theories into oblivion; Mussolini has changed, for a time at least, the face of Italy.

Mr. Tayler is naturally pessimistic when he surveys the democratic outlook; but it is easy to look at things in the wrong way. I think, when we are discontented with our lot in life, there is an instant cure in the contemplation of the lot of those who are so much worse off than ourselves—those who have greater worries, more responsibilities, worse health. So with the social progress of mankind. Let us think of what England was so recently as the time of the first Dickens novels; let us remember the force of the sense of human brotherhood that has developed since then. That we recognise the right of all to participate in the government of the country and that we are concerned with their fitness must be taken as facts that make for a reasonable optimism. The popular conception will be improved by responsibility, and though mistakes may be made, they are hardly likely to prove irremediable. I have small present faith in the rule of the people by the people, but I recognise that the experiment can never succeed until long after it is made. At present when one thinks of the difference between Conservative and Labour rule one is reminded of the statement that Cæsar and Pompey were very much alike—Pompey specially so. Injustice will change its form and aim but not its essential quality. No class has a monopoly of progress, but each has members who are progressive and critical, who are working for humanity and are keen and jealous critics of the behaviour of their own party, insistent upon the maintenance of its ideals, no matter what the price. We must realise that in every sphere of life movement is upward and onward and that the brevity of our years is sufficient to account for the limitations of our perspective. However slowly, we

have to undo the worst of the work of the industrial era before we can give men and women the sense of real values that will enable them to rule their own lives with wisdom and efficiency. At present, as was truly said in war books, quoted here, "There's a great heart in the people . . . it is not a great mind," but given the heart, the mind will develop.

It is reasonable to take wide view points, to recognise that humanity is not all of one age and that the elder must teach the younger. This teaching, however it may differ in detail, has a common basis in all classes of society. Mr. Tayler comes, now and again, among the optimists, as when he writes (p. 121) to emphasise the conclusions of Rousseau "at his best," of Hegel and of Gladstone; and though he makes haste to qualify their views in the beginning of his next chapter, he goes too far when he suggests that men and women use thought "only as an expedient." At the same time the idea of men enchained by tyrants is not one that will bear examination in this country: the most that can be said is that, while industrialism is tyrannical, men forge the toughest links of their own chains.

Gambling and drink are two of the strongest links that bind the worker. If the man of the people is to use political power widely his life must be better guided, but his mistakes will not be more ruinous in the future than in the past. However dimly, Mr. Tayler perceives a Divinity that shapes men's ends.

His book is a little over-weighted, his knowledge seems at times to be more in evidence than his digestion of it; but he has dealt manfully with a topic of the first importance and has prepared his readers to realise that no alteration in the order of things will bring about any striking improvements while the quality of the things themselves and of those who change them remains at its present low level. Incidentally, attention may be called to Mr. Tayler's admirable analysis of ambition (Chapter XIII.), the curious exaltation of the personality that plays so large a part in life.

I suppose that most of the readers of this magazine are interested in some aspects of the religious question, even on its political side, and if they are looking for a book that discusses the most complicated religious problem of our time with knowledge and impartiality, they will do well to read "The Land of Three Faiths," written by Mr. Philip Graves and published by Jonathan Cape. The land is Palestine, the author is one of the most brilliant of the foreign correspondents of *The Times*. He represented that great newspaper in Constantinople before the War, served in the East, and was attached to the Arab section of the Headquarters Staff in Palestine. One of his most signal services to truth was the exposure of that impudent forgery, "The Protocols of the Learned Elders of Zion," rubbish that imposed upon a great daily newspaper in London, has served as foundation for an amazing number of diatribes against the Jews, and seemed likely at one time to give certain diatribists material for a lifetime's labour in pursuit of invective.

The Palestinian question is so complicated, it has produced so much extravagance in the form of hopes, propaganda, and protest, that thousands of people have been unable to probe to the truth of the position. Certain newspaper proprietors of the louder kind have dictated their own special policy to their readers, but it has not had sufficient of knowledge, merit or judgment to impress the Government. Mr. Graves has a caustic humour, and he does not spare these men, but at the same time he is eminently fair, and he puts the case for Jew, Arab and British administrator without bias. It is because he is not a Zionist that his tribute to the work the Zionists have accomplished and to the gifts of statecraft shown by Dr. Weizmann, their leader, is so valuable.

Mr. Hogarth, the great Near East expert, in his introduction goes farther than the author. He says that the extreme Zionists, who have been giving a lot of trouble to their friends as well as their foes, were not without good justification for the attitude they took up. They read in the famous "Balfour Declaration" a

meaning that was in accordance with its terms, and he points out that the Government viewpoint in 1917 had been profoundly modified by the time it was explained officially in 1922. Circumstances compelled. When the Declaration was made, the intention was to forestall Germany; the devotion of the Arabs to the soil of Palestine was not understood—perhaps it was not there to understand. Intrigue was not at work either in the interests of the Arabs or the interests of France; no attempt had been made to excite the suspicions of the Vatican. Even Mr. Graves does not tell us what manner of forces are really behind the Arab delegation that makes futile and expensive visits to London or who pays for the protests and petitions which, though they issue from different parties and places, are couched in identical terms. To make matters worse, everybody has contrived to make mistakes. The Zionists have only one Dr. Weizmann, and they need several. Whitehall has been careless and neglectful upon occasion, some of the military chiefs in Palestine were ill-disposed towards the Zionists, the Arabs were naturally incapable of handling the situation and were tools in strong hands that moved unseen. The Zionists allowed a small group of Communists to establish themselves and so created a bad impression and, crowning error, when the late Lord Northcliffe paid a flying visit to a colony, the Zionists did not even stand up. Those who were sitting remained seated and their answers to questions were curt. What could Zionism hope for in such circumstances?

Unfortunately for the Arabs, fortunately for the rest of the Palestinians, there is no Arab unity—"four great potentates and a host of minor independent or British-protected chiefs rule the Arabian peninsula." The Arabs are not even united in hostility to the Jews, for in some parts there is complete amity, but propagandists are ceaselessly at work, and those Zionists who hold that Palestine must become as Jewish as England is British or as America is American not only imagine a vain thing but help to keep hostility alive. The task

of handling all the conflicting elements is one that none save a brave man would undertake. It is good to know that the chiefs, whether of the military or the civil administration, have contrived to displease both Zionists and Arabs, the Arab finding them pro-Zionist, the Zionist finding them pro-Arab, so that in all probability they are quite impartial. The outstanding worry is that serious trouble may occur at any time: at Jerusalem about the time of the Passover and the "miracle" of the Sacred Fire; at Nablus, where, five-and-twenty years ago, I was warned against loitering, so savage and unreliable are the people at Hebron, where fighting is popular. A chance word, a mistake, the action of an *agent provocateur*, and there might be lighted a blaze that would spread from Dan to Beersheba.

The suggestion that Palestine is being overrun by Jews is very far from the truth; only 25,000 have entered the country since the War, and during the terrible early years thousands of Jews perished, either through starvation or disease. Mr. Graves bears witness to the value of the colonising work accomplished by the Jews; the Zionist organisation holds no more than 30,000 out of a total of about 150,000 acres, and the Jews have planted some 20,000 acres with fruit, and from 2,000 to 3,000 acres with forest trees. Mr. Graves says (p. 153): "Zionism, provided that the Zionists in general eschew uneconomic schemes, such as the flooding of the country with immigrants whom it cannot support, and political dreams of minority rule, the fulfilment of which could only lead to the exasperation of the relations between Jew and Arab and perpetual political and economic unrest, can be of great assistance to Palestine. . . . If the Jews of the world abandoned all interest in Palestine . . . the increasing and backward Arab population . . . would soon degenerate into a community of starving peasants." This definite expression of opinion from a trained observer who knows land and people intimately is worth a deal of froth from the uninformed and those who write to order. In his

blunt fashion Mr. Graves points out elsewhere that Great Britain is not in Palestine to help Zionists but to guard the Suez Canal; that she will stay there; and that if the place were left vacant somebody else would take swift occasion to fill it. These plain truths would be very painful reading to those who dictate our Palestine policy from certain newspaper offices; but happily our dictators do not read books. They are far too busy to study policies: they have only the time to inaugurate them.

Two facts stand out from the stirring story that Mr. Graves has set out so well. The first is that the Balfour Declaration has led to many misunderstandings, for which no party can be quite responsible. The British Government erred in offering more than they could give; the Zionists erred so far as they asked for the letter of the Declaration and failed to support their wise leader, who recognises the part that compromise plays in statecraft; the Arabs erred because they took trouble for granted and could not understand that their country derives its interest and importance from facts that do not concern them. There has been a tragedy of errors, and only the patient work of great administrators, men like Sir Herbert Samuel, General Storrs and others has kept catastrophe at arms' length. The other outstanding fact is the courage of the Jewish pioneer. Surrounded by enemies, by men who ask for nothing better than the chance to kill him, destroy his home and carry off his womenfolk, he persists. The desert blooms, he gathers in his corn and his wine and his oil; he sits in the shade of his own fig-tree. For him, even though he has obtained arms by stealth and is prepared to defend himself at short notice, "God's in his Heaven, all's right with the world." He has realised the dream of his life: he is restoring fertility to the sacred soil of his ancestors: his lifelong craving is satisfied. So far, so good; but this stress upon the racial pride or the religious pride is in reality the root of the trouble. Until the Greek Christian, the Syrian Mohamadan and the transplanted European

Jew can realise both their brotherhood and their equality there can be no peace in Palestine, to say nothing of the other countries in which the jarring sects are to be found. "The Ego," says Patanjali, "does not incarnate for the sake of the personality." The garment we are wearing is not that which we have worn or shall wear again, but for the sake of it we are ready to quarrel with our neighbours and sacrifice the permanent for the transitory.

In conclusion let it be said that the British occupation of Palestine has not failed. "We can show," says Mr. Graves (p. 216), "a credit-balance of

achievement." It lies in removing some of the worst plagues from which the country suffered, conscription and malaria among them. The Arab usurers find their occupation gone or gravely diminished, education has been stimulated, justice has come into her own. Transport, communications, water supply, forests, sanitation, all have received valuable attention. Land courts have been established, the status of the peasantry has been raised, and the seeds of self-respect have been sown. To estimate the worth of these achievements let us remember the conditions of extraordinary difficulty under which they have been accomplished.

Practical Idealism

A Visit to Germany

By H. BAILLIE-WEAVER

THE contradiction in reports from Germany is not confined to the Ruhr or to the economic situation or to the general political condition. It extends to the attitude of mind of the people; for from one quarter we are told that the majority of the German people are enjoying themselves at the thought of the way they have tricked the foreigner; from another quarter that they are perfectly reckless and cynical and think only of the moment; from still another quarter that they are absolutely crushed in spirit and have not got the strength to react against their miseries.

In these circumstances it may be of interest if I tell you the impressions of Mrs. Ensor and myself, who have recently returned from an education conference in Germany which we attended as members of the governing body of the New Fellowship of Education. On this governing body Dr. Elizabeth Rotten and Dr. Adolphe Ferrière represent the German and the French-speaking sections of Europe respectively.

The genesis of the conference was the following. The Congress of the New Fellowship of Education, which meets every two years, assembled this year in August at Montreux. It was a great success, and very well attended both as regards speakers and hearers, but the German contingent was very weak owing to the difficulties produced by the fall of the mark, which was even then catastrophic enough to make it almost impossible for teachers and other educational persons to be present. In these circumstances Dr. Rotten proposed to her colleagues that we should hold a small supplementary conference later in the year in Germany itself, and to that conference as many Germans should be invited as could make it possible to attend. Ultimately, after some hesitation consequent upon the disturbed condition of things, that conference was called and held on October 6th, 7th, and 8th, in a thousand years old "Ritterburg," on the top of a hill in Thüringen, and was attended by about 40 to 50 very representative people.

The discussions were valuable and

illuminating, but they are not the thing with which I am concerned in this little memorandum in which I should like to put on record the feelings excited in Mrs. Ensor and myself by our "guests," if that is the correct way to describe people who attend a conference called by an organisation such as the New Fellowship of Education.

Firstly we were much impressed by the kind of life which all these people were living—and the way in which they were living it.

It is evidently a life of great privation, reduced to bare necessities, and bare necessities of a very unattractive kind, even to vegetarians like Mrs. Ensor and myself, who advocate uncooked meals. Their food consists principally of an unattractive brown bread, which is made of rye mixed up with other matter, the precise nature of which I could not ascertain, which is rendered somewhat less unpalatable by an inferior kind of jam, and is eked out by very poor fresh fruit. Green vegetables cooked or uncooked we did not see, and we were told they were very scarce. In addition they eat meals—when they are anywhere where warm food can be obtained—consisting of one dish of say potatoes or rice or macaroni. Only on one occasion at a conference meal did I see any nitrogenous food, when immense quantities of a kind of butter bean appeared on the table at the one-course dinner. Nuts are apparently unprocurable, and eggs, milk and cheese almost so. Sugar seems to be severely rationed everywhere. The drink consists of water or a very nasty coffee substitute. I gave four of the conference members a lunch at a railway station, consisting of red cabbage and potatoes, followed by white bread and cheese and malt coffee, and they evidently felt they were at something like a banquet.

In other respects besides food, the lives of those persons appear to be hard. They go everywhere on foot, whenever it is possible to do so, carrying everything they need, including in some cases bedding, on their backs, women as well as men, and when they are obliged to use the railways they take fourth class tickets and put up

with all the resulting discomfort. No one at the conference seemed to use tobacco, and I may add that nothing more struck me, who was partly brought up in Germany, than the fact that very few people appear now to smoke. During a whole hour between 9 and 10 a.m. in the streets of Cassel, Mrs. Ensor and I saw only two people smoking.

In considering the facts I have mentioned above, I would beg you to realise that the people assembled at this conference were all people of education and culture, mostly from professional families, holding doctors' degrees of one or other of the faculties of the universities at which they had graduated, degrees which they now never use in addressing or speaking of each other. Further, I would beg you to realise that these persons were only a few of the many hundreds who would have crowded the conference had they or we been able to pay their expenses, and also that those few who were present assuredly were fully representative of those many who were not, all being people in a position to exercise a most powerful and direct influence upon the future as teachers in daily contact with the child-life of Germany.

During the whole three days not one complaint of any kind did Mrs. Ensor or I hear; not once were we asked to explain the conduct of France or to say whether our own country or America proposed to do anything to help Germany. Profound interest was displayed in other countries, but it was interest in what those countries were doing in the matter of education, and of the furtherance of the new ideals which all present had accepted. Not a bitter word nor a harsh criticism was spoken, except by one ardent young man who arraigned the capitalistic system as responsible for the horrors he had seen in German slums and passionately called on the teachers present not to forget that without a change in economic conditions their new ideals would never flourish. Pain and privation had left their marks on almost every face, but the eyes were eloquent of courage and serenity.

In a word the attitude of every one of

the Germans present at the congress, so far as Mrs. Ensor and I could judge, may be summed up in these words: "The one hope of the future is the children; the one hope for the children is a change in the kind of ideals taught to them at school and in the methods of imparting factual knowledge; education must in future be viewed as a process of calling out of the child the highest which is within it, whether you call it God or soul or spirit or merely creative activity. Let teachers consecrate themselves to their work in that spirit indifferent to what happens to themselves, for they are of the old bad time which has got to disappear while their pupils are of the good new time which has got to be ushered in."

Both Mrs. Ensor and I believe that Europe will ultimately pull through and get on to its feet again and that the Spiritual Guides of Humanity are using the ignorance, the obstinacy and the selfishness of men to break up forms which have become obsolete and unfit to provide the new conditions which are essential, if this civilisation of ours is not to perish. H. G. Wells says in that very remarkable book, "The Outline of History," on the last page: "Human history becomes more and more a race between

education and catastrophe. . . . Yet clumsily or smoothly the world, it seems, progresses and will progress." We understand the author to mean that education—in the sense in which he himself we believe uses the word and in which at any rate all members of the New Fellowship use it—will win and so prevent the catastrophe which otherwise will engulf civilisation as we know it and necessitate a fresh start in Evolution. We believe this view to be absolutely true, and that the people who are going to win the victory for education are people like those we met in Germany at our little conference. It is true they were few in number, relatively speaking, even if you treat them as we did, as representing thousands of others in their own country; but it is not number which counts in Evolution; it is quality. All that is necessary is that here and there should be found small groups of zealous selfless workers who consciously or unconsciously have pledged themselves to the service of the Divine through whom the spiritual forces can manifest themselves in the process which in the West we call Evolution. Such groups exist, thank God, all over the world to-day, and some of those existing in Germany we met the other day.

A New Form of Collective Art

Some Specimen Celebrations for School and Adult Audiences, and a Defence of the Celebration Policy

By DR. F. H. HAYWARD (Inspector of Schools, L.C.C.)

THE reasons which have led to the advocacy of a Celebration Scheme not only for schools but as a new form of collective art suitable for adult audiences have been mainly set forth in "The Spiritual Foundations of Reconstruction" (Hayward & Freeman; publishers, P. S.

King & Son), and some additional arguments have been prefaced to "A First" and "A Second Book of School Celebrations" (same publishers). In the present paper those arguments are summarised and a few additions have been made to them, notably references to the work of Benedetto Croce (the famous writer on

Æsthetics and now Minister of Education in Italy) and to the work of psycho-analysts.

(1) Beginning with matters omitted from "The Spiritual Foundations of Reconstruction" and its successors, we would call attention to the fundamental place given by Croce to the *æsthetic*. He finds place also, of course, for the three other aspects of reality, the intellectual, the moral, and the utilitarian, but he regards the *æsthetic* as the basic fact.

If the reader will consult our scheme he will find that we have allowed for Truth, Beauty, Goodness and Efficiency, three absolute ideals and one relative; and have regarded the second (Beauty, corresponding to Croce's *æsthetic*) as the one most in need of educational emphasis. In our own phraseology, Proposal I. (Celebrations) is the central and fundamental proposal out of a series of four. We argue in its favour, however, not on metaphysical grounds (as does Croce), but because we see in the *æsthetic* the most available *spiritual cement* in these times of disruption. People will come together, whatever their opinions and their hatreds to hear beautiful music; *let us amplify this principle, and the means of national and possibly international unification become apparent.*

(2) We appeal with equal confidence to the sociological and psycho-analytic schools of thought as represented, for example, by Mr. Frank Watts's "Abnormal Psychology" (formerly "Echo Personalities," published by Allen & Unwin). The crowd instinct is well exploited by sundry contemporary institutions. "Why," asks the author, "should the use of social suggestion be the monopoly of these?" "Why may not the educator . . . make therapeutic and inspirational use of suggestion"—and in particular of crowd suggestion—by means of "commemoration days, school honours celebrations and other festivals?" We would add that such devices, based on the fact that mass emotions are impossible of awakening in small class-rooms, would very probably serve another end besides that of inspiration; they would immensely reduce the

worry and strain of school, and thus might very well get rid of many of the "repressions" which, to the psycho-analyst, seem at the root of much inefficiency and unhappiness. Celebrations exist in altogether another region and atmosphere than that of immediate school "results," and their establishment might bring a healthy rhythm of mental activity in which impression would alternate with expression, mass activities with individual activities; the spiritual side of life with the technical or executive.

But our main argument, so far as we rely upon the psycho-analytic standpoint, is that, by means of mass methods, emotionalised "complexes" of the best kind can be created on a large scale. We trace much of the inefficiency and flabbiness of contemporary life (among our statesmen as well as among humbler folk) to the absence of such emotionalised "complexes" from early education.

(3) We appeal, thirdly, to the *a posteriori* evidence of works like "The Army and Religion" (Macmillan) as evidence that existent educational machinery has failed *almost totally* on the spiritual side, despite the many controversies of the last half century and the assignment of a disproportionate amount of school time to religious or biblical instruction. The failure to convey even adequate geographical and historical information on biblical topics is to be noted side by side with the failure to convey a code of conduct even approximately complete. Further, that the instruction has conspicuously failed to make the Central Figure of the New Testament a living figure is not surprising when the conditions of instruction are known. We would add that, in our opinion, all such failures were inevitable so long as the laws of *æsthetic* appreciation were new or unknown to the best teachers, and the instruction was put indiscriminately into the hands of all teachers, whether best, or good, or poor, or bad, and was given, we would add, amid conditions that were often positively squalid. The notion of *splendour* has scarcely yet attached itself to instruction on spiritual topics.

In two other recent books, written by

very different men, in very different styles, and with very different underlying philosophies, we discover confirmatory evidence that an employment for certain purposes of mass methods of education may help to solve some of the world's gravest difficulties.

(4) Behind the irony, behind the fooling, of Mr. Bernard Shaw's "Back to Methuselah," we find the author at work on the problem of how to invigorate the human mind so as to make it adequate for the difficult tasks before it. Most men, our author implies, live and die as schoolboys; life is too short for them to attain wisdom. An extension of its years is needed.

The drama is a jest, but the problem at the back of it is not. Why should most men's lives consist largely in unlearning the errors they pick up, or acquiring by sad experience certain lessons that might conceivably have been conveyed by a reformed education? It is obvious that methods of education are somehow distressingly uneconomical of time and effort. Vast masses of sheer ignorance—removable ignorance—remain; but what is perhaps worse is the *low temperature* of education; the pupil too often leaves school without enthusiasm for any one of the four ideals above mentioned, or for any fraction of any one of them. This lowness of temperature is, again, uneconomical to the highest degree; "enthusiasm will conquer difficulties"; "where there's a will there's a way." Education has largely been wasted if this enthusiasm and will power have not been awakened. To dream of a substantial prolongation of life is fantastic; to dream of an intensification of life is not. This is our dream.

(5) The second recent book to which we appeal is Mr. Wells's "Salvaging of Civilisation," in which the demand for an intensification of educational effort by a sheer economising of resources—by the prevention of waste—is the main theme. We offer only two criticisms of a book with which we on the whole agree (and which, indeed, repeats almost verbally many of our past arguments on behalf of a common basis of ideas for all mankind); we suggest that Mr. Wells has not provided

adequate machinery for emotionalising education, for calling forth motives; and we suggest that he has almost ignored the function of Beauty. We consider that the unification of mankind is more likely to begin at the feet of Beauty (especially musical and poetical Beauty) than at the feet of Truth, though we hope that the former worship will lead on towards the latter. Whether "Beauty is Truth, Truth Beauty" or not, we feel confident that if only we could check the tendency to separation, segregation, sectarianism, and sectionalism, by drawing people together in better ways than the present (football matches, variety entertainments, etc.), the possibility of an ultimate, however distant, common understanding of *Truth* would rise into view. Mr. Wells begins at the wrong end owing, probably, to his comparative lack of interest in music and poetry. We are as enthusiastic as he for the spread of scientific and historical truth, and Proposal III. of our scheme is a definite contribution to this, but we have little belief that mankind will care much for Truth until their emotional needs are better satisfied than at present.

(6) The formula "Common Memories" sums up a large part of our proposals. We doubt whether any controversialist of the present day, either in the religious or the rationalistic camps, believes that within a thousand years the world will have accepted his particular scheme of belief. It may be called "dogmatic" in the one case or "scientific" in the other; we doubt, as we say, whether any serious and thoughtful person looks forward confidently to the triumph of his creed. "*Not common dogmas but common memories*" we would urge—sweet memories, inspiring memories, consoling memories. And these memories, we believe, would not only supply a binding cement between man and man, man and woman, sect and sect, race and race, but they would, in the words of our poet, bind the years "each to each." The mystic memories of childhood would sweeten, consecrate, and comfort the otherwise dreary years when active life is past.

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appearing fantastic, that we interpret many of the most sinister phenomena of the present day as due to the absence of forms of social meeting that are alike beautiful, inspiring, and not divorced from truth. The vast increase of superstition among the masses (and even among men with some knowledge of science who cannot reconcile themselves to the loss of their relatives in war); the feverish craving for the excitements of gossip, gambling, and the like; the looser standards of morals; and the general atmosphere of suspicion—all these, we believe, would be partially corrected if people could come together at the feet of inspiring, consoling or calming ideas incarnated in artistic form. Obviously, we are here not thinking only of celebrations for children: already at Sheffield Mr. Arnold Freeman has organised celebrations for adults.

(8) We find in the recent movement, partly Montessorian, in favour of individual work in schools, another argument in favour of mass methods. At first sight the opposition of standpoints seems extreme; the school unit of the Montessorian is the child, not the class of forty or more children; the unit for us is the assembly of two hundred or twenty hundred children or adults. But there is no real opposition. Individual methods have their place—a very much neglected place. But mass methods, too, have their place for reasons we have elsewhere stated, and we believe that many of the *motives* and *ideals* that are necessary for the child if he is to be persistent and successful in his individual work can be best impressed by the employment of mass methods. The class unit, in our opinion, is too big for many purposes and too small for others; its exact value, in the light of this double attack upon it, can hardly at present be determined.

(9) As at present advised we can see the elements of a complete system of spiritual or humanistic culture in a combination of three types of celebration which we are calling the Memorial, the Homage, and the Service types. Indeed, the last two taken alone would supply the

essentials of such a system, while Memorial celebrations (comparatively easy to frame) and Recital celebrations (looser in structure than the other types) and a few Seasonal or Anniversary celebrations would clothe the scheme with rich and attractive detail.

A Homage celebration is devised in honour of the leading kinds of human benefactor. Saints' Days give a hint of this kind of celebration, but we fail to see why the Saint is alone worthy of honour and remembrance; we consider that there may be twenty or fifty such kinds of benefactor (the Artist, the Scientist, the Mother, . . .). A Homage celebration becomes a Memorial celebration when a specific person is honoured, and a Service celebration when it ends with a kind of dedication to the "service" of some great idea.

(10) Our policy includes other elements than the celebration, it includes a right of entry for earnest and able persons who have a message to deliver. But we dissent from any right of entry until the splendid atmosphere rendered possible by the celebrational method has been supplied. In that atmosphere the nobler side of the accredited visitor would become emphasised, his narrowness and fanaticism would shed their baser and retain their finer qualities.

(11) It is obvious to any thoughtful student of our scheme that some features of it bear a resemblance to religious worship at its best. It is equally obvious that we have widened the idea of worship very considerably. We desire, in conclusion, to emphasise the fact that, as conceived by ourselves, celebrations are not concerts, not show-days on which selected children can perform, not ordinary lessons, not occasional functions to which enterprising head teachers can invite managers. They are part of a large policy of spiritual enlightenment and invigoration; as such they should be considered at once in all their bearings by responsible educationists or the fallacy of the idea should be exposed. In this last connexion, however, the fact remains that there is no obvious alternative to our proposals

except a continuance of class-room methods, which every sincere and well-informed observer regards as having utterly failed on the spiritual side. To the allegation that a celebration may become formal and dull we reply that almost all of the present teaching on spiritual topics is *worse than dull*, and that complete dullness in connexion with the presentation of fine music, poetry and rhetoric is not probable unless teachers are much more inefficient than even their enemies allege.

FURTHER ON THE CELEBRATION POLICY.

(1) The paper reproduced above, and read at the North of England Education Conference on January 6th, 1922, is a very condensed summary of certain leading arguments in favour of the celebration policy. That policy is still a plastic one; new arguments in favour of it may be discovered, old arguments may be modified; above all, the actual details of celebrations—even of those already published and performed—may require much modification. *It is surely the task of the persons deputed to manage educational affairs* (at Whitehall, in University chairs, or elsewhere) *to encourage, to reject, to develop, to modify, or to do something with this policy.* A few solitary workers have no authority to call together musicians, artists, clergy, and other interested persons in order that the policy may be thoroughly canvassed. Nor should the said few workers be expected to find the funds with which to circulate, say, a hundred draft celebrations for the purpose of collecting suggestions; nor to hire halls and engage reciters and soloists for experimental work on celebrations. Nor can publishers be expected to take unlimited financial risks while official educationists are making up their minds, or, rather, pursuing the policy of "wait and see."

If the "Empire Day" and "Shakespeare Day" Celebrations represent a sound educational policy, the only questions that remain are as to the extent and the details of that policy. And the matter

is urgent, for reasons—among others—given below.

(2) The recent much-praised memorandum, "The Teaching of English in England," contains food for reflection with regard to the present question.

We rejoice in the stress laid in that memorandum on the "unifying tendency" (p. 21) of a common training in English speech, on the need of "linking together the mental life of all classes," and "initiating all English children into a fellowship" (p. 15), and on "furnishing a common meeting-ground for great numbers of men and women" (p. 23). We have been emphasising these same things for several years.

We rejoice in the recommendation that the Bible should be recognised as a vehicle of *English* as well as of religion.

The recommended enrolment of a "fraternity of (voluntary) itinerant preachers on English Literature" (p. 25) to act as helpers in ordinary schools is, of course, our own "right of entry" proposal in a narrower form. We want *all* "charismatic" persons to be admitted.

The distinction (p. 309 and *passim*) between mark-earning subjects—subjects that can be readily "examined"—and subjects that can *not* be, of course, fundamental to our own proposals. "Bible, literature, music, history and certain other subjects should be . . . not so much 'learned' as 'imbibed'" (S. F. of R., p. 8). And elsewhere (p. 150) the memorandum says, boldly, that "literature, not being a knowledge subject, cannot and should not, be *taught*. It is to be communicated. . . ."

In fact, our writers come up (almost) to our very standpoint, and then stop, unconscious how far they have gone and what the next step should be. Literature is "awkward material for class-room purposes." "The very atmosphere of the class-room . . . is one in which the wings of poetry cannot readily beat" (p. 150). So, too, say we, and *not only of poetry but of most humanistic and spiritual things*. And, therefore, we advocate the abolition of class-room methods in these

subjects except for preparatory and supplementary purposes. We go beyond the memorandum in these respects.

We see in celebrations a means of giving *good models of English speech*—a point inadequately recognised by the authors. We also lay stress, not merely on the need of common speech, but of *common memories*—again a point inadequately recognised. Thirdly, we emphasise the importance and impressiveness of mass methods—a point, we think, entirely overlooked in the memorandum.

(3) On one point the memorandum is bolder than we, and has transmitted this boldness to ourselves. We have hitherto been modest in our hope that some slight feeling of world-unity would be created by celebrational means. If, as the memorandum points out (pp. 67-8), the English language is rapidly becoming the one *international language, then English poetry, prose and thought will necessarily occupy a privileged position in the future*. Those who frame celebrations for England or the British Colonies or the United States have only to be wise and they will be framing celebrations *for the world*. "Consider what nation it is whereof ye are! . . . By all concurrence of signs . . . God is decreeing to begin some new and great period, [revealing] Himself to His servants and, as His manner is, *first to His Englishmen*." Milton's prophecy is nearer to realisation now than in his own stormy time. "What wants there . . . ?" Nothing, we suggest, but educational leadership!

(4) It is incomprehensible to us why our statesmen and educationists, in times when Leagues of Nations and Washington Conferences are in the air, do not realise the possibilities of the celebrational method. It is particularly incomprehensible why our British statesmen do not see that if, two years ago, every school in England had been doing "Honour to India" (a draft celebration on India was some time back submitted to the most prominent educationist in England), a very different feeling would now be prevailing in that country. And similarly with all the countries of the world, whether parts of

the British Empire or not. Give us the means—and they consist of little more than the salary of a single schoolmaster for a year, together with the necessary authority to invite helpers and critics—and we will draft celebrations in honour of nearly every nation and race in the world. With the increasing predominance of the English tongue, the spiritual effect of such celebrations would, unless we gravely err, be enormous.

The importance of the matter is not merely international; it concerns the internal harmony of our nation. At this moment representatives of "the Churches" are meeting to draw up a concordat on the question of "religion in schools." Yet it is evident to all that they have no new educational principle to guide them and that there is nothing to be expected from their deliberations except something utterly commonplace. Meanwhile the Colonies, too, want a message, and the Mother Country has none to give.

And, meanwhile, we would finally add, there are millions of people craving for beauty, for inspiration, for guidance, for fellowship, and our proposals would supply these things and supply them—CHEAP!

NOTES ON CERTAIN CELEBRATIONS.

Until our educational statesmen (if any exist) supply facilities, everything in this line must be tentative and frequently commonplace. At the present stage of the question no "Third Book of Celebrations" is likely to appear, though there is material already available for a Third, Fourth, and Fifth Book. The brief notes below may, however, suggest experimental work to earnest educationists—to organisers of adult meetings as well as to school teachers.

Criticisms and suggestions are solicited, and in some cases fuller notes can be supplied through the post. But we repeat that the next important step is not with us, nor with the publishers, but with men in educational authority.

MEMORIAL CELEBRATIONS.

Robert Owen and William Blake.—A double celebration. Both men were

enemies of the "dark satanic mills" that rose in England with the industrial revolution. Blake preached mercy and a New England—a New Jerusalem—in passionate lyrics; Owen began to build up that New England.

"The Jerusalem Song" (Blake: music by Parry); "The Divine Image" (Blake: tune by Spohr: No. 24 in "Hymns of Modern Thought"); "The Hymn of the City" (Tarrant: No. 12 in "The Fellowship Hymn Book") supply the music. Recitations from Blake and discourses on the two men supply the rest. Scripture may be added.

Joan of Arc.—A celebration, embracing some or all of the following elements: Melody of "He was despised" (Handel); "In a German forest" (Maccowell); "Fire Music" (Wagner's "Ring"). Also Scripture ("Song of Deborah"); "Farewell" passage from Schiller's "Maid of Orleans"; lines from Shakespeare's "King Henry the Sixth"; "Arms and the Man" (Theodore Roberts).

Keats.—Stanzas from Shelley's "Adonais" and readings or recitals from Keats. Music, both lyric and elegiac; Sibelius's "Finlandia," Chopin's "Prelude 4, Op. 28," Chopin's "Nocturne 2, Op. 15," Chaminade, "Elevation."

HOMAGE CELEBRATIONS.

The Man of Science.—This is an elaborate "homage" celebration, with Aristotle, Roger Bacon, and Francis Bacon as leading figures, and "The Magic Flute" of Mozart supplying the musical element. It stresses the ideals and the difficulties of science (some voices raised in criticism of science are included). Among the musical items are:

(1) The sturdy Overture to "The Magic Flute."

(2) The "Truth" motif.

(3) The verses below, adapted to the tune of "Within this hallowed dwelling."

[(4) (5) Pamina's song and the closing chorus are possible additions.]

There are possibilities in the "question and answer" music at the beginning of

Chopin's "Scherzo" in B flat minor (Op. 31) and Beethoven's "Concerto" No. 4 (Op. 58), Andante.

In those fair Halls of Wisdom,
Where Science has her fane,
Man claims his noblest kingdom
And breaks his age-long chain;
Heaven smiling weds with joyous Earth,
And countless blessings come to birth.

The toil of generations
Has built those mighty Halls;
The chosen blood of nations
Is welding firm its walls;
Each soaring turret lifts to fame
Some glorious or forgotten name.

[With Warfare's preparations
No more those Halls shall sound,
Nor triumphs of the nations
On bloodstained fields be found;
To nobler contests, holier deeds,
The banner of great Science leads.]

In Wisdom's holy College
Revenge and rancour cease;
Who honours Truth and Knowledge
Learns well the ways of peace;
Error and grief affrighted flee
When Virtue dwells with Verity.

Our praise shall rise unceasing,
Our thankfulness endure,
For Wisdom's high increasing
That brings the World her cure;
That bears to aid of prophet's dream
A cleansing fire and guiding gleam.

Health.—May be a "service" celebration ending in a dedication, or one of the "Memorial" or "Homage" type (e.g., in Honour of Chadwick, the great apostle of public health). Music from Gluck's "Orpheus": Orpheus, Hercules, and others conquered death by bringing Eurydice, Alcestis . . . from Hades; hence the appropriateness of the music. The chief items are:

(1) *Che faro*: I have lost my Eurydice.

(2) "Who is this mortal one?"

(3) The lovely ballet music of the Spirits in Elysium, and the following verse (recurrent) adapted to the air, "On these meadows are all happy-hearted":

*On the lawns and fair hill-tops of Health-land
Godlike and happy beings dwell;
Far, far below are the Fenlands of Folly,
and all is well.*

["With such melodies, M. Gluck, a man could found a new religion."]

SERVICE CELEBRATIONS.

League of Nations.—See "A First Book of S.C.," pp. 55. The celebration will close, however, with Milton's words (adapted): "*Go on . . . hand in hand, O nations never to be disunited! Be the praise and the heroic song of all posterity! Join your invincible might to do worthy and Godlike deeds; and then he that seeks to break your union, a cleaving curse be his inheritance to all generations.*"

The City.—Music, "The Jerusalem Song" and "The Hymn of the City" (see above); for London also "The Ballad of London River" (May Byron: music by Borland). Perhaps some of the (civic) "Meistersinger" music. Scripture passages ("the holy city, New Jerusalem," etc.); Aristotle on society; the Pericles-Thucydides speech. Dedication as follows:

"We will never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws, and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty. Thus, in all these ways, we will transmit this city not only not less, but greater, better, and more beautiful than it was transmitted to us.

The Home.—Music, sundry songs; but also the Second Movement of the "Sonata Appassionata" linked with and accompanying Wordsworth's "Skylark." The skylark is "true to the kindred points of Heaven and Home," and returns "home" after its voyage in the sky, so, too, does the melody! Sundry poems and passages, scriptural and others. Dedication as follows:

"We will seek to give the word 'home' a charm beyond all other words. We will seek to fill our homes with beauty. We will not allow them to be less wholesome, fragrant, orderly, and pleasant than it lies in our power to make them. We will give welcome to fresh air and sunshine, to flowers and music and culture, to ughter and kindness.

We have also draft celebrations on the following, as well as other topics:

Memorial Celebrations: Wordsworth, Beethoven, Schubert.

Homage: The Biologist, The Geologist, The Astronomer, The Negro, The Actor, Spain, Bohemia.

Seasonal: Spring, Autumn, Winter.

Recital: Magellan, Drake and Darwin (Port Julian in Patagonia!).

SUGGESTED OUTLINE OF A GENERAL "STAR" CELEBRATION.

1. Music: Sung Invocation.
2. Hymn. (See HERALD OF THE STAR, January, 1923, page 23).
3. Chorus (including audience): "Speak—for Thy servant heareth." Choir sings first verse, then all join.
4. Short account of the history of the Order, and tribute to the leaders.
5. Instrumental music.
6. Short addresses (three minutes each) on "The World's Need" in Science, Religion, Politics, Art, Social Relationships.

Songs: "Arise, O Sun!" (Day); "Dawn Song" (Fogg).

Reading from Buddhist Scripture. (See *Theosophist Watch Tower*, October, 1923.)

Chorus: "Strong Son of God."

Short Address: "The World's Hope."

Song: "The Heart Worships" (Holst).

Invocation recited (read) in unison by all: "A Japanese Prayer."

Chorus: "Go, Labour On."

The Choir: "Angels Holy."

Note.—This programme, especially items 4 and 6, could be varied.

A JAPANESE PRAYER.

O, Thou Whose eyes are clear, whose eyes are kind, Whose eyes are full of sweetness;
 O, Thou lovely One, with Thy face so beautiful;
 O, Thou for ever shining like the Sun,
 Thou, Sunlike in the ways of Thy mercy;
 Pour Light upon the world.

“After Many Days”

By DOROTHY EWENS

IT happened on the terrace. They had dined well, though Irene had found it increasingly difficult to swallow the delicious food provided, and afterwards they had gone out to enjoy the evening's cool on the high terrace that ran the length of the house, and commanded one of the finest views in Kent.

It had been the whim of Julius Hammond, mine-owner and millionaire, to take his bride straight to her future home, and now his hand swept over the wide prospect, pointing out the different beauty spots with a proprietary air.

He made a forceful figure in his evening clothes, his bullet head with its massive jaw and look of arrogant strength outlined against the warm brick of the old house.

There had been a Norman castle on the site in former times, and fragments of tessellated pavement, coins and such like, bore witness to the yet earlier existence of a Roman villa.

At his feet a flight of steps led to the garden below, a mass of glowing colour, except where a mutilated statue of Venus, which had been dug up in the grounds, bent to admire her reflection in the lily-studded water of a pool.

His wife leant against the balustrade. On her bare wrist was a curious mole, bearing a rough resemblance to some animal, the only blemish on the haunting perfection of her beauty. She fingered the long rope of pearls she wore, one of his wedding gifts, and watched him through down-dropped lids. How prosperous he looked, she thought, like a man who had always got what he wanted. He had wanted her. She had resisted at first, but then it had seemed a fine thing to sacrifice

herself that her mother might know comfort in her old age, her sister be able to afford the artistic training for which she longed. The thought had sustained her during the day; even in those moments when, alone in the car, he had pulled her to him and she had felt the new sense of possession in his kisses—but now she was not so sure. The beauty of the June evening filled her with revolt against the fate she had willed for herself. She remembered Bernard. They had been boy and girl lovers, but he was in Canada, struggling to keep body and soul together, and she was the wife of Julius Hammond.

She was suddenly conscious of a strange sensation. Everything seemed blurred, different. Even her husband's voice sounded unfamiliar, as though he spoke a tongue she did not understand.

She looked at the house. Where were its gables, its high chimneys?

In their place was a low white building, surrounded by colonnades, and now the quiet was broken by the brazen challenge of a trumpet.

And Julius—What on earth had happened to his clothes? In place of the familiar black and white, he wore a tunic-like garment, with something red and flowing draped about his shoulders. It suited him, she thought. It gave him a new air of dignity; if only he hadn't spoil it all by that ridiculous wreath.

She looked down at her own dress, a Paris creation of rose colour and silver. In its place was a scanty garment of dull blue, showing bare legs and feet and, to complete her stupefaction, she saw that on her wrist a bear had been rudely tattooed. And with that discovery came a sense as though a curtain had been snatched away.

Where was her lover, the mighty hunter, whose cognisance she bore upon her wrist? This gross, dominant man was the enemy, who had captured her and meant to bend her to his will.

He moved closer to her and, to escape him, she pressed her body against the balustrade. She was conscious of the chill of the stone, of the sharp edge cutting into her flesh. Words came from his lips; meaningless, though their purport was plain enough.

Wild thoughts of flight flashed through her mind—but the villa had high walls, and there were soldiers who would run her down, jeering at her struggles to escape.

The man came nearer still. His eyes gleamed; his hands touched her neck.

Wild revolt seized her as she fumbled in the breast of her robe for the knife she had kept hidden; at last her fingers closed on something, and she struck at him with all her strength.

She saw his look of satisfaction change to astonishment and fury as he staggered back; then he missed his footing and pitched headlong down the steps, to lie in a crumpled heap at the bottom. She cried aloud in her vengeful exultation, words that were familiar and yet strange, but they must have reached the house as a cry of distress, for in a few moments a footman came hurrying down the terrace.

At sight of his livery, Irene caught at the balustrade for support.

What had happened? The Roman—where was he?

She looked down at her dress. The sunset light was reflected in its rosy folds, and in the sheen of the pearls about her neck. Behind her the tall brick chimneys of the old house lifted into the quiet air and, by the lily pool, the statue of Venus bent above the tranquil water, as though in admiration of her beauty. On her wrist, the mole still showed its likeness to some animal—a bear, perhaps. Nothing

was changed except that, at the foot of the steps, a man lay, a man in conventional evening dress, with his head twisted grotesquely beneath him—her husband, Julius Hammond.

"Did you call, Madam?" the man asked, respectfully, as he came up. Then his eyes fell on the huddled figure, and he drew back, his eyes round with astonishment.

"He fell," Irene said. "He did not know the steps were so near."

The words died in her throat for, clenched in her right hand was a fan, a miniature affair of lace and tortoiseshell, and now she saw that the lace was torn, the sticks splintered as from a blow. With a feeling of sick horror she let it fall. What had she done? But the growing terror on the servant's face roused her to action.

"Help me," she said authoritatively, and together they raised the fallen man. His head dangled limply. No breath came from the parted lips that still seemed to keep their convulsion of rage, and again they laid him down.

"Telephone for the doctor at once," Irene said. "I wish to stay here alone until he comes."

Before the frozen calm of her voice the man's protest died away, and he hurried to do her bidding.

Left alone, Irene rose to her feet and looked down on the body of the man who had been her husband for a few hours. Overhead the sky was crimson and gold, and the ineffable peace of the evening filled her soul with its healing calm. For the moment she knew neither fear nor horror. It seemed to her that an age-old debt had been paid.

"Forgive me, Julius," she said aloud; "it was fate."

But from the dead man's lips came no sound, only his eyes stared before him, as though seeking the answer to some riddle he could not understand.

From Our Paris Correspondent

UN Congrès international d'Histoire des Religions s'est ouvert le 8 Octobre à la Sorbonne à Paris. Un grand nombre de savants, tant étrangers que français ont assuré leur concours à cette intéressante manifestation du développement que prend l'étude scientifique des questions religieuses.

M. Gohlet d'Aviella, membre de l'Académie de Belgique, Sir J. G. Frazer, professeur à l'Université de Cambridge et M. Ed. Pottier, membre de l'Institut, ont accepté la présidence d'honneur.

Parmi les communications annoncées, il faut signaler tout particulièrement celles de : MM. Mark Baldwin (Baltimore), A. Bayet (Paris), Bloch (Strasbourg), Bonucci (Palerme), Goguel (Paris), Guignebert (Paris), Heller (Budapest), Kreglinger (Bruxelles), Loisy (Paris), Naville (Genève), Rébelliau (Paris), Gillis von Wetter (Upsal), Zieliński (Varsovie).

Voici le compte-rendu de la première séance du Congrès, pris dans le *Quotidien* :

"La grande salle de doctorat, qui a déjà entendu tant de discussions scientifiques, réunissait sur les bancs du public comme sur l'estrade, des savants illustres venus de tous les coins du monde—des États-Unis, de Turquie, aussi bien que d'Europe—pour prendre part à cette intéressante manifestation du développement d'une science toute jeune et déjà riche de résultats.

"Le président du Comité d'organisation, M. Charles Guignebert, professeur à la Faculté des Lettres de Paris, rappelle spirituellement que notre Sorbonne était prédestinée à réunir un tel congrès. Dès 1257, en effet, Robert Sorbon ne consacra-t-il pas sa fondation à la science religieuse. Et n'est-ce pas au nom des traditions catholiques que Messieurs de Sorbonne, plus tard, constatèrent les hardies conséquences de la pensée de Descartes.

"Mais 'le temps des disputes est clos, celui des discussions l'a remplacé,' nous assure M. Guignebert.

"Le congrès actuel est le vivant symbole de l'évolution des idées, de cette conquête de la pensée scientifique qui, aujourd'hui, soumet les phénomènes religieux au même titre que tout autre phénomène social à des méthodes impartiales et rigoureuses d'exégèse, de critique et d'études comparées.

"M. Gohlet d'Aviella résume ensuite le rôle que doit tenir dans le développement de la pensée humaine l'étude scientifique des choses religieuses.

"L'histoire, nous dit-il, ne peut donner qu'une image du passé et pour peu que cette reconstitution doive contribuer au progrès social, il faut que de l'étude et de la comparaison des religions ainsi comprises, nous puissions faire ressortir la part que chacune a prise dans la formation d'une conception supérieure du devoir humain."

"N'est-ce pas d'ailleurs à cette fin que tendent les associations de libres-penseurs et de libres-croyants, en qui M. Gohlet d'Aviella salue la recherche de la religion de l'avenir : la religion de la vérité.

"En terminant la séance, M. Homolle, au nom de l'Académie des Inscriptions, rappelle que si le Congrès d'Histoire des Religions s'ouvre à l'occasion du centenaire de Renan, c'est que le maître a donné à ces études l'impulsion féconde.

"Si les résultats des recherches de Renan sont aujourd'hui dépassés, l'esprit qui les animait demeure à tout jamais le même : l'esprit d'impartialité seraine.

"Les savants réunis en Sorbonne sont fiers d'être tous disciples du penseur qui a voulu que fût gravée sur sa tombe cette devise de toute sa vie : *Veritatem dilexi* (j'ai préféré la vérité)."

From Our American Correspondent

TWO mutually exclusive systems are struggling side by side in America to solve the innumerable conflicts between employer and employee. Which is to prove the better solution? And, scanning deeper, is either system a probable solution of this most vital problem?

THE First System is the standardisation of industry and its aggregation into units of tremendous size. In these the heads of the plants and even the heads of departments find it physically impossible to keep personal contact with the workman. Some years since it was the custom for these large corporations to be

conducted by Boards of Directors composed largely of bankers, lawyers, and capitalists holding their meetings in large cities frequently hundreds of miles distant from the sites of the factories whose activities they were directing. This worked badly.

Nowadays many of these large businesses have as Boards of Directors graduates from the factories and plants themselves, men who are thoroughly posted and well equipped.

These boards meet usually in the plants themselves.

Nevertheless size prohibits personal contact with the men. It was among businesses of this large size that most of the disastrous strikes formerly occurred, with all their attendant hatred, suffering, and multiplication of human ills.

OF late years these strikes have become far less frequent, and when they do occur are accompanied by perceptibly less hatred and lawlessness. Many reasons no doubt have helped to bring about this consummation so devoutly to be wished, a diminished domination of labour unions by their Keltic members being one of them.

BUT the chief reason, one ventures to conclude, is the growing adoption by these corporations of measures for the general welfare of the employees. Such desirable measures as those described in some detail in the October, 1923, HERALD OF THE STAR under this department have been spreading with striking rapidity during the last five years.

THESE efforts by the corporations are the ones usually referred to as Old-Age Pensions, Health and Accident Insurance, Improved Sanitation, Trade Schools, Better Housing, Gardens, Own Your Home Aids, Safety First Measures, Shorter Hours and Higher Production, Organised Games, Free Libraries, Sanatoriums, Vacations with Full Pay, Fresh Air Factories, Daylight Benches, Profit Sharing, and Stock Ownership by Employees.

SOON this page will give a synopsis of the remarkable efforts along these lines by the widely known National Cash Register

Company, of Dayton, Ohio, in behalf of their employees.

* * *

IT is perhaps too early to say that all these welfare plans are helpful, but certainly most of them conduce to the growth of the spirit of Brotherhood. It is, of course, only because of their great stimulus to the spirit of Brotherhood that these achievements are discussed at all in these letters to the members of the Order of the Star in the East.

NO doubt many readers are bored by their reiterated discussion, and pass them by. Such I would remind that the Head of the Order of the Star in the East has asked that these facts be printed. They bear directly upon what is perhaps the most difficult and complex practical problem that the Coming Teacher will find awaiting Him in this quarrelling world.

A BETTER knowledge of this subject seems greatly needed by the vast majority of the members of the Order. The writer has travelled somewhat widely upon five continents, meeting many members of the Order throughout the world, and recalls no other body of educated people so uninformed and so misinformed upon this subject.

THE Second System is that now reaching a very high point of development in the textile mills of North Carolina and South Carolina and adjacent states. This system of increasing human happiness of employees will be described next month.

Certainly both systems have contributed something of value as they both increase co-operation, the *sine qua non* of the New Era to come.

AMERICAN members of the Order are delighted to welcome again the Head of our Order and the Secretary of our Order. Mr. Krishnamurti and Mr. Nityananda to this country for a prolonged stay. They are due to arrive in New York on November 1st. They plan to proceed at once to the Ojai Valley (pronounced "Ohi"), California, where they spent ten months recently. No public work is contemplated at this time.

From Our Indian Correspondent

THE birthday celebrations of Dr. Annie Besant were to a certain extent curtailed, due to her very painful knee, which had a relapse on account of the visit to Bangalore, but the usual T. S. Gathering in the hall was held at which she distributed her birthday message. At the same gathering the students and staff of the National University and High School offered her their greetings and purses were presented on behalf of T. S. Lodges all over India. The Sanskrit hymn sung by the boys was very impressive and was of special appeal to Westerners on account of the beautiful tone and rhythm.

The public meeting held in the Gokhale Hall on behalf of the National Home Rule League was an unprecedented success. Political leaders of all parties had gathered—even a man like Mr. Satyamurti, who till recently was one of her strongest critics, was present. There were some very fine speeches made, and the meeting was an unprecedented success and showed that the tide of public opinion was gradually turning in her favour. The feeling is gaining ground that the method of non-cooperation has been a snare and a delusion and the sweet promises of Mr. Gandhi have turned out to be bitter dead-sea fruit; while the method put forward by Dr. Besant, i.e., that of National Convention, is finding supporters from all quarters.

* * *

MRS. BESANT has just returned from Kumba Konam after a heavy two days' programme. It seems to be a weakness in India that they like to listen to numberless lectures; but it is never looked at from the lecturer's point of view. While lecturers may be willing to be "slaughtered," it is extremely thoughtless to fill up a programme with numberless lectures. Mrs. Besant has come back very tired, and with another relapse, needing perfect rest. It is only to be hoped that her knee will be perfectly strong before the heavy work in connection with the Annual Convention at Benares.

* * *

MR. ARUNDALE has been turning his attention of late to youth movements in general. He gave a wonderful lecture in connection with the inauguration of the Brotherhood Campaign. It was a Call to the youth of the world to give up the prejudices of the older generation, to take courage and break away from the soul-killing traditions of the past, and to lay a better foundation for the world of the future. It was truly an inspired message and it would be well if it secured a wider publicity through the HERALD. The youth of the world seem to be eager to change the present situation of hatred and ill-will, and their desire has found

expression in various modern movements like the Scout and Guide movements, the Order of the New Age, the Fraternity of Young Theosophists and other kindred movements. Mr. Arundale has also published a pamphlet called the "Brotherhood of Youth," which gives a survey of the present situation and makes an appeal to the youth of the world to break away from present traditions and take the lead in their own hands.

Mr. Arundale has just been touring the western part of the Madras Presidency and spreading this message to the youths and maidens. He has also given lectures on Theosophy, Star, Politics, Scouting and Education—amounting to six on some days. He is an enthusiastic lecturer and news comes that he has strained his throat to hoarseness. One only hopes that he does not do permanent injury to his throat. An inspirer of the youth like him must go out all over the world at present and spread his message of peace and goodwill among the young in every country. It is to be hoped that a tour round the world will be arranged for him before long.

THE article entitled "The Path" in the October number of the HERALD, has created a sensation and the other two instalments will be awaited with eagerness and impatience. A well-known literary critic ranks it as a work of a very high order, while mystics will find undiluted joy in such writing. Our Chiefs' power of expression and the forcefulness of style is well nigh overwhelming. Krishnaji must have left the shore of England by now and will soon be in the midst of the Californian hills again. The love and devotion of Indian Star members will follow him there and one only hopes that there will be no feelings of regret associated with them, for it must be remembered that however enjoyable to the sender an emotion of regret may be, to the recipient it may be a source of worry, like a number of flies buzzing about the head.

STAR members all over the world will be sorry to hear that India has lost one of its foremost Star members, Rai Bahadar Purnendu Marayan Sinha, General Secretary of the Indian Section of the Theosophical Society. He was a great scholar and a staunch supporter of Dr. Besant in all her spheres of activity. The loss to the Theosophical Society in India will be great, as it will be difficult to fill the post of General Secretary by any one at once so tactful, enthusiastic, scholarly and devoted. He was an interpreter of Hindu traditions in the light of Theosophy and had recently published several books on the subject. May peace be with him and may he return soon to serve the Lord!

A Member's Diary

November 21st, 1923.

MESSAGE FROM MR. BRYAN—RECONSTRUCTION OR CLASS WARFARE—DEMOCRACY AT THE HAGUE—THE ORPHEUS DRAMATIC CIRCLE OF BOURNEMOUTH—A WORLD REQUIEM—THE FEDERATION OF BRITISH INDUSTRIES—REFUGEE STUDENTS—THE CHILD'S RIGHT AND PROHIBITION—PROBLEM OF ARMAMENTS—JOANNA SOUTHCOFF'S MYSTERY BOX.

MRS. FRANCES ADNEY of California has sent the following message which she received from Mr. William Jennings Bryan for the HERALD OF THE STAR.

"World peace is possible only on the basis of friendship and co-operation. The past has shown that no permanent peace can rest upon force or terrorism. Our nation must lead the way ; no other nation enjoys as ours does the confidence of the world in its disinterestedness."

THE Rt. Hon. J. R. Clynes, M.P., speaking at a meeting at the Kensington Town Hall on "Reconstruction or Class Warfare" said: Reconstruction is another word for all reforms which are worth having. We cannot reform the material side of the world unless we observe the moral laws. True spiritual and ethical influence must guide the footsteps of reconstructionists and statesmen if social conditions are to be kept abreast of the ideas which the millions of people in the present generation have conceived. Nearly all industrial and social conflicts have their roots in a ceaseless struggle over the apportionment of the products of labour, both of hand and brain. Profits or rewards for one aspect of service are in conflict with wages demanded for manual labour. In this condition we have the central fact of the class struggle. It is not a fact which rests upon agitation. Agitation is only the label which tells us what it is. Agitators do not make either the conflicts or the grievances. They merely announce them. It is clear, however, that great economic changes in this country can only arrive and endure by community consent. Present-day needs are urgent, and fundamental changes may be long delayed. Can we find some solution in new forms of co-operative effort in which all would get the due rewards of individual exertion while each would gain something from the common endeavour? A settlement could not be found in crude or one-sided profit-sharing schemes. It would have to be sought through a medium of a real partnership between workers, owners, and management, and would have to be accompanied by a due share of workers' control and responsibility for the conduct of the industries in which they were employed. Nothing, however, will

avail unless mutual exertion succeeds in producing commodities at a price within the capacity of our overseas customers to buy them. Prosperity cannot be restored until by effective peace policy we restore the lost margin of our foreign trade.

THE following is reported from The Hague: "Before the soldiers of the local garrison fell in to show their allegiance to the Queen of the Netherlands the Commander of the City asked whether anyone had scruples of conscience against this show of allegiance to the Monarchy, whereupon eighteen Chasseurs, twenty-two Grenadiers, and four sergeants stood out from the ranks. These were exempted from filing past."

READERS of the HERALD will be glad to know that Mrs. Campbell Chappell has now sufficiently recovered from the effects of her serious illness last winter to resume her dramatic work once more.

The Orpheus Dramatic Circle of Bournemouth, a company of Star members and Theosophists, trained and led by her, has recently given "The Gate of Vision" in the Church House, Wimborne, assisted by local people.

The keynote of the play is Love and Service as the only things for the future of the world. In the beginning of the second Act the Angel Messenger says: "Each Soul alone upon the mountain top must see the Mystic Beauty, must hear the Voice, and in the Silence dedicate itself to Service. Then shall the Gate of Vision open wide, and, passing through, the seeking Soul shall find the glory of the Kingdom."

At the end of the Third Act the Angel says:

"The Gate of Vision is before you all,
The Kingdom is within your very souls;
The starlit path is veiled in mists of Earth,
But breath of Prayer shall sweep them all aside,
Showing the glory of your lost ideals
As beacons in the darkness—the Christ
Waits patiently for men to wake,
To see the Vision, and with steadfast hearts
To walk among their fellows, teaching Love."

The company is now taking this Brotherhood play around to various Women's Institutes.

Those who were present at the Inauguration of the Welsh National Society of the T.S. in Cardiff last year will remember the enthusiastic reception accorded to the two mystery plays produced by Mrs. Chappell on that occasion, and many of our Canadian readers will remember her achievements in this line in Vancouver in those distant days "before the War."

We sincerely hope that her health will soon permit of her visiting other localities in this country and training similar companies to carry on this beautiful and most effective way of spreading spiritual messages and ideals.

A MULTITUDE, including the Prince of Wales and Prince George, Dominion Ministers, and representatives of the Embassies and Legations, filled the Albert Hall, London, on Armistice Day to listen to "A World Requiem," composed by Mr. J. H. Foulds, of Manchester. It was a festival commemoration for those who fell in the War, organised in aid of the British Legion. The work, which contains effective and appealing numbers, was admirably performed with the aid of a large choir composed of contingents from some fifteen leading choral organisations, and the soloists were very capable.

THE Labour Publishing Company has issued "The Federation of British Industries," a work which reminds one of those handbooks of foreign armies prepared by the British War Office; it is admittedly a description of a hostile organisation. Like those handbooks, it is a mine of accurate information, issued in a compact and handy form.

The origin and development of the F.B.I. are sketched out, and its influence upon British industry during the seven years of its existence is clearly shown. Among the many points brought to light are its responsibility for the breaking of the governmental pledge to adopt the Sankey Report in the coal industry in 1919, its success in thwarting the Electricity Supply Bill in the same year, its instrumentality in securing the abolition of the Excess Profits Duty, and numerous instances of a similar nature.

On page 59 we read: "In the collapse of 1921 and 1922, the Federation was out to defend the position which the capitalist control of industry had brought about, to protect profits in the period of shrinking demand. Every important industry had been heavily over-capitalised during the boom period. To pay interest on this inflated capital, inflated profits had to be earned; but in order to earn these profits the inflated level of prices had to be maintained. Capitalists, therefore, restricted their output to prevent the fall. But this policy only intensified the evil that it was meant to solve; unemployment rapidly increased with the reduced production, and capitalism, with the desperation of an animal at bay, turned to its attack on the wages of the

workers. Thus industry was indeed fighting for its life."

One wonders when Labour will begin to realise where this inflated capital comes from, and so at last get at the root of the evil instead of carrying on a hopeless struggle against its effects.

All the quotations, except where otherwise stated, are from the F.B.I. *Bulletin*; scrupulous fairness is observed throughout. This forms No. V of a series of "Studies in Labour and Capital," well got up, and of handy pocket size. It is an invaluable book of reference, and should be in the hands of all who are interested, from whatever point of view, in the industrial problem.

IT is difficult to understand and realise the hardships of the fierce battle for existence which the poor student has to fight at the present time, when abject poverty is not an exception but the rule amongst students. As sons of the crushed intellectual middle class, the Austrian students naturally are as poor as their parents. There are no private lessons to be had, for nobody can pay for such extravagances. But relief is now possible by means of the students' own economic organisation. Where there used to be indifference and despair, there is now keenness and enthusiasm. This is a great step forward. For to help students to help themselves is the high aim of the European Student Relief.

Really, a more noble work can scarcely be imagined. The poor Austrian students are worthy of help, for out of their rank and file will come the men who are destined to finish the great work of rescue of the wrecked State which has been so hopefully inaugurated by the League of Nations.

Not only is this so, but the European Student Relief, by helping the students of all countries in Europe and in the world to co-operate with each other, is doing a great work for the students, as well as for the future in ways of understanding and friendship. I believe the work of the European Student Relief to be of inestimable practical value for the students of each nation, as well as of great importance for the future.

MISS IREDALE has seen the Russian refugee students in Serbia, and writes: "I was impressed with the vital importance of helping these students. They are fine people, and are working their way through their university course; earning their living in the lowest possible forms of manual labour—as stonebreakers, street repairers, scavengers, scrubbing floors in cafés and restaurants—any and every possible kind of hard manual work. Every single student, man and woman, is doing everything in his or her power to carry on in the universities at terrible cost. They really have not enough to eat to keep body and soul together. Many, many days their food is only tea and bread.

"The men live in absolutely packed 'dormitories.' I saw in these dormitories two single beds packed closely together where three students slept with one blanket stretched across the two beds. I saw that these students had nowhere to study, and technical and engineering students had to kneel by their bedsides in order to be able to do the drawing necessary for their work. These barracks in which they live have no water laid on. They have to walk some considerable distance to get water with which to wash. They have only two miserable basins in which 200 boys have to clean themselves every day. They have little clothing, and absolutely, literally, no comforts. They have not got the necessities of life. They are strangers in a strange land, and desperately lonely and sad.

"Finally, these Russian refugee students are worth helping, and Serbia needs them desperately for her reconstruction. The students of Serbia tell me they do not need any help. They can carry on, thanks to the larger Government grant which they get; but their Russian comrades, who only get 400 instead of 600 dinars per month, are in a terrible plight. Serbia can absorb these 2,000 Russian refugee students, whom she is hospitably receiving. These men will die on their feet before they will give up the hope of training to help in the service of the world. Above all things, they count on getting back to Russia. They long for the day when they will be able to return, equipped as engineers, doctors, etc., to take part in the reconstruction of Russia."

MR. GUY HAYLER, President of the World Prohibition Federation, has published a pamphlet (1d.), "The Child's Right and Prohibition." Fortunately the child's right to be well educated is being recognised by all parties, but the right to be well-born of sober and healthy parents is often jeopardised and too often thwarted by the ravages of alcohol, which not only has a blighting influence on a child before it is born, but prevents the full development of the nervous system after the child is born.

THE terrible burden of armaments under which the whole civilised world is groaning is a problem of such vital concern to all that a book throwing any light on the question is to be eagerly welcomed. In "The Problem of Armaments," by A. G. Enock, published by Macmillan, we have the results of a vast amount of work, results which amply justify the labour spent by presenting in short compass a mass of information on many aspects of the subject.

The stupendous sums spent on warlike preparations by the various nations, and the growth of national debts between 1900 and 1920, are matters about which we all have more or less

vague ideas: here we have them set out in black and white. Casualties, war pensions liabilities, naval and mercantile marine losses, production of munitions, the diversion of labour from productive industry, are some of the many matters gone into.

The author is to be congratulated on having, from statistics prepared on many different systems, and in many different units, reduced the figures to a common basis, without which comparison is impossible.

The conclusions arrived at are, however, disappointing. Instead of seeking the economic conditions which force the nations into conflict, he repeats the popular cry that armaments are the cause of war, and that the only remedy is voluntary disarmament. As long as we leave unaltered the conditions which necessitate an economic struggle for existence between industrial nations, to imagine that we are going to prevent war by any concerted disarmament, is to delude ourselves with a vain hope; as well might we expect to improve the weather by tampering with the barometer.

Whether one agrees with the conclusions arrived at or not, one cannot but feel grateful to a writer who, as a labour of love, has provided us with such an invaluable collection of information in an eminently readable form, the dryness of the figures being forgotten in the intense human interest of the discussions upon their meaning.

AN entire change of front is now being made in the campaign for the opening of Joanna Southcott's Mystery Box. The HERALD OF THE STAR is officially informed by the leaders of the movement that for six months the Bishops will be left undisturbed by Southcottian representatives, the reason being that, by the conditions, the box may not be opened between the months of November and May.

We are informed, however, that a challenge is to be issued by the Southcott Movement to Spiritualists, Theosophists, believers in Christian Science and the Order of the Star in the East. Each of these is to be invited to appoint an English representative, who is challenged to visit the secret headquarters of the movement, there to engage in a theological discussion. The object of such a meeting is that discussion may bring mutual enlightenment, and promote a certain amount of co-operation in the carrying out of ideals.

The Southcottians claim to be able to prevent Spiritualistic phenomena, and to give a satisfactory explanation of the source thereof; and Sir Arthur Conan Doyle is challenged to visit the headquarters and produce his phenomena there. All the expenses of the representatives will be paid by the Southcott Movement, which claims to have found the Great Teacher.

PERIX.

Letters to the Editor

DESTITUTION IN INDUSTRIAL GERMANY.

To the Editor of the HERALD OF THE STAR.

SIR,—In connection with the last two papers contributed to your columns and other papers on the same sad subject of destitution in industrial Germany, I have received many letters of inquiry, and some gifts.

Undoubtedly, as the true nature of the tragedy becomes better known, there will be a growing anxiety to help. There are few of us who cannot spare something, in money or kind, to help children who are facing the winter with the scantiest of clothing, without warmth in their homes or sufficient food to keep disease at bay. This is the plight of millions—literally of millions—in Germany to-day.

After careful thought I have come to the conclusion that among the agencies at work to deal with the trouble, the Society of Friends is second to none.

So while I and a few friends are endeavouring to do something for the poor of Cassel, a town in which I spent part of October and saw so much that was distressing, I feel bound to advise sympathisers to send their gifts to the Society of Friends at 136, Bishopsgate, London, E.C. 2.

Yours, etc.,

S. L. BENSUSAN.

COLOUR AND THE SUBCONSCIOUS.

To the Editor of the HERALD OF THE STAR.

SIR,—The July number of your paper has duly arrived in far Australia, and I have just read, with much interest, Mr. G. E. Fussell's article on "Colour and the Subconscious," which article deals with the physical plane effects of colour and their subconscious causes, opening up a line of thought hitherto untouched by me.

Having lived the greater part of my life on water-frontages to Sydney Harbour, with its wonderful expanses and ever-varying colours, lights and shades, I feel that I am in a position to speak sympathetically about such things. I am now living in Melbourne, and though the outlook here is somewhat restricted, there are endless opportunities in this city of tree-planted streets and lovely public and private gardens for the enjoyment of colour. The different effects, also, of the higher latitude in the skies, greener grass, and numerous deciduous trees, from the sub-tropical skies and vegetation of Sydney, are interesting.

The constant play of this changing colour scheme must have a remarkable building and refining effect on a man's subtle bodies, and, while fully appreciating the value of Mr. Fussell's paper, I feel that his physical-plane interpreta-

tion of colour is not enough—there must be an occult meaning behind it also.

First of all: Why is the sky blue, the grass green, the corn yellow, the fire red? And is there not deeper still some significance in these colours? Colour is one of the fundamental attributes of cosmic manifestation, each of the seven rainbow hues are representative of one of the seven great Forces or Rays, of which our whole System is composed, and each connotes a certain rate of vibration.

Red is the Martian colour—that of Divine Energy—not necessarily destructive. It is expressed in the element fire on all planes, and in the blood which is the vehicle of divine life and energy in the human and animal kingdoms. On the astral, or emotional plane, we find this red expressed in passion. It is a common saying that a man "sees red" when under the stress of intense emotion, the reason being that the native becomes slightly clairvoyant and sees, as well as feels, the passion which surges over him. When red resolves itself into a deep rose-colour, we find vibrations which express the purest form of love.

Yellow or gold is the sun's colour, and is seen on earth in the golden wheat and the precious metal. It also represents a form of the Divine Energy appearing with red, in the colour of the fire, and in those tiny globules floating round us in the sunlight, which Bishop Leadbeater has described as "fiery lives." These vibrations give a high form of energy, and are unmistakably connected with intellectual development. The distinction may possibly be—allowing, of course, for clearness of colour—that yellow is the symbol and expression of mentality; while gold, radiant yellow, is a combination of head and heart qualities which express the highest wisdom. It is a remarkable fact that yellow flowers are not pleasing to invalids, the colour being too stimulating mentally at a time when all the vitality is needed for the recuperation of bodily health.

The vibrations of pure blue make for devotion, and our thoughts naturally turn heavenwards—in the old words: "Above the bright blue sky." Green, the colour of sympathy, is that which Mother Nature has provided as a background, blending with all other colours as the sympathetic man feels and blends with other types and temperaments.

Violet, the colour of refinement and spirituality, plays little part in the landscape. It is seen only, as a rule, in distant mountain views or in the shadowy effects of a sunset, even here symbolical of idealistic attainment; it is not yet for the masses. Who knows but that violet may play a greater part in physical manifestation at a later stage of man's evolution?

Browns and greys, however clear, are undesirable adjuncts to the human aura; but on

the physical plane, in the colour of earth, walls, and other materials, they form an effective foil for the purer colours.

I fully agree with Mr. Fussell that the subject of the "details of development consequent upon the use of colour for particular purposes" is one of great interest and worthy of deeper and more extensive study than has hitherto been given to it.

Yours, etc.,
M. E. DEANE.

ABRAMS' ELECTRONIC REACTIONS.

To the Editor of the HERALD OF THE STAR.

SIR,—In regard to your detailed descriptions* of the Electronic Reactions of Abrams, I should like to make two corrections. Having had experience for three years with this method of diagnosing, I might point out that the method of percussion upon the abdomen to elicit reactions is almost obsolete. No modern practitioner of this method uses percussion, and has not, for almost a year and a half; it is inaccurate and unreliable. The newer method elicits reflexes by the use of a glass rod or one of gutta-percha. This method demands a most delicate perception, and can be used by few men. It is particularly subject to criticism by those who have not been able to master it. The greatest specialists in America always use the glass rod or one of gutta-percha. The second correction is in reference to the reflexophone, which was formerly used alone. We now use two or three at one time, as the disease may have several vibratory rates, and it is hopelessly confusing to determine accurately these rates without several reflexophones. In the main your article was correct, but so many physicians are following this work with deep interest that it behoves the HERALD OF THE STAR to follow its traditional custom, and adhere to technical accuracy.

The quotations that you have made from *Pearson's Magazine* have passed into history, and the newer methods of diagnosis through the Electronic Reactions of Abrams require a higher order of skill than the first crude experiments demanded.

Yours, etc.,
J. J. DUNNING, M.D., D.O. (U.S.A.).

UNHEEDED ANIMAL SUFFERING.

To the Editor of the HERALD OF THE STAR.

SIR,—I have recently spent several months in Morocco, Algeria and Tunisia, and the incredible suffering which is the daily lot of the animals there seems the more piteous as it arises mainly from neglect and primitive Arab ignorance; not from intentional cruelty. To describe the wretched state of the thousands of pack-mules and donkeys would savour of the description of a murder in detail, with due

gloating over the number of blood-stains. Suffice it to say that most animals show festering, bleeding sores—sometimes as many as six, and the harness and saddle chafe bare flesh at every step. Extreme lameness is frequent; possibly due to primitive shoeing, and to working animals with their legs or body scored with half-dozen unhealed burns, several inches long, caused by branding. This operation approaches vivisection, and takes some ten minutes. It is done by drawing slowly various designs with small pokers—often over a joint. Earth and salt are the Arab cure and preventive for sores.

For want of supervision at some of the *fourrières*, dogs suffer unthinkably. Cramped, some half-dozen of all kinds together, in a kennel but little over a yard square, they are often left for days without food or water or cleansing; then the unclaimed survivors are destroyed.

Live chickens lie, dropped carelessly, in little heaps in the markets with cramped wings, and with their tied legs skinned after being carried, head downwards, day after day, by the hawkers.

During the last quarter century, English people have successfully worked with the Italians in abolishing barbarous cruelties, and have spread branch societies throughout that land which are now steadily increasing the vast improvement in the treatment of animals. What has been done once might be done again!

It is my earnest desire to find some English animal lovers who will join with me in trying to form a similar society, and I invite suggestions and enquiries, and will gladly send leaflets to anyone interested.

Yours, etc.,
FRANCES K. HOSALI,
Hon. Sec. (London) Rome Society Protection of Animals.

LOOKING BACKWARD INDEED!

To the Editor of the HERALD OF THE STAR.

SIR,—With reference to Major Galloway's excellent article in the August issue entitled "If the Atom is Exploded," I have recently read a very interesting book, wherein the hero in the year 2,000 is awakened from a trance to find that the Industrial Problem has been solved while he slept.

Everyone is employed on the work to which he or she is most suited, no wages are given, but every person has a credit card for the same value, so no one is richer than another, and snobishness does not exist. In fact it appears to be Utopia, and not an impossible one I think, if we take Major Galloway's advice and get a "move on." The title of the book is "Looking Backward," 2,000-1887, by Edward Bellamy. (Published by Frederick Warne and Co., London.)

I am sure members will enjoy it, and will afterwards re-read Major Galloway's article, and start thinking and I hope acting.

Yours, etc.,
A MEMBER.

* See March number of this magazine.

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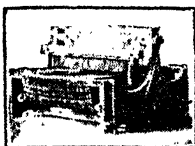
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Instead of the usual meeting on Jan. 11, we are proposing to have a

STAR CELEBRATION

—(see December HERALD, page 504)—

MRS. SHARP WILL GIVE AN ADDRESS.

For details as to place and time see this page of the HERALD OF THE STAR, January, 1924.

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